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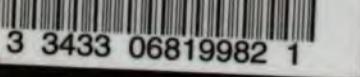
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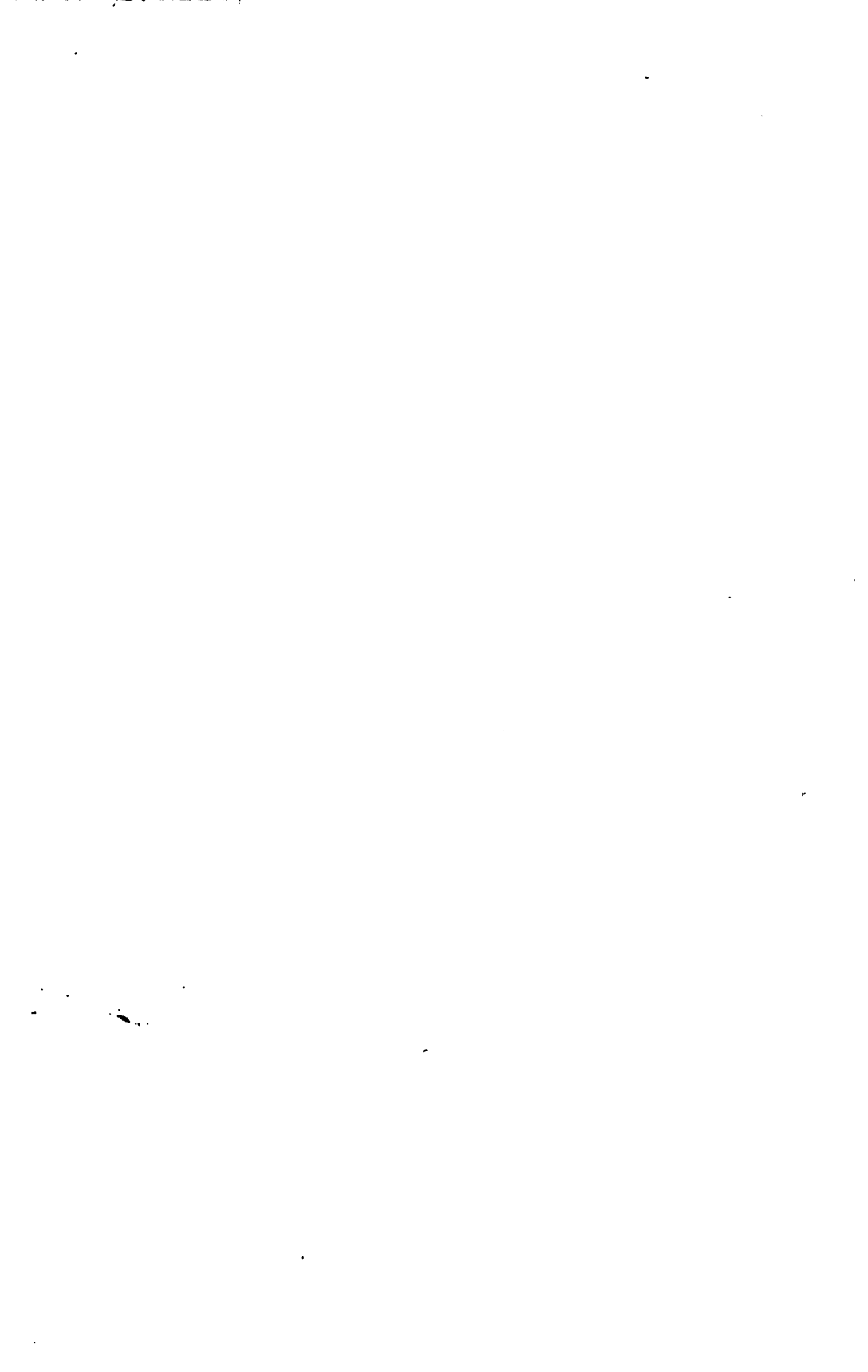
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Evangelical







# EVANGELICAL CHRISTENDOM:

ITS STATE AND PROSPECTS.

A MONTHLY JOURNAL CONDUCTED BY MEMBERS

OF THE

EVANGELICAL ALLIANCE.

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"WHEREIN WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.

"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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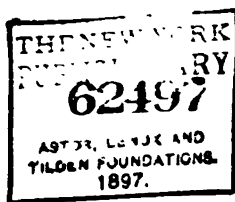
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## PREFACE.

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THE Second Volume of the new and enlarged series of **EVANGELICAL CHRISTENDOM** is now completed, and with it the fifteenth year of our literary existence; during which period we have been enabled to chronicle no small amount of important progress in various departments of the Church of Christ. We feel assured that events are approaching replete with undiminished interest to all sections of the Church, as well as to that cause of catholic union and love which has been our more distinctive object; and we trust that, having once more reached the starting-post, we may, with renewed help and strength, run the race set before us during the ensuing year.

While our intelligence from the Continent of Europe has been perhaps our most constant and peculiar source of interest, we have been increasingly desirous to obtain special communications from missionaries in all parts of the world, and of all denominations; thus more and more manifesting the oneness of Christ's real Church and the catholicity of our views. And as **EVANGELICAL CHRISTENDOM** is now extensively circulated amongst missionaries of all denominations throughout the greater part of the earth, we trust to receive from various regions communications of increased interest and variety. Nor would we desire to confine such communications to those who agree with our own views. Rather, we would wish that Christian correspondents, in a true brotherly Christian spirit, would freely exercise their liberty of pointing out what they may think mistakes in our columns, if by so doing good may ensue to the great cause of truth and righteousness. Either in the editorial department, or in communications from correspondents, opinions may sometimes be broached with reference to missionary operations, or other subjects, which may seem to some minds ill-founded. We are living in an age of progress, of transition, and of great mental as well as mechanical activity. It is well, we think, within a certain range, and always in a spirit of sobriety and gentleness and kindness, to freely ventilate subjects of the kind referred to, in order to prevent stereotyping and stagnating where variety and movement may be more desirable; or, at all events, in order to reburnish what may prove, after all, to be sterling, though questioned for a time. Where the Spirit of the Lord is, there is liberty. And manly frankness in discussion can very well consist with mutual forbearance, and tend to mutual edification. Let our friends, therefore, kindly and fairly and openly speak out, and so by the blessing of God shall we. We are anxious for the increased development of missionary effort. In arts and arms and commerce and mechanical improvements the world stands not still, but proceeds with giant strides, and we are far from imagining that the Church of the Living God is



either at the end of her resources, or stereotyped into unadaptive rigidity in any of her branches. Invention, the highest faculty of the human mind, has ample room and verge enough in the wide field of spiritual development before us. The evangelization of the world is a work demanding all our resources, and suggesting many an hitherto untried effort. The very assaults of the antagonists of Inspired Truth suggest the necessity for strong lines of defence. And both at home and abroad the revived vigour of sacred learning, and of sound Biblical criticism (of the Old Testament in particular), is indicated as a special necessity of our day. We hope to be able, from time to time, to pay some attention to this department in a humble way. And we believe that the noticing of new works on such subjects in our columns will have more than a mere literary bearing. Since EVANGELICAL CHRISTENDOM circulates so largely among Christians on the Continent of Europe, as well as amongst missionaries in all parts of the world, they—the latter especially—may obtain information as to valuable works, or be warned against others of a different character, through this—perhaps the only—channel of information to which they can have periodical access. We are aware that it has been so in some instances, and we have received from scholars of note and from distant missionaries an intelligent and warm approval of what we have heretofore essayed, both with respect to our views on missionary qualification in certain regions, and to our criticism on theological opinions and works of sacred learning. Bigotry and intolerance we indeed protest against, though error must be exposed in maintaining the cause of truth. But the spirit of Christian mutual forbearance ought to be constantly kept in mind as the recognised rule for brethren amidst the trials which attend the Church on earth. May this spirit be graciously vouchsafed in abundance both to writers and readers of our journal! and may our pages prove a stimulus and a refreshment to many who, especially in heathen lands, or arduous circumstances, are labouring to advance the Kingdom of God!

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# Evangelical Christendom.

## THE TESTIMONY OF THE SPIRIT AND PRIVATE JUDGMENT.

A LETTER from Dr. Dorner, of Gottingen, which appeared in our last April number, has elicited some critical inquiries by Dr. Fitzgerald, Bishop of Cork, in a letter addressed by him to Professor M'Cosh, of Belfast. The whole correspondence must speak for itself;\* but upon one point of some interest and importance we desire to say a few words. Dr. Dorner, in a passage with which we entirely coincided, had referred to the growth of modern High Lutheranism, or Puseyism, in the German Churches as being, at least in part, a reactionary result of the sceptical criticisms of Strauss and others, which had shaken confidence in the historical credibility of the Holy Scriptures, and had, therefore, sent men to lean instead upon the authority of the Church. In contrast to this he instanced Luther, as having risen above the trammels of Church pretension, because he had obtained through the Scriptures, by the Holy Spirit's direct influence, an experimental acquaintance with Christ and salvation. Dr. Dorner alleged that in later times German theology had lost sight of this, which he calls "*testimonium Spiritus Sancti*;" so that men were "led away from the experimental process of salvation, and from seeking after the assurance of faith through the Holy Spirit, and through believing communion with Christ. It led to Intellectualism, which attempts to produce conviction, by the operation and demonstrations of reason alone—a conviction which, when thus reached, must always be in itself weak and superficial, whether the rational argument for the Divine authority of the Scriptures be taken from historical, or *a priori* reasons, or in the end supports itself upon the authority of the Church. I admit that the arguments of reason for the authority of the Scriptures which are commonly in use, especially in England, ought not to be despised. Though not decisive in themselves, yet when taken along with the more inner spiritual way of the Reformation, they form a powerful means both of defending and advancing the interests of truth; they defend and secure the historical realistic side of Christianity; and enable it to come to an understanding with history and empirical fact. The co-operation of English and German theology would be able to maintain the truth victoriously against the aggression, both of infidelity and superstition."

We cannot see anything obscure in this statement of Dr. Dorner's. On the contrary, it seems to us quite clear, and it commends itself to our sober judgment. Only we are led to suppose that Dr. Dorner's allusion to English theology is limited to certain schools; because there is assuredly a large body of English divinity which fully recognises what he calls the "*testimonium Spiritus Sancti*," and the "experimental process of salvation."

What the Bishop of Cork himself really admits or rejects upon this point, we are not able clearly to apprehend. He, however, demands "*a test*," whereby this testimony of the Spirit is to be distinguished from "enthusiasm"—unless, indeed, it be "*a self-evidencing light*," which neither requires nor admits any test at all. We shall not further enter into the argument, as it lies between these very learned divines; who, we may hope, will, at least, satisfy each other. But it seems to us that this question, as propounded by Dr. Fitzgerald, affects, on the one hand, the distinctive work of the Holy Spirit; and, on the other, the indefeasible right and duty of private judgment, upon which a few observations of a more popular kind may not be out of place.

Historical evidences and critical arguments, establishing the authenticity, genuineness, authority, and inspiration of the Holy Scriptures, however invaluable in their

\* See Literary Correspondence in a subsequent page.

place, are certainly not the grounds upon which the majority of mankind can ever receive the Bible as true, or trust to for the salvation of their souls. The Roman Catholic Church, aware of this, supplies the authority of an infallible Church, and implicit confidence therein, as the ready though delusive desideratum; but Protestants must have some more independent and firmer basis to stand upon. Accordingly, as a matter of fact, we find in various ages numbers of enlightened and pious Christians, who have never troubled themselves about historical evidences or critical argumentations, and who place no implicit confidence, nor any confidence whatever, in the teaching of men, or priests, or Churches, and who yet have a firm, invigorating, reasonable, and sanctifying faith in the Divine Word, and a personal hope in its promises. To what end would be the question addressed to a person having such faith and hope, "How do you know that you are not an enthusiast?" Or, again, "How do you know that the Bible is not an imposition upon your credulity?" To the first of these questions the obvious reply would be, something like that of the blind man's of St. John's Gospel, "One thing I know, that whereas I was blind, now I see." Personal consciousness of the peace-giving, illuminating, exhilarating, enfranchising, sanctifying, and comforting power of the indwelling Holy Ghost, who marvellously applies His own Word with these blessed effects—this is the obvious reply to the first question. "*I am not mad, most noble Festus, but speak the words of truth and soberness.*" "*I know in whom I have believed.*"

Does not Scripture itself amply authorise such a confidence as this, arising from a personal experience of the power of the Word and the Spirit of God? We are assured it does. "Taste" is a personal bodily consciousness of which no further account can be given, than that something is sweet, or sour, or bitter, to the taster's palate. To this very thing is the believer's experience likened—"O taste and see that the Lord is good." "*If so be ye have tasted that the Lord is gracious.*" "*Sweeter than the honey and the honeycomb,*" &c., &c., &c. So we read of those to whom the Gospel came, "*not in word only, but in power and in the Holy Ghost, and in much assurance.*" We read also: "*Ye have an unction from the Holy One, and know all things.*" "*The anointing which ye have received of Him abideth in you, and ye need not that any man teach you,*" &c. These and multitudes of similar passages justify the believer in attributing to the Holy Spirit, and not to any delusive enthusiasm, those delightful, or sanctifying, or invigorating emotions of the understanding and affections of which he is conscious as a believer in the Lord Jesus Christ; and as a feeder upon the "exceeding great and precious promises, whereby he has been made a partaker of the Divine nature, having escaped the corruption that is in the world through lust." This experience, too, becomes in turn a demonstration strong of the truth and Divine authorship of the Bible itself. A man who drinks fresh and pure water when ready to die of thirst, not only feels restoration and refreshment, but is also convinced, from its results, that the water was originally pure and healthful, even though he did not know so much when he first drank of it. He needs no chemical analysis of the element to convince him scientifically that such is the fact. Nor would he feel any very profound respect for the chemist who should offer to apply his tests to ascertain it. Is it, then, reasoning in a circle to say, "I know that the Bible must be the true Word of God, because it has turned me from darkness to light, from sin to holiness, from misery to happiness; and I know also that this experience of mine must be the operation of God, the Holy Spirit, because I find it in accordance with what the Bible tells me the operation of that Holy Spirit is." We leave it to metaphysical divines to say what they please on this subject; and we appeal to the experience of the children of God of all times as the next best test to one's own consciousness, confident that the said experience and the written Word are, and are felt to be, the mutual corroborators of each other, and tests of a real salvation. Thus the poor

blind man of the Gospel, to whom we have already alluded, not only knew that whereas he had been once blind, he had now obtained his eyesight; but he also very shrewdly decided that the great personage who had conferred upon him so inestimable a blessing was both good and powerful, whatever the Scribes and Pharisees might imagine or say to the contrary.

Doubtless a man's palate might be vitiated by fever, or by other disease or habit, so that he might call bitter sweet, and sweet bitter. It is, therefore, in such cases, a matter of common sense that the exception proves the rule. And a man of sound sense would, in such a case, distrust the healthiness of his own organs, finding their testimony contradicted by universal or general experience. So, likewise, if the concurrent testimony of a very considerable number of evidently experienced Christians should contradict my own religious impressions, ground would be hereby afforded to me for at least self-distrust, and new examination, and humble waiting upon God. Nevertheless, even in such a case, we know of no ultimate test but individual conviction or private judgment. A hundred or a thousand people might be imagined to combine to inform a man that, to their perceptions, honey was bitter, and not sweet. He might be startled at first, and led to investigate the state of health of his bodily organs; but being satisfied as to this, he would at the last take his stand upon his own individual consciousness, and rightfully maintain against ten thousand worlds, that honey is, after all, sweet, and not bitter. Much, also, would he be helped to this legitimate conclusion, if, upon reading a number of trustworthy books, and conferring with still other people, he found that many agreed perfectly with himself, and that his organs of taste had not at all deceived him.

It might happen, too, that a man born and bred amongst Unitarians, for instance, should have had no access to the society or to the books of Evangelical believers; but, on reading the Bible only, and receiving the Holy Spirit, had been led individually to a firm reliance upon the *Divine Mediatorship* and *perfect Atonement* of the Lord Jesus Christ; to a comfortable *persuasion of his own salvation* through Him, and to an *experimental acquaintance*, in his own person, with the *operation of the Holy Spirit* in His sanctifying and saving power. All the Unitarians around would denominate this man an enthusiast. He knows nothing yet of the experience of other Christians, except as he reads of the same in the New Testament. He has nothing yet to appeal to but his own convictions and the Word of God, in which he sees, as in a glass, those convictions represented and justified, but to the reality or truth of which convictions all his Unitarian friends and teachers are opposed. Greatly will he be hereafter delighted and confirmed when he finds that there is indeed a body of eminent Christians, in all ages, who have agreed with his own new personal experience; but meanwhile he must rely alone upon his own consciousness and upon his God, whose Word he feels has, through the Holy Spirit's power, made him wiser than his teachers. Let us illustrate our subject by a true story:—

Mr. X—— was a gentleman who had been led by the reading of sceptical writers, and other moral and intellectual causes, to disbelieve the inspiration and authority of the Holy Scriptures, and to reject the doctrines of the Trinity, the Incarnation, the Atonement, and the other distinctive teachings of the Gospel. For some time he indulged in a sort of so-called philosophical scheme of natural religion and moral and intellectual training, as what was suitable for man; classing all accounts of revelations as either the offspring of imposture, or priestcraft, or well-intentioned zeal, or something else of human origin. At the same time, he admired and read *portions* of the Scriptures, as being good poetry and fine morality, though much mixed up, as he supposed, with fable and chaff, and illiterate vulgarisms. He also imagined himself to be, if he really was not, a sincere lover of truth, and a searcher after that precious “gem that loves the deep;” and he piqued himself upon his candid willingness to read and

to hear all that could be said in favour of revealed religion. He read Paley, and Butler, and Olinthus Gregory, and many other demonstrators of the truth of revelation by historical evidence, and by the arguments from the internal excellence of the Holy Scriptures. But all failed either to convince his understanding, or to affect his heart. He then met with some consistent Christians, whose understandings and acquirements he thought were inferior, but whose godly lives, he plainly saw, were in accordance with virtue and truth; and who professed to derive their principles from the Bible, and to have supernatural assistances of Divine grace to enable them to act out these principles. He looked at this phenomenon as a palpable matter of fact. He then was led to leave off the study of the evidences of Paley and Butler and Co., and to read the writings of some Evangelical divines. He saw that these men wrote and reasoned in a different way about the Scriptures and about the Spirit of God; and though he disliked their style, and thought it tedious and mysterious, he began to suppose it possible there might be some error in the modes of reasoning which he had previously admired. However, he still stumbled at the Bible. No external evidence, he alleged, could substantiate as a revelation from heaven to *him* that which his reason and feelings and taste revolted against and despised. He would rather distrust results arrived at by balancing of probabilities, than reject those more instinctive suggestions of his nature. Still he desired to know the truth. And revolving this matter in his mind, he came to the determination to ask God (in whom he had always believed) *to reveal the truth to himself*. He prayed that God would preserve him from receiving the Bible as a Divine revelation, if it were only a human production; and, on the other hand, he prayed to be preserved from rejecting that revelation, if it were truly of God.

After making this prayer he retired to rest, and in the course of the night he was conscious of a mysterious influence on his soul and body. He rose early on a summer morning, and taking the Bible into his bed, he read with new emotions and ineffable delight many of those very passages of the New Testament which he had before stigmatised as unintelligible jargon in barbarous Greek—as, for instance, the Epistles to the Ephesians and Corinthians. Scales seemed to have fallen from his eyes. A new and glorious light shone upon his mind and upon the pages of inspiration, the one answering to the other. For several weeks he almost lived upon the Scriptures, which he found to be indeed sweeter than honey, and redolent of delight. He was convinced of sin. He was gradually illuminated to perceive the beauty of the types of the Old Testament, and to feel the mysterious power of the doctrines of the New—the atonement—Justification by Grace—pardon of sin—promise of heaven—union with Christ and with God, &c., &c. He revelled as in a new world of new delights, and was finally led to complete salvation, and to a life dedicated humbly and gratefully to the service of his Redeeming Lord. The various and successive stages of this experimental acquaintance with the power of the Gospel need not be further adverted to here. But after the first burst of surprise and joy, the doubt was insinuated into his mind whether these emotions might not be entirely delusive and enthusiastic—the workings of those wonderful and mysterious springs and wheels of the human organization which are so little understood—or (if there be evil spirits) the delusive suggestions of one of these to lead away the soul from philosophic truth.

To this insinuation two replies suggested themselves. First, the thing experienced was in harmony with the description given in the Scriptures themselves of what the normal experience of a believer in the Lord Jesus Christ is or ought to be; so that *the Book* and *the experience* were evidently traceable to one and the same source or author; they agreed with and corroborated each other.

Secondly, Mr. X — had recourse to certain books, particularly to some works of John Owen, in which he learned that a man of eminence, some hundred years before, and who was admitted to be, in the main, a sound divine by persons of judgment, and who agreed

with a multitude of other writers, had laid down as the general experience of believers, or as the ordinary effect of the communication of the Spirit of God, that very operation in his soul of which he was personally conscious. This second argument was comforting and corroborating. But, doubtless, even had it been wanting, the first would have proved sufficient, under the gracious direction of the Spirit. Still it was profitable and comfortable for a new-born soul to read such words as these on Rom. viii. 16 (*"The Spirit itself beareth witness with our spirit, that we are the children of God"*)—viz.: "The witness which our own spirits do give unto our adoption, is the work and effect of the Holy Spirit in us. If it were not, it would be false, and not confirmed by the testimony of the Spirit Himself, who is the Spirit of Truth. And none *knoweth the things of God but the Spirit of God* (1 Cor. ii. 11). If He declare not our sonship in us and to us, we cannot know it. How then doth He bear witness with our spirits? What is His distinct testimony in this matter? It must be some such act of His as evidenceth itself to be from Him immediately unto them that are concerned in it, that is—those unto whom it is given." And in another place: "God's sealing of believers with the Holy Spirit, is His gracious communication of the Holy Spirit unto them, so to actuate His Divine power in them, as to enable them unto all the duties of their holy calling, *evidencing them to be accepted with Him*, both unto themselves and others. The effects of this sealing are gracious operations of the Holy Spirit in and upon believers; *but the sealing itself is the communication of the Spirit unto them*. They are sealed with the Spirit."

In a certain sense, therefore, and in certain various degrees, there may be "a self-evidencing light which puts an end to controversy;" and yet this may be *for all practical purposes* distinguished from "enthusiasm," in the injurious meaning of that word. The inward teachings of the Holy Spirit must be true; but our perception of those teachings is liable to error, and the written Word and the experience of others (all subjected to the ultimate tribunal, however, of our private judgment) are given as our helps to form that judgment. We dare not doubt the promise of God, that He will give His Holy Spirit to them that faithfully ask Him. Why, then, should we doubt but that this Blessed Person will really lead the humble, patient, and watchful believer into all truth, according to the promises? Dr. Dörner, as we understand him, does not disparage, in proper place and degree, that conviction of the understanding which may be arrived at by a rational consideration of historical and critical arguments; but he justly holds that such a conviction is in any case weak and superficial in comparison with that powerful demonstration of the Holy Ghost in the personal consciousness of the believer. Dr. Fitzgerald admits that the inward operation of the Holy Ghost is to be believed in as "*a matter of revelation*;" but we are at a loss to perceive what he thinks of that operation *as a matter of fact*. He thinks that people will soon be asking why they are to believe, as a matter of fact, that Jesus Christ was raised from the dead; and he appears to suggest that the only answer to this question is to say that we can prove, by the proper evidence of matters of fact, that He really was raised. Doubtless, the proof of Christ's resurrection is as capable of being made out in this way as the proof of any other historical fact of a similar date. Nay, we may freely admit that no other historical event of that, or of any other date, is so fully confirmed by such evidence as is the resurrection of the Lord Jesus Christ. Yet, after all, this is *not demonstration*. It is but high probability. A high probability, indeed, which, as it governs us in all other matters, ought to govern us in this matter too. Still, cannot Dr. Fitzgerald imagine that an acute and candid intellect in such a matter as the eternal salvation of his soul, and of his duty to God and to himself, might well demand *certainty*, instead of the very highest degree of probability? According to our notion, this is just what the Holy Ghost gives us. Men must believe, as a matter of fact, in the resurrection of Jesus Christ from the dead, either because the Bishop of Cork, or

somebody else tells them, that he has, in his portfolio, a splendid demonstration of the high probability of that fact; or because, after a laborious search into great libraries, and a critical balancing of conflicting testimonies, they have arrived at the conclusion that the matter is so highly probable as to amount almost to demonstration, and that, therefore, it is highly reasonable they should submit to the evidence and believe!!

The way of God seems to us to be the better way. There is such a thing as the "*power of Christ's resurrection*," which irrefragably demonstrates the truth of the fact to thousands in all ages, who have neither leisure nor ability to inquire into, or to decide upon, the just weight of historical evidences and critical arguments. If Jesus rose not from the dead, the New Testament is a fable. But that it is not a fable, and that the resurrection of Jesus Christ is the very truth of God, is continually proved by its power in every age to raise dead souls to spiritual life. If disbelief in the resurrection of Jesus Christ—or in the Gospel, which amounts to the same thing—grow to a general or common affair at any time, we rather suppose it will be mainly because the living monuments of the "*power of His resurrection*," are not conspicuous for faith and holiness. But in the presence of a pure Gospel, preached with effect, and of a body of real believers, leading lives of usefulness, piety, and *brotherly love*, such a question seems almost impossible, and altogether without excuse.

The English mind, as Dr. Fitzgerald says, is direct and practical. If, then, *something* causes men to be humble, and holy, and useful, and loving, and gentle, and happy, who before were the reverse of all these, and if the account they give of the change is that *the Holy Spirit did it for them*—is this not practical? He gave that "demonstration" which no criticism could or can bestow. He gave that personal assurance of an interest in the promises which became a motive power of a supernatural energy on the path of holy activity. Let God who did it have the glory. And let those who profess to be taught of God, and not of man, demonstrate to those without, that whether it be called enthusiasm or not, they walk as the children of God ought to walk, while they know that they are of God by His Spirit, which they have received, and know also that they have passed from death to life, because they love the brethren.

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### THE WEEK OF SPECIAL PRAYER.

The first half of the present century was characterised in the Church of God by *Activity*; it will be well if the second half shall be equally distinguished by *Prayer*.

In 1792, the first of our modern missionary institutions was formed; in 1804 the British and Foreign Bible Society took its beginning. From the period thus signalised until the present time, the impulse given to Christian zeal has never subsided. On the contrary, there now scarcely remains any portion of Christendom which has not been quickened into religious activity. If, during this epoch, we have had fewer theologians, we have had more missionaries; the names of Warburton, and Gill, and Doddridge, have been replaced by those of Carey, and Martyn, and Williams. The Word of God has been translated into barbarous languages, as well as into Sanskrit and Chinese, and almost all countries, the savage and the civilised alike, have been visited—would that we could say pervaded—by the tidings of redemption. Nor amidst these efforts abroad have the claims of our home population been neglected. Sunday-schools have become so general as to take the character of a national institution. The sacred Scriptures have been circulated by millions of copies, religious tracts more profusely still. The Established Church and the Nonconformists have emulated each other in providing edifices for Divine worship, as well as in various other modes of employing Christian agency; city and town mis-

sions, village itinerancies, cottage lectures, ragged-schools, reformatories, and an incalculable number of local religious and philanthropic influences, literally permeate the country. And Britain is not alone in thus directing her attention to the spiritual wants of her own children. To say nothing of the numerous similar institutions in America, the Bible-reader and colporteur traverse Sweden, while the "Gustavus-Adolphus Society" and the "Inner Mission," besides more limited and local attempts, are carrying on their Christian designs through a large proportion of the Protestant States of Germany, and following with their blessings German Protestants dwelling in foreign, and especially in Roman Catholic lands. *Activity*—perpetually augmenting and expanding religious activity—has for more than fifty years past marked our era.

May it be inferred from indications of another kind, and sufficiently striking to challenge more than a superficial observation, that the spiritual life of the Church is passing into a new phase? Is this period of activity about to be succeeded by a period of *Prayer*? Or to put the inquiry into another and preferable form, are Christians waking up to the conviction that, while they should not be less active, they should pray more?

Let us, however, while we prosecute this inquiry, be careful that we do no injustice to the memories of the men who set these activities agoing. They were men of prayer; men *mighty* in prayer. Their journals and biographies reveal whence they derived that giant energy which roused the slumbering Church to a sense of her duty. If activity has to any extent superseded prayer, or if with the multiplication of agencies there has taken place a transference to them of that dependence which should be placed on Divine power alone, this is of later growth. In fact, they called their fellow-Christians to prayer before they sounded the trumpet notes which sent them to do battle, whether with the idols of heathendom, or with the practical ungodliness of Christendom. The monthly missionary prayer-meeting preceded the formation of the oldest of our missionary societies, and that was itself preceded by an agreement to observe special seasons of private prayer among a number of Christian ministers. Thus under date of April 11, 1784, we find the following entry in the diary of one of the originators of modern missions: "Devoted this day to fasting and prayer, in conjunction with several other ministers who have agreed thus to spend the second Tuesday in every month to seek the revival of real religion, and the extension of Christ's kingdom in the world." And again, three months after, July 13: "Spent this day in fasting and prayer, in conjunction with several of my brethren in the ministry, for the revival of our Churches and the spread of the Gospel. Found some tenderness and earnestness in prayer, *several times in the day*. Wrote a few thoughts on the desirableness of the coming of Christ's kingdom." *Prayer*—fervent, frequent, united prayer—preceded the activity and awakened it.

A possible thing it is that we who have succeeded to the inheritance of holy toil, which our godly ancestors bequeathed us, may have lost, if not altogether, yet to a considerable degree, their "tenderness" in devotion, their "earnestness" and frequency in prayer. We may have become so absorbed in the manifold calls of Christian duty as to be less mindful, if it may not be said of the higher, yet at least of the equal claims of the closet. Besides which, encompassed as we are by the multiform varieties of Christian agency, familiarised with the facts that so many Bibles are distributed, so many zealous men employed, so many sermons preached, so many churches built, who does not perceive how liable we may be to rest in all this, as if methods so scriptural could not fail of success? We forget that the human administration of even a divinely-appointed system of means must of itself be impotent of good. We are apt to reason as if it were a thing no way fitted to occasion surprise, that the Church should suffer a paralysis, and the world riot in its unrebuked profanity, while there was no voice crying in the desert, "Make straight the way of the Lord," and no faithful, energetic



ministry calling aloud, "Awake, awake, put on thy strength, O Zion!" and so far, perhaps, we reason well. But the argument fails us, and turns altogether into a fallacy, when we go on to infer that, now these deficiencies are supplied, and supplied so amply, we have attained all that is needed to secure the designed result. For let us ask, within what period of time that result is likely, upon any sober estimate of probabilities, to be attained? Only let the eye rest upon a missionary map of the world, and observe the huge spaces coloured red, and green, and black, to denote respectively the domains of Popery, Islamism, and Heathendom, with here and there a little fringe or tiny speck of yellow, indicating the existence of the Protestant form of Christianity, and we think the most sanguine mind will recoil from the view with a feeling of almost utter despondency. The unquestioning belief of Christians, we presume, leads them to anticipate a time when these vast regions shall be evangelised; and we do not mean to insinuate a doubt that their faith rests on a satisfactory foundation. But let them tell us, taking for the basis of their calculations the progress which the Gospel has made since the commencement of the present century, when that time will arrive. Must there not intervene, not merely many centuries, but many thousands of years? In truth, not sceptically, as the words were first used, but in a just appreciation of the inadequacy of present agencies, may it not be said, "If the Lord would make windows in heaven might this thing be?"

Not to depreciate the value of these agencies, as far as they are wisely chosen and applied, are these remarks made, but to suggest that there is yet another means to be added to them, of far greater potency than all of them together. And if there is one circumstance which, more than any other, is, at the present moment, ominous of good for the future, it is the return of the Church to its increased employment. Let us entertain the hope that the Special Prayer-Meetings about to be convened—not, as we understand, in our country alone, but wherever there exists a company of Christians who can meet for prayer—will not prove to be a mere spasmodic fit of spiritual enthusiasm. We do not think they will. We rather regard them as the utterance of the conviction, lying in the depths of Christian consciousness, and now newly awakened, of the utter impotence of man in view of the evangelisation of his fellow-men. To a revived feeling of the absolute worthlessness of all the means they can employ in the accomplishment of this great design, apart from the co-operating agency of the Holy Spirit, we are persuaded, should be traced this supplicating posture in which the servants of God desire now to be found. And if our apprehension be well-founded, then we may entertain the belief that these meetings will generate other similar meetings, and that the importunity of prayer, fomented and fed by the use of prayer, will wax more and more intense, until the words of the prophet are literally fulfilled, and "they that make mention of the Lord shall not keep silence, nor give Him rest, till He make Jerusalem a praise in the earth."

Whether the subjugation of the world to the dominion of the Redeemer is to be brought about by the multiplied and extended use of the means at present employed, accompanied by a mightier spiritual energy than hitherto, or whether we are warranted to look for a revival of the miraculous powers of the primitive Church, a view of the subject sustained by the respectable name of Archbishop Tillotson, and not discountenanced by Bishop Heber,\* in either case we recognise the necessity of prayer. Nor less upon a third hypothesis suggested by a profounder thinker than either. "It strikes me as not improbable," says the author referred to, "that the grand moral improvements of a future age may be accomplished in a manner that shall leave nothing to man but humility and grateful adoration. His pride so obstinately ascribes to himself whatever good is effected on the globe, that perhaps the Deity will evince

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\* See Tillotson's Works, Vols. X. and XI., and Heber's Bampton Lectures, Lec. V.

His own interposition, by events as evidently independent of human power as the rising of the sun. Perhaps some of them may take place in a manner but little connected even with human operation. Or if the activity of men shall be employed as the means of producing all of them, there will probably be as palpable a disproportion between the instruments and the events as there was between the rod of Moses and the stupendous phenomena which followed its being stretched forth. No Israelite was foolish enough to ascribe to the rod the power that divided the sea; nor will any witness of the moral wonders to come attribute them to man."\* Upon all the suppositions of which the case admits, the proper attitude of the Church is that which places her on her knees. Let her clothe herself with humility, and enter into the audience chamber of the King; let her betake herself to prayer. No sentiment becomes her like a deep sense of her own utter insignificance, weakness, and unworthiness. In the survey of all her necessities and duties, let her rest on the sufficiency and promised grace of her risen, Lord renouncing self in all its forms, the most specious and subtle, as well as the most patent, and waiting until He shall "arise to shake terribly the earth;" for let her assuredly know that, whenever that event takes place, *"the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day."*†

## Foreign Intelligence.

A few lines introductory to our Foreign Intelligence will, perhaps, serve to guide our readers to the more salient points of interest.

Our French correspondent, in his usual quiet and piquant manner, makes some just remarks on the opposition manifested by the Sacerdotal party to the liberal measures inaugurated on the accession of Count de Persigny to the Ministry of the Interior; and seems to hope that they will prove favourable to the Protestant interest, while they will be appreciated by all the intelligent and educated portion of the people.

Austria, and Hungary as a part of the empire, still exhibit problems which her statesmen are either unable or unwilling to solve. Two of our correspondents write on these topics.

We have no positive assurance to give that British remonstrance will be successful against Spanish intolerance; but a touching letter will be found from Matamoros, dated from his prison, and breathing a spirit of patience, fortitude, and faith, worthy of a sufferer for the sake of Christ.

Sweden supplies us this month with a simple, but interesting picture of the humble labours of a colporteur. They who like to read of individual cases of unpretending, but precious Christian toil, will find their taste gratified.

Our African information is larger than usual, and, as will be seen, comes from three sides of the continent.

But we must especially direct attention to the intelligence from Jamaica. Here the interest of the present month culminates and centres. The statements are startling, but we know them to be trustworthy, and they are calculated to awaken both inquiry and prayer.

\* Foster's Essay on the Application of the Epithet Romantic.

† We have received a letter from "A Church Missionary" at Agra, requesting us to insert in our pages a *Circular Letter*, which he has addressed to all his fellow-Christians, calling upon them, under the weight of their solemn responsibilities, "to pray more." It is truly gratifying, and it must be, at the same time, a great mutual encouragement, to those who believe in the efficacy of prayer, to find how Christian minds in remote parts of the world are exercised on this subject. There is the less necessity that we should transcribe the whole of the circular, because of the foregoing article and the fact of the intended special meetings, but we subjoin the concluding sentences: "But especially you ought to pray more; and to this end we urge you to devote some time, at least once a week (say noon, each Friday), to earnest prayer to God for the mercies so urgently needed in the present circumstances.

1. That God, by the Holy Spirit, would quicken His people to more unity, sympathy, and prayer.
2. That He would cause the development of coming events to end in the extension of His kingdom.
3. That He would pour out His Spirit, according to His promise, on all flesh. . . ."

## FRANCE.

France, December, 1860.

THE NEW POLITICAL MEASURES OF NAPOLEON III.  
CONSIDERED IN A RELIGIOUS POINT OF VIEW.

Since I addressed to you my last letter, important changes have been effected in the political constitution of France. An imperial decree, of November 24, has restored to the Senate and the Legislative Body the right to interfere more directly in the general affairs of the country. The deliberations of the two Chambers will obtain greater publicity. This is, in some sort, the revival of Parliamentary life. By other and more recent proceedings, *Count de Persigny*, the new Minister of the Interior, has encouraged the periodical press to express its opinions with freedom and independence. This, it is true, does not amount to re-establishing constitutional liberty; but still these reforms of Napoleon III. indicate his firm intention to pursue henceforth a more liberal course.

What is the tendency of the new measures in a *religious* point of view? This is the only point to be examined in our correspondence. It deserves especial notice, that the Ultramontane journals have expressed no joy or satisfaction in consequence of the decree of November 24. They have preserved a chilling silence. This fact is the more characteristic, as other organs of the daily press have given utterance most energetically to their feelings of gratification and hope. Whence the dissatisfaction of the clerical party, under these important circumstances? The reason is quite clear: the ministers and agents of Rome systematically disapprove of everything tending to the diffusion of *common rights*. They extol, they claim, in a certain sense, *liberty*; but they mean only their *own* liberty, *liberty for what is true and good*, as they call it; adding, that these qualities are to be found *exclusively* among Roman Catholics. To translate this fine theory into the language of simple good sense, the advocates of Popery falsely give the name of *liberty* to absolute preponderance, or to a monopoly of doctrines and authority by themselves. Immediately other Churches and other opinions obtain analogous rights, they pretend that we are in a state of anarchy. They declare themselves oppressed when they are no longer oppressors; persecuted, when they can no longer persecute their opponents; and they deem themselves free only on condition of their being able to put an end to the freedom of those who differ from them.

Such is the secret of the bad temper of the sacerdotal party, on reading the decree of November 24. The Jesuits warmly applauded the harshest measures which followed the establishment of the military dictatorship; despotism appeared to them quite legitimate and necessary, so long as it shut the mouths of religious and political dissenters, and left an unrestricted course of action to the Romish priesthood. Now, their applause has ceased, because they see that their antagonists can combat them with less unequal weapons.

I may add, that Napoleon III. has shown much wisdom and foresight in these reforms; for, on the one hand, he will attach to his dynasty the liberal-minded classes, who retain considerable influence in this country; and on the other, he will secure a means of counteracting the agitation excited by the Popish clergy. This agitation, as I have said in former letters, is not very dangerous. The masses remain indifferent to the incendiary appeals and clamour of the bishops. Nevertheless, as these reverend personages possess almost solely the enormous privilege of speaking with plainness and vehemence, they are able to produce a false impression as to their real strength. Those who cry loudly amid universal silence, are more formidable in appearance than they are in reality. This factitious power must come to an end.

Be assured that Louis Napoleon, in his quarrel with the clergy, will be supported by the public opinion of the nation. The priests are strangely deceiving themselves, if they believe that they will be followed by the French people in their crusade against the ideas and the legislation of modern times. They are respected in the exercise of their *spiritual* duties; and if their personal character is honourable, they may hope to be seconded in their religious enterprises; but that is all. Immediately they endeavour to tread upon *civil* and *political* ground, they encounter keen resistance. The French have learned by long and painful experience, that the influence of priests in affairs of the State has always been fatal to the liberty and prosperity of the nation. An invincible instinct leads them to repel these clerical encroachments. Let the priest remain in the sanctuary, and there fulfil his ecclesiastical office, leaving politicians to look after temporal things: such is the general sentiment, even among the humblest peasants, and

the priests will be very certain to be made to remember it.

CARDINAL DE BONALD'S LETTER TO THE  
MINISTER OF WORSHIP.

The struggle between the Government and the clergy continues; it even assumes, daily, a more violent character. To bitter words have succeeded threats, and if the Jesuitical faction had the power, they would immediately raise the standard of revolt. We have a new proof of these hostile passions in the recent letter of Cardinal *de Bonald*, Archbishop of Lyons.

The quarrel is this: The former Minister of the Interior, M. *Billault*, addressed to the prefects of departments a circular, in which he said that the pastoral letters or *mandements* of the bishops must be subjected to the common law, inasmuch as they treated of political rather than religious matters. This common law, invoked by the Minister, provides that all political pamphlets shall pay a stamp duty, and that two copies shall be deposited, before publication, in the hands of the prefect and the Imperial procureur. I am not discussing the question whether this law is good or bad; I only point to the fact that it is the law; *dura lex, sed lex*. It should be added, that the bishops approved of these harsh provisions with all their hearts, while they were only applied to the Protestants and the Liberals. The circular of M. *Billault* extended the application of the law to the pamphlets of the episcopal body, and this has excited a strong feeling of irritation among the clergy, as we see by Cardinal de Bonald's letter.

The argument of this prince of the Church is a singular one. He first affirms that the bishops, in speaking of recent events in Italy, do not trespass upon the domain of politics. "Do not forget," he says, "that we support the temporal rights of the Vicar of Jesus Christ only because they protect his spiritual rights. And whatever may be the warmth of language with which these questions are treated in our pastoral letters, they are always there discussed in a religious point of view, and without entering the sphere of worldly politics." M. de Bonald here commits a gross sophism, and falsifies the facts; for under the pretext of defending the spiritual independence of the Pope, the bishops have developed all political theses imaginable. Not only have they demanded that the Roman Pontiff's territorial possessions should be respected, but they have poured the

most infamous abuse upon King Victor Emmanuel, his councillors, and his troops; they have reviled all the advocates of the national unity and independence of Italy, calling them *scoundrels*, *thieves*, *emissaries of Satan*, &c. They have pleaded in glowing language the cause of King Francis II. and the Grand Duke of Tuscany; they have glorified General *Lamoricière* and his bands of volunteers; they have even uttered treasonable insinuations with reference to the Emperor's acts in the Peninsula. What is all this? Is it not politics? It pleases the Archbishop of Lyons to say that it is simply religion; but things are not changed by a change of words.

M. de Bonald says further on, that the bishops ought not to be subjected to humiliating formalities. *Humiliating!* Why, priests of Rome, have you applauded these humiliations when they were inflicted on other citizens? Are you not citizens, like ourselves? It is really an intolerable and scandalous infatuation in the Popish bishops to be constantly claiming exclusive and distinguished privileges. They were pleased enough to humiliate journalists, political writers, and every other class in the nation; but when they find themselves on a common level with the rest of mankind, then, for the first time, they passionately declaim against this humiliation! "We have received by Divine right," says the cardinal, "the power of instructing the people, and it is to God only that we must render an account of our words." Very good; these spiritual gentlemen decline all responsibility before civil society; they would publish their political lucubrations without control, and if any one asks them by what right they insult whatever is most worthy of respect in the State, they will reply, "It is a Divine right; we are responsible to God only!" It remains to be seen whether the French Government and nation are disposed to grant to the priests irresponsibility and omnipotence like this.

Cardinal de Bonald concludes his letter with some threatening expressions. "Before stirring these exciting questions," he writes, "the civil power ought to investigate, within the limits of its rights, the question what it can, and what it cannot do, lest it should raise a storm that might not easily be calmed. . . . The [Romish] Church is never attacked with impunity." This is bold; M. de Bonald informs the Emperor that he must be careful in touching the privileges of the bishops, or that he may have cause to repent it. But this simp!

mindful prelate, who writes his letters under the dictation of the Jesuits, is strangely deceived as to the extent of his authority. He forgets that we are no longer living in an age when the Pope and his cardinals were able to trample beneath their feet the crowns of princes. M. de Bonald will act wisely by confining himself to the use of arrogant language. If he attempts to pass from words to acts, he will learn, to his cost, that lay society refuses to be enslaved by a tyrannical priesthood.

PUBLICATION OF A PAMPHLET ON THE POPE AND THE EMPEROR.

These excesses of the Romish episcopate unhappily lead other writers to throw themselves into an opposite extreme. M. Cayla, a man hitherto but little known in the literary world, has published a pamphlet entitled *The Pope and the Emperor*. This pamphlet has excited great attention, and reveals a *sign of the times* in our country: it is for this reason that I shall proceed to say a few words respecting it.

The author's scheme is not a new one; it has received, in our ancient controversies, the names of *Cesaropapacy*, or *Erastianism*. M. Cayla would have Napoleon III. to be at once *Pope and Emperor*, Supreme Head of Church and State. In justification of his plan, he quotes the example of Henry VIII., that of certain of the Protestant princes of Germany, that of the Czar of Russia, and so forth. He asks that the bonds between France and Rome should be severed, and that there should be at Paris a *Grand Patriarch*, assisted by a dozen cardinals or *French primates*, who should govern the ecclesiastical society under the superintendence of the temporal sovereign. In this manner, he thinks, peace would be completely re-established in the State, as well as in the Church, and the recurrence of actual conflicts between the two powers would be for ever prevented.

It is superfluous to show the fallacy of this monstrous scheme. M. Cayla is probably a stranger to the most elementary truths of the Gospel. He knows not that Jesus Christ instituted a *City of God* on earth—a *spiritual kingdom*, which, as to its doctrine and discipline, must be independent of all human authority. He is not aware that the distinct action of the two powers is the best safeguard of individual and social liberty. But this pamphlet is, I repeat, a sort of revelation of the state of the public mind in France. Many people are weary of the permanent antagonism which exists between the new institutions and the

principles of the Popish clergy; they are desirous of re-establishing harmony between them *at any price*. Some influential journals have expressed their approval of M. Cayla's theory, and have even attributed the views in this pamphlet to so exalted a source as the inspiration of Napoleon III. Nothing can be more inaccurate. The Emperor has too much wisdom and good sense to adopt such extravagant Utopias. But the Papacy must be upon its guard. The word *schism* has been pronounced by the *Siecle* and by other political papers. If the Romish clergy fill up the measure of their iniquities, they must suffer the penalty for it. France will abandon the Pope, rather than the principles of 1789.

THE DIOCESE OF VERSAILLES PLACED UNDER THE SPECIAL PROTECTION OF THE VIRGIN.

While these grave questions are being agitated, certain prelates are amusing themselves by getting up ridiculous festivals for the purpose of removing the relics of some very apocryphal saints, and seducing the imagination of their devotees by narrations of false miracles. The Bishop of *Versailles* being, it would seem, at leisure, and desirous of getting rid of his *ennui*, has indulged in the puerile recreation of publishing a pastoral letter, with a view to place his diocese *under the special protection of Mary, Queen of Heaven, the Virgin of Virgins*. "We wish," he says, "that this consecration should be renewed every year, on the same day, in order that it may be a monument of our devotion to the august *Mother of God*, and a sign of the boundless confidence we have in her."

The simple and ingenuous bishop hopes that the protection of the Virgin Mary will be of infallible and sovereign efficacy in curing the maladies of the Romish Church. "The occurrences which are taking place," he writes, "the trials which we are passing through, the dangers which threaten the faith, make it a duty to have recourse to Her who has never been supplicated in vain, when the vessel of the Church has been beaten by the storm." Then he attacks, with gross invective, the Reformation and philosophy: "Since the appearance of Protestantism, philosophers, poets, historians, legislators, have formed a vast conspiracy; they have joined hand in hand to drive *God* from the world. . . . When triumphant impiety has sown the doctrines of *hell*, and when souls, seduced or blinded, yield to the devastating torrent, the only efficacious means of conquering the evil is to restore to

the religious principle its authority and power over the minds of men."

And it is for this that the Bishop of Versailles has solemnly consecrated his diocese to the Virgin! He says that God has been banished from the world; and he himself substitutes for the worship of God that of Mary! He relies on the all-powerful intercession of the *Mother of God*, and does not reflect that the calamities of the Papacy have been increased twofold since Pius IX. proclaimed the new dogma of the Immaculate Conception! The anniversary of that proclamation was celebrated at Rome, and throughout the Popish Church, on the 8th of December last. I cannot tell what are the secret thoughts of Pius IX., but if his misfortunes have not deprived him of the power of sober thought, he must have had some sad reflections upon the vanity of his former hopes. When he promulgated, with so much pomp, a few years ago, the doctrine of the Immaculate Conception of the Virgin, he declared, in express terms, that Mary would restore to the Church of Rome her former glory and greatness. Alas! alas! this prophecy has been entirely falsified by events, and never has the Papacy been more humbled than of late. Accordingly, an Italian monk recently reproached the Virgin Mary with having shown ingratitude to the Holy Father! It would have been more decent and more accurate to say, that the Roman See had been chastised for having perpetrated an act of folly and profanity.

#### JUDICIAL DECISION FAVOURABLE TO FREEDOM OF EDUCATION.

Your readers perhaps recollect that I have more than once spoken of the proceedings taken against a schoolmaster named *Jusnel*. The facts were these: Some Protestant schools were opened in the department of the *Hauts-Pyrénées*. Everything went on quietly, and the public peace was strictly maintained. But the schools—having been denounced by the priests, who were exasperated by the Reformed faith being propagated—were suddenly closed by a decision of the Academical Council of *Limoges*.

M. Jusnel, moved and sustained by truly Christian zeal, then undertook to go from *house to house*, from *family to family*, in order separately to instruct the children with whose education he had been entrusted. There was no school; for a school can only exist when a given number of children meet in a building previously fixed upon. It was private and

domestic education. However, the priests and fanatical magistrates still attacked M. Jusnel; and accused him of violating the law, which requires a previous authorisation for the opening of a school. This affair was pleaded before two judicial courts in succession, and M. Jusnel was sentenced to pay a fine. But he has appealed to the Supreme Court of Paris, and there succeeded in obtaining a decision from more impartial judges.

The high legal functionaries of the Court of Cassation are aware that the sacred rights of parental authority would be violated, if a schoolmaster could not teach a few children under the protection of the domestic roof. They also understand that private teaching cannot be assimilated to the official duties performed in a public school. They at the same time admit, that it would be an act of *religious intolerance* to prevent a few poor peasants from enabling their children to acquire elementary knowledge and the rudimentary principles of religion. The sentence pronounced upon M. Jusnel was therefore reversed, and the case was sent back to the Imperial Court of *Bordeaux*. Here, again, the judges proved to be favourable to the accused, and M. Jusnel was permitted to return to his humble labours. This is a triumph for freedom of education. God grant that other restrictions may soon be removed, and that the existence of schools may no longer be dependent upon the arbitrary will of Academical Councils!

#### INSTALLATION OF PROFESSOR BOIS IN THE PROTESTANT THEOLOGICAL COLLEGE OF MONTAUBAN.

M. *Bois*, the new Professor of Hebrew and the Interpretation of the Old Testament, has delivered his inaugural address in the Theological College of Montauban. This address has fully answered the expectations of the Consistories who gave him their suffrages for the vacant chair, and the friends of sound doctrine among the French Protestants have reason to bless the Lord for this appointment.

The learned and pious professor investigated the question of the *supernatural element*, both in the government of the world by Providence and in Christianity. To understand the importance of a matter like this, at the present moment, it must be borne in mind that several partisans of the new theology have proceeded so far in their negative course, that they question the truth of everything that relates to a *supernatural* order of things. They reject miracles, prophecies, the Divine inspiration of

the Scriptures, and even the facts which relate to the incarnation of Christ, and his resurrection and ascension. But, notwithstanding this, they still claim to be called Christians!

M. Bois showed that the notion of a *personal* and *living* God suffices to prove the possibility of supernatural facts; and it being admitted that these facts are possible, it is easy to show that those of the Gospel are *real*. To refuse to God the power of interfering in the order of nature and modifying its laws, is to imagine an *impersonal* God—an *enslaved* God—a *lifeless*

God; and then there remains only *Pantheism*, against which conscience and our moral nature utter their protest in the name of *duty*. They have given a very inadequate analysis of this excellent address. The subject discussed by M. Bois enters into the deepest questions of divinity and metaphysics. Let us hope that the new school, which would substitute an empty and barren philosophy for the revelation contained in Holy Scripture, will meet with numerous and strenuous opponents. The cause is the sacred one of God and eternal salvation. . X. X. X.

### PROTESTANTISM AT ST. ETIENNE AND ITS NEIGHBOURHOOD.

About thirty-seven years ago a faithful servant of God passed through the town of St. Etienne (Loire), which at that time was of little importance. After a conversation with a pious old woman, he sent her a few Bibles, which were soon distributed among the neighbours. He was not aware of what would come out of this handful of seed. A place of worship was opened some time after, with an Evangelical discipline and mission, among the Romanists. But we forbear from entering into details, and come at once to a plain statement of the present work of the Evangelical Church at St. Etienne.

We opened last year a large new chapel, the congregation of which amounts to about 400 persons, 150 of whom are regular members. Our day-schools reckon some ninety children. A meeting designed especially for the conversion of Romanists is also held in another part of the town, and is attended by 80 to 100 Roman Catholics, and presided over alternately by the pastor of our Church and that of the Reformed National one.

St. Etienne, with its present population of more than 100,000 souls, is thus evangelised (as to the Romanists) by our little band. But the brethren of the Church are also at work in the *environs* and the department, where we have five places of worship, three schools, two colporteurs, one evangelist.

Marilly, Charlieu, Roanne, St. Chamond, and Le Fay, are the localities where the Gospel is preached. In Roanne, a town of 20,000 inhabitants, the brethren are about twenty-five in number, well united and active. Had this place a special labourer, it would be, with God's blessing, very prosperous, and become at the same time a centre of evangelisation for the other places and the north of the department.

St. Chamond is a manufacturing town of 15,000 inhabitants, situated at seven or eight miles out of St. Etienne. A Roman Catholic workman, who had heard of the Gospel in one of the mines of St. Etienne, through a member of our Church, on his return to St. Chamond called together in his house three or four persons, to whom he spoke of Christ. About a year after this interview, some forty or fifty persons could be seen reading and hearing the Word of God in a small meeting-room, some of whom had already shown real signs of conversion. But the priests—one of whom had said to a colporteur in the street, "As for you Protestants, you shall never come here"—were much moved in seeing this little beginning, and contrived to get seven families sent away from their work, leaving them to seek their bread where they could. They were obliged to retire from St. Chamond. The meetings were thus reduced to twenty persons. But this little flock was not discouraged; they continued to assemble, with the aid of their brethren of St. Etienne, who met every Sunday with them to expound the Word of God.

One object occupied their mind—viz., the education of their children. One of the parents was summoned to send back his child to the school of the *Frères*, if he would not be deprived of his daily work. "If you refuse me my bread!" answered the father to his master, "I will find it elsewhere; the Lord has promised it!" Poor as the friends of St. Chamond are, they subscribe some 20*l.* per annum for the school opened last May in their locality. Some time after this the inauguration of the statue of the Virgin at Valfeury, by the Pope's Legate, in presence of 15,000 spectators, contributed to excite the passions of many against this little Protestant flock, the

very name of Protestant being considered as an insult. Two persons were dismissed from the manufactory where they worked, and the influence which we might have gained upon Roman Catholic children was neutralised by the spirit of intimidation thrown into the minds of the parents. Our position is, therefore, very difficult in this place. Our school is but little frequented, and our resources are almost null. Nevertheless, we must not be discouraged, especially as the Lord has blessed us lately by the conversion of an intelligent

man, for whom his wife had prayed during several years. He is now showing as much zeal for the Lord's work as he formerly did for the interests of this life.

*Financial Situation:* Deficit (resulting from the construction of the chapel), 2,041*l.*; annual expenditure for pastor, evangelist, school-masters, and evangelisation in general, and debt paid off in ten years, from 600*l.* to 700*l.*; annual sums subscribed by the Church and congregation (nearly all poor working men), 120*l.*

The Lord be our help through our brethren!

## GERMANY.

THE RELIGIOUS QUESTION IN AUSTRIA, IN HUNGARY, IN ELECTORAL HESSE—PARTICIPATION OF GERMANY IN THE RELIEF AFFORDED TO THE CHRISTIANS OF STRIA.

Frankfort, December, 1860.

At the moment at which I write, all your readers have doubtless been apprised, by the telegraph and the public papers, of those highly-important events which have just been accomplished at Vienna. Every one will at once perceive their political bearing; but it is not of this that I must now speak. The facts referred to are not less grave in their religious aspect; and that aspect is our theme.

Follow for an instant the march of affairs in this vast Empire of Austria, and judge! In 1865, the young Emperor, yielding to fanatical influences and to the counsels of ambitious ministers, handed over, by the Concordat concluded with the Court of Rome, all the immense interests of the Catholic Church, all its prodigious power, all its property—to whom? To the Jesuits, and independently of State control. He committed to them, moreover, all public instruction, from the university to the village school; no one could be a professor or schoolmaster without a diploma of Roman orthodoxy, nor teach anything but reading or mathematics. He handed over to their charge all the literature of the country; he entrusted to the bishops alone the censorship of books, whilst the Government were bound to enforce their prohibitions. He thus transferred to them all the power—religious, moral, and intellectual—of the Empire. All this he abdicated, reserving to himself scarcely anything but the administration of his exhausted finances, and the command over his army, which absorbed three-fourths of the revenues of the country. More than this, he gave up to them the Protestant Churches of all parts of the Empire; for the Concordat was their oppression. It is true that to these Churches were promised the blessings of a Protestant

Concordat, conceded by the same ministers who had elaborated the other. Of these promises not one has been fulfilled, except the celebrated and too-long-deferred patent in favour of Hungary, which was at length extorted from authority by the force of circumstances, and refused by the Churches, who pronounced that it was “too late!” All the organs of Ultramontaniam sounded the trumpet in loud praise of the young Emperor, whom they proclaimed to be another David, or a Constantine—eulogies which announced the unmistakable triumph of Popery.

Five years only have elapsed, and now, after various concessions, granted when too late, and declared insufficient, we behold a new Ministry formed, under the presidency of M. de Schmerling, which publishes to the world the following programme:—

1. Equality of all religions in the State.
2. Revision of the Concordat (read *suppression*).
3. A Political Constitution for all the German and Slavonic populations of the Empire.

Why are the first two items in this programme of an entirely religious character? The reply is obvious. It is because the causes of an imminent revolution (which is sought to be averted) are religious; it is because it is the Concordat, far more than the battles of Magenta and Solferino, which has brought the Empire to the verge of ruin. “Be wise now, O kings! be instructed, ye judges of the earth!” But it will naturally be asked, Is this equality of all the Churches in the State—this revision of the Concordat—this Constitution itself—anything more than a string of empty promises, extorted by fear, like the confessions of certain sinners in *extremis*? This



might certainly be apprehended, if the matter depended only on Rome and her adherents. But we have guarantees—guarantees which God has written with His powerful hand in events throughout the Empire of Austria—in Italy—in the whole of Europe. Your readers have perhaps not forgotten my last letter, in which I referred to the generally tottering condition of Ultramontanism on the Continent. These are the “signs of the times,” upon which we found our hopes of the emancipation of human consciences, and of the triumphs of that “everlasting Gospel,” whose mild, benignant light shall assuredly penetrate those lands where spiritual darkness and the slavery of despotism have so long reigned.

As to Hungary, in particular, it is long since we have referred to it. Why? Because its cause has not, for some time past, been of a character to claim discussion in a *religious* journal. When, last year, in the midst of the struggles of this country for its *ecclesiastical* liberty, I informed you that motives entirely political were at the bottom of the question, and held there the first place, several of our friends were much scandalised, and thought we were betraying the interests of our oppressed brethren. No, we would only ask for sincerity in language and in conduct. When we reproach a despotic power with making use of religion as an *instrumentum regni*, the populations which aspire to liberty, even of the most legitimate kind, must not make use of religion as a means of revolution. Now this is the case in Hungary, and every one knows it. This country is now no longer engaged in a struggle for its religious liberty, which was gained even before the programme of the Minister Schmerlin; it is contending for the right of self-taxation and self-conscription, or rather, for its own complete emancipation from the crown of Austria, with which it had *freely* made alliance, and by which it has been oppressed for centuries, and was at length crushed, in 1849, under the *régime* of General Haynau. If ever a political cause were just, it is that of Hungary; but it would have been better, for the honour of the Gospel, not to make Protestantism bear the responsibility of the revolution. “*My kingdom is not of this world.*” To be justified in reproving Catholicism for its forgetfulness of this great and holy principle, Protestant Christians must themselves remember it. This said, let us add that we bless God with joyous sympathy that the religious liberties of Hungary will henceforward be complete.

I well know that it is very difficult even for Churches independent of the State, as are those of Hungary, to separate entirely the interests from the political interests which they have to maintain against a Government which has always oppressed them, and which since 1849, has completely despoiled them of the rights and liberties so dearly acquired at the cost of the blood of their fathers, during many generations. What, then, must the difficulty be in our Germany, where there prevails such a lamentable confusion of the province of the State with that of the Church! Here there is no political agitation which does not react upon religion. We have, at this moment, a melancholy example of this in Electoral Hesse. This country, deprived of its Constitution by an arbitrary act of the Government, has maintained a lengthened struggle for its recovery, through the medium of its Chamber of Deputies. Last week that Chamber, elected according to a Constitution which it did not recognise as legitimate, was declared *incompetent*, and was then immediately dissolved. The irritation of the country is so much the more augmented. It hesitates between re-electing the same Chamber, and not electing any. Now, on whom does this irritation fall? Not only on the politicians who advise the Prince, but also on their religious principles—that is to say, upon the Gospel of Jesus Christ. It is known that the most influential of these men belong to that feudal and Puseyite party which has its principal representatives at Berlin; it is known also that a majority of the orthodox pastors share their opinions; and this must invariably deepen the abyss which Rationalism has created between the people and the Church. The people regard their pastors as agents of the civil power, as upholders of arbitrary rule, as enemies of their own liberties. Judge of the disastrous religious and moral effects of such a state of things! And the same phenomenon is reproduced in Prussia, with this difference, which renders it still more striking, that here the Government, in concert with the Second Chamber, desire to walk in the ways of liberalism in respect both of political and religious questions, whilst the party above described arrests its measures in the Chamber of Lords (Herrenhaus). The Parliament will shortly meet. The First Chamber, having been augmented by new members, created by the Government, the struggle is about to recommence. I shall have occasion to write to you respecting the debates on religious questions.

Your correspondent at Berlin has referred to the noble efforts of Germany in aid of the afflicted Christians of Syria. He has told you that two German ecclesiastics have been sent to Syria, the one, M. Disselhof, by Dr. Fliedner of Kaiserswerth, with some deaconesses; the other, M. Kramer, by the Committee of the Kirchentag. The object of their mission is to convey relief, material and spiritual, to the victims of the massacres. Their first letters home have been received, and have been published in the *Neuen Evangelischen Kirchenzeitung* of Berlin. Their descriptions of the calamities before their eyes exceeds all previous accounts and all imagination. Ruins of former habitations, intermixed with unburied corpses, whose infection contaminates the air, inspire overwhelming horror, whilst the sufferings of these who have escaped death rend the hearts of the beholders. There are actually, under the eyes of the two delegates, 20,000 persons to be provided with shelter, nourishment, and clothing. These two brethren are raising in Germany the energetic cry for further aid: "Help, help!" But they also note certain facts which (if well

founded, as there is every reason to believe) merit denunciation before all Europe. These statements are that—whilst the English Committee has made abundant distributions to the sufferers, and the German Committee has done likewise to the extent of its means—the French Committee is reserving all its resources, amounting to several millions of francs, to build two immense establishments for orphans. In other words, that it is working for the future—for the future of Catholicism in Syria and the East—for a time when the wants, now so pressing, will no longer exist. And meanwhile, thousands of human beings are suffering from hunger, cold, and death itself! Already has the *Independence Belge* pointed out abuses of this kind. Let us hope that the men charged with distributing in Syria the generous gifts of France will not delay to render account of their stewardship; let us hope that a miserable spirit of sect will not so influence them as to quench in their hearts, in the midst of woes so terrible, the flame of the charity of their fellow-countrymen.

## HUNGARY.

CONCESSIONS BY AUSTRIA—NEED OF THE GOSPEL—MISSIONARY LABOURS IN PESTH—ENGLISH WORSHIP—WEEK OF SPECIAL PRAYER.

The concessions lately made by the Emperor of Austria to the Hungarians have given back again to this nation their constitutional freedom, and the right of self-government, and so the way has been opened for a thorough reorganization and reform in this country. It gives me much pleasure to be able to state that, upon the whole, the people, as well as their leaders, are conducting themselves most nobly and worthily, and it is not to be doubted but that, if things continue to go on in the same legal and orderly manner, the present proceedings will lead to great and happy results. It is true that, in the meanwhile, the ecclesiastical and religious interests of the people seem to be almost entirely lost sight of, because the Protestant clergy, as well as the Roman Catholic priesthood, are taking a very lively part in the national movement; some of them even holding a very prominent position in the same. This is certainly much to be regretted; but still we may hope that, in the end, the cause of truth and religion will be advanced by this favourable turn of events, and that religious liberty, as well as every

other desirable privilege, will be established and secured. And then we may surely expect that, when once the Word of God shall have *free course* in this country, it will, before long, *also be glorified, even as it is with you.* Let us pray God for it!

But certainly, in order that this end may be attained, it is needful that the proper kind of instrumentality should at the same time be set on foot, and in this respect we have still to look in a great measure to England for support; and, as the time appears now to have fully come for the opening of Hungary for the preaching of the Gospel, I would direct the attention of British Christians to this country, that they may consider whether some kind of organization might not be put into operation, and be brought to bear in some larger measure upon the spread of the truth in Hungary. That, indeed, is the *one thing needful* for making this nation truly great and good, for, however much we may respect and honour the fervent love which the Magyar bears for his native soil, and the many admirable qualities in his character, truth prompts

me to say that true spiritual piety is *not to be found among them*, and, consequently, they lack that higher culture which vital godliness can alone impart, and the infinite importance of heavenly and eternal things is neither felt nor understood by them, and souls are left to live and die without a saving knowledge of the way of salvation. Yet we should not lay all the blame of this upon the Hungarians, for it is quite true that the peculiar disadvantages under which poor Hungary has suffered so long have, in a great measure, prevented the Gospel from being made known in all its fullness and power through the land, and excluded this nation from the powerful influences of the Christian movements of the time. And I do not for a moment hesitate to maintain that, if through the preaching of the Word of the Cross the power of godliness could be propagated among the Magyars, they would be likely to become *one of the noblest and foremost nations of Europe*.

As regards my own humble labours in this place, I am happy to say that the Lord continues greatly to bless and prosper the work I am engaged in. I have now around me a properly-formed congregation, consisting of a considerable number of truly serious people, and among them several converts from the house of Israel. It is impossible to say what good a body of people like these may be enabled to do by their influence in a city like this. What we are in great need of is *a proper place of worship and a school*. Our brethren here are most willing to do all they can in contributing towards this object, but still we shall need a good deal more aid to get up the building. I feel sure that if our friends in England could fully know our position, and the desirableness and importance of such a place in the city of Pesth, they would assuredly sympathise with us and lend us their liberal assistance towards completing this object.

I should also state that I am endeavouring to supply English services for the English, Scotch, and Irish residents here, and this is likewise a most necessary work. Therefore, without making any special appeal, I still feel it my duty to lay before British Christians this simple statement, which may suffice to draw the attention of some to it, and I shall merely add that, if any, whom God has blessed with means, should be disposed to render us some aid, it will be most thankfully received, and, by the help of God, used for His glory. The Rev. Dr. Steane will, I feel sure, be kind enough to receive and forward any such gifts.

Yesterday I received a number of copies of the appeal, issued by the Committee of the Alliance, proposing a week of special prayer by the Church of God throughout the whole world. I have already circulated some of them among those who understand the English language, and shall try to get them printed and circulated in the Hungarian, Slavonian, and German languages. May God give His blessing, and make this appeal effective, so that many, even in this country, may feel themselves willing to join in the prayers of the united Church of Christ around the globe. I am greatly delighted with the beautiful idea thus expressed, and shall make arrangements for having prayer-meetings in the way proposed, during those eight days, among my own congregation in Pesth.

In conclusion, allow me to express the request to all who read this, and who intend to take part in that great union of prayer at the commencement of next year, that in their petitions *they would remember Hungary*.

Yours truly in the Lord,

ADRIAN VAN ANDEL,

Minister of the Gospel.

Pesth, Dec. 18, 1860.

## AUSTRIAN SILESIA.

### HISTORICAL SKETCH OF THE PROTESTANT CHURCH.

The boundary between Austria and Prussia runs through Silesia, so that part of it belongs to the one state, part to the other. Austrian Silesia is thus on the northern frontier of the empire, and borders on Bohemia, Moravia, and Galicia. The Gospel was first brought into it by the followers of Huss, who, after his death, fled to the principality of Teschen, in Silesia.

These prepared the people for a favourable reception of Luther's doctrines in the following century. As early as 1518 they were preached by an Augustinian monk of the name of Hofmann, whose example was followed by many others. The nobility and princes espoused the cause, as, for instance, George of Brandenburg, in Jagerndorf, and Duke Frederic II., of

Lignitz, the latter of whom had been well known for his pious pilgrimage to Jerusalem. Even the bishops at first manifested very little opposition.

The work, therefore, steadily advanced. Duke Casimir IV. was at least not hostile to it, and his grandson, Wenzel Adam, gave in his full adhesion to the Augsburg Confession. The land soon possessed fifty churches in which the Gospel was preached. During the minority of Wenzel Adam's son, the Queen Regent also favoured Protestantism.

After the death of the Emperor Maximilian II. the contested succession to the Crown induced Rudolf II. to give favourable patents to the Protestants, which were confirmed by his successor. One of these was published August 28, 1609. On October 30 Duke Charles, Bishop of Breslau, declared that, as for this patent, it did not bind him or his.

The Northern Silesians, the Dukes of Lignitz, Brieg, Münsterberg, and Oels, made, with the Elector of Saxony, in 1621, the so-called "Dresden Agreement," by which their religious liberties were guaranteed them; but the Archbishop cared nothing for this "Agreement," and the Silesians had to experience the horrors of the Thirty Years' War, till at length the Peace of Westphalia brought them the confirmation of their religious liberty.

The principality of Teschen, however, that part of Silesia connected with the Empire of Austria, fared differently. The young Wenzel Adam, who had been brought up a Protestant, and had been an intolerant oppressor of the Roman Catholics in 1610, went over himself to the Roman Catholic Church, and sought to compel all his people to do the same. In the following year he expelled the pastors of Teschen, Skotschau, and Schwarzwahl, and put Roman Catholics in their place. They pleaded their Imperial Patent, and the Prince tore their petition in pieces, and severely threatened them. They remained steadfast in their faith, held their meetings outside the town, and appealed to the Silesian States, who gave them permission again to meet in their churches. On this the Archbishop lodged an information against them with the Emperor, the battle at the White Mountain brought on fresh complications; Elizabeth Lucretia, sister of the late Duke, oppressed the Protestants, the magistrate of Teschen became a Roman Catholic, and soon the Protestant teachers and preachers were banished the land, and in 1633 all their churches were closed. Many families left Teschen, and the country, occupied now by the

Swedish troops, and now by the soldiers of the League, was most awfully devastated.

Even the Westphalian peace brought them no alleviation of their troubles; they were not included in the states which had won their freedom in the specified year, and all attempts to obtain it now were unavailing. For fifty years the public exercises of their religion were interdicted, their churches and schools were closed, and they were forced to conduct their meetings in secret. Still their faith did not fail; they met away from the towns in secluded valleys and woods, their Bibles and books of devotion were hidden in hollow trees and clefts of the rocks, and so they worshipped God. In this they were not much disturbed, as the Imperial Government took no notice of it.

But somewhat brighter days were to come. The war which raged at the commencement of the eighteenth century turned the attention of the Government so much to politics, that it became less zealous in oppressing the Protestants. Besides this, Charles XII. of Sweden interested himself on their behalf, and in the Convention of Altromstadt, in 1707, interposed a clause by which all that had been enacted against religious liberty since the Peace of Westphalia was revoked. This properly applied only to the northern part of Silesia, to the parties to the "Dresden Agreement," and to the town of Breslau; but the people of Teschen petitioned the Government for similar privileges, and obtained, in reply, a patent, by which they were allowed again to build a church and schools. They were indeed thankful to have their school instruction renewed, after being deprived of it for fifty years. While their church was building, the cost of which was defrayed out of their own great poverty and that of their friends, they erected a temporary wooden building, where they were again allowed publicly to worship God. Their first stock of Bibles and religious books were seized and burnt by the Roman Catholic authorities, but on an energetic protest being made, they never had to complain of any repetition of the act. This was in 1709. Five preachers were appointed to preside over the Church at Teschen, but, as four of them were foreigners, the Government would not sanction their appointment, so one of them, Muthmann, had for some time the sole charge of the Church devolving upon him. At length three Silesians, Hentschel, Schmidt, and Steinmetz, were found to assist him.

In 1710 the foundation-stone of another

church was laid, large enough to seat many thousands, but it was not completed for more than twenty years. A flourishing school was also formed, and an active religious life was generally manifested. Those under religious instruction numbered about 60,000, living in a circuit of sixty miles, and thus the time of the five pastors was fully taken up.

In this manner the Church prospered for a time, the religious liberty guaranteed to them being faithfully observed, except that they met with occasional instances of molestation from the local magistracy. But troubles now began to arise from within. Hentschel and Schmidt accused their colleagues, Muthmann, Steinmetz, and Sassadius, of being imbued with the pietism of Halle, their real motive being simply envy, because Steinmetz had been appointed chief pastor, and he and his two associates were more beloved in the Church than they themselves. They demanded, in 1722, an investigation into the charge, when the three were completely freed from all blame. On an appeal to the University of Jena, the decision was confirmed, and the accusers were required to withdraw their charge, or be prepared to be removed from their post. Instead of yielding, they, in secret league with the Jesuits, appealed to the Imperial Government, which reversed the preceding decisions, and banished from the country Steinmetz and his friends, as convicted of pietism. And so, in 1730, these faithful ministers had to withdraw from Teschen, amidst the tears of their people, and were conducted by a dragoon to Bunzlau.

Hentschel and Schmidt were now confirmed in their position; but they had entirely lost the esteem of the Church. Many of its most active members left it entirely, and met together in private houses. The school declined, and never again recovered its former vigour. An enemy of the Church applied to the Emperor for the dismission of five of the elders; but although he did not obtain this, the liberty of the Church was further restricted by the requirement that all who applied to be appointed preachers were required to make their application direct to the Court itself.

By this arrangement Hentschel hoped to obtain the appointment of his two sons to the post; the Silesian States, however, urged the election of three others, and after a delay of four years, they gained the day.

The effect of these divisions on the financial affairs of the Church was most disastrous. Almost all building was brought to a standstill, and it was well that most had been

finished before the expulsion of Steinmetz. The funds were so low, that for a year or two the teachers could not be paid, and they would have been brought to yet greater extremities, were it not that Sarganeck, in his banishment, made collections in Germany for the Church.

The incorporation of Northern Silesia with the kingdom of Prussia deprived Teschen of many of its most zealous friends, and at the same time a separate consistory was appointed over it, consisting mainly of Roman Catholics, with only two Protestant councillors. During the lifetime of the schoolmaster, Radetzky, the school was in a somewhat flourishing condition, but on his death they were six years before they could get a suitable man to succeed him.

The new consistory cramped the energies and froze the zeal of the members of the Church. Indifference and scepticism, which had spread from England and France through Germany, bore its pernicious fruit, lukewarmness and coldness became the mark of good breeding, and if some few persons of position felt the power of the truth, the majority grew more and more worldly and careless. Yet the Church as a whole remained steadfast.

During the reign of the Empress Maria Theresa there were still many things to complain of; great difficulties were put in the way of visiting the sick residing in Catholic places, and the Protestants were compelled to pay clerical fees to the priests. But on the accession of Joseph II. an appeal to him obtained, in 1782, the grant of a Patent of Toleration, which removed most of the vexations complained of. In 1784 the consistory was reorganised, and soon afterwards combined with that of Vienna. The Protestants now in Teschen, though not possessing equal rights with the Roman Catholics, had yet gained a great deal; they had a legal status, and all their affairs were better managed. Many who had secretly embraced Protestant views, to the number of 2,500, from fifty-three different localities, now came forward and publicly professed them. Buildings for worship were opened in Silesia and Galicia, and the resident Christians formed into Churches. This decentralisation weakened in numbers the Church at Teschen, which had till then been the one Church for all the neighbouring places; but these offshoots stood by the side of and really strengthened the mother Church.

An Imperial Patent of December 31, 1851, gave the Churches the right of keeping inde-

pendent registers of births, marriages, and deaths, removed the obligation to pay the clerical fees, and gave complete rights in all Church and school matters. Fresh life was thus awakened, and if this is allowed to act

with more completely unfettered energy, it may be confidently hoped that the Protestant Church in Silesia will soon be a flourishing and active one.

## SPAIN.

### PERSECUTION OF PROTESTANTS.

Soon after our last number went to press a large and influential deputation had an interview with Lord John Russell, at the Foreign-office, on the above subject. Memorials embodying the facts were presented by the Evangelical Alliance, the Protestant Alliance, the Scottish Reformation Society, and the Islington Protestant Institute. The deputation was introduced by that distinguished diplomatist and generous friend of Religious Liberty, Lord Stratford de Redcliffe, and the Secretary of State was addressed by Sir C. E. Eardley, Hon. A. Kinnaird, Rev. Dr. Begg, and Dr. Tregelles, the learned Biblical critic, who had spent a considerable part of the past summer in Spain, and personally knew both Matamoras and Aihama. Lord J. Russell's reply was cautious, but at the same time encouraging. Since then the memorials have been communicated to the Spanish Ambassador, and he has been made fully acquainted with the state of British feeling in reference to religious persecution. Results we must leave in the hands of Infinite Wisdom; it is ours to use the best efforts of which we are capable, and wait in prayer.

In the meantime, our friend, Mr. Greene, has received another letter from Matamoras, a copy of which we subjoin:—

Prison, Barcelona, Nov. 27, 1860.

Respected and very dear Brother in our beloved Redeemer Jesus Christ, the only Mediator between God and Men,—I have just received your comforting and Christian letter of the 17th of November, and with it an order for 15*l*. Thanks! a thousand thanks, dear Brother, to you and to your friends, for this good deed!—thanks from the bottom of my heart, which my pen cannot express. Be you, and the lovers of the Gospel, the true children of the Church of Christ who have joined you, will be able to appreciate the depth of my gratitude, by the Christian joy you have experienced in succouring a brother in bonds for Christ's sake—a brother whose only offence and only crime has been loving and circulating the Word of God. . . .

Dear Brother, it appears that my tyrants seek to make my captivity daily more irksome, striving with each other for the pleasure of giving me pain. I have been examined a *third time*, and have been informed that I must obey the summons of the Tribunal of Granada, but that besides this, the "Audiencia" of Barcelona had determined to bring another action against me, to

discover and prove what I have done and attempted for the circulation of the Gospel in Catalonia. So not only is one tribunal acting against me, but two—or rather three—those of Granada, Barcelona, and Malaga. The Tribunal of Granada is so anxious for my appearance there, that in the space of a very few days I have been several times summoned, and my papers called for also. They need not be in haste—I am ready. My poor mother has petitioned the Government to delay my journey, in consideration of the feeble state of my health; and some of the newspapers have supported this demand of hers. Will the Governor grant it? We shall see; and I will let you know the result. My poor mother is suffering martyrdom. Her repeated anxieties have brought on a serious attack of illness; and she has been confined to bed for several days.

I cannot recall without a shudder the sorrowful scene that occurred the day of my arrest. When my dearly-loved and most unhappy mother saw me seized, she fell fainting and senseless to the ground; and my little brothers burst into tears and loud cries, for in their innocent and comfortless sorrow they believed that she was dead. I attempted to go to her assistance, and was not permitted. Cruelly! I shall ever remember that terrible moment with anguish. From that time her health has been so feeble, that I am deeply anxious about her, and on her account. I really dread the day of my departure. God's will be done.

Spain is the grave of many martyrs, the victims of the Church of Rome. In her religious intolerance she has only changed in the external forms for the last 200 years. The Church of Rome hates light and knowledge, and punishes us because we have learnt to know Christ. The Church of Rome despises the Word of God, and imprisons us because we love and respect it, and hold it in our hearts as a sacred and saving possession. Let us take comfort, however, for we see that the rigour of Papal tyranny is impotent against us, and their Satanic wiles are useless. Our imprisonment was needful, and has done much service to our holy work. All Spain knows that we suffer for Christ's sake; and so all may see, evidently, how far removed is the practice of the Roman Church from the precepts of God's Holy Word. But whatever she may attempt against us now is already too late. The Word of God is in the hands of thousands of Spaniards, and the study of it has raised up hundreds of decided Christians, willing and rejoicing to spread the good news, and despising the gainsaying and the persecution of men—ready to take up the cross and follow Christ. So, though tyranny does not falter, neither shall our holy work. But tyranny is the work of man, therefore it must cease. Our work is of God, and therefore ultimately it shall glorious triumph.

For myself, I am perfectly tranquil. Every fresh suffering that my poor weak body endures, every fresh delay which is interposed between me and the day of my release, is a fresh motive to increase my joy and confirm my faith. I glory in tribulations! My imprisonment is a trial to the body, but not to the soul. The slayers of the body are weak and miserable enemies to the soul of a Christian. It can even rejoice in its sufferings for Christ's sake.

I cannot describe to you, dear Brother, the happiness that I have felt since I received your letter, and learnt from it that your noble fellow-countrymen had interested themselves in my fate. Oh, give them the assurance of my deep gratitude. How can I repay so many favours, so much Christian love? The reward is so great that I could never give it, but God will repay it tenfold; and posterity will not fail to keep a sacred niche in history for the sons of noble and powerful Albion, who are ever ready to support the good cause, and to defend the weak and the afflicted.

May God enlighten you, dear Brothers in Christ—may he take you under His special protection—may He recompense, as He sees fit, your noble deeds.

I have confessed before the Tribunals. I do not, and shall never, repent of this. As I have done at Barcelona, I propose doing at Granada. I will

confess Christ before the weak as before the strong; before my brethren as before my murderers. I shall suffer—and what then? Did not Christ suffer for us miserable sinners? Did He not lay down His life for our sins? Did He not redeem us by His death? What are my little trials to be compared to the blessing that His words and His example are to me? Oh, nothing! less than nothing! I knew well, when I undertook my Evangelical labours, that I was in the midst of wolves. I knew the thorns and thistles that would be under my feet, but I never forgot the words of the Saviour, "He that taketh not his cross and followeth after Me, is not worthy of Me."

Let us pray to our great Master that He would pardon our enemies and persecutors. Let us pray with sincere and humble faith that He would bring them to his heavenly fold—that He would enlighten and preserve them. I feel no anger against them. I understand the motives of their inhuman cruelty, and I heartily pity them for their separation from Christ.

Farewell, dear Brother; I do not yet know when I shall leave this place. The journey to Granada is indispensable, but the state of my health may occasion some delay. But you shall hear of my movements if possible.

Your Brother in the Lord Jesus Christ,  
MANUEL MATAMOROS.

## SWEDEN.

### LINDBLAD THE COLPORTEUR.

*To the Editors of Evangelical Christendom.*

Dear Sirs,—Do you think that the readers of *Evangelical Christendom* would be interested in the experiences of one of our aged colporteurs during his last journey before leaving his field of labour? It is a very simple account; contains none of those wonderful manifestations that you meet with elsewhere. It does not even profess to describe remarkable conversions; but it opens to your view the state of mind of the people—the fertility of the soil which the Holy Spirit of God is preparing in Sweden for future harvests, and it is also, as far as I understand it, a specimen of what the colporteur is called to do—the humble task that the mole is performing in our fields, removing obstructions to the progress of the sowing, and also using the blessed privilege of the husbandman, throwing in the seed where he meets with a little plot of ground ready tilled.

It was during the autumn of last year that our old friend set out with his supply of books. Lindblad was in former years a soldier, then a shoemaker, and of late he has been a dealer in the Word of God, and felt so happy in his work. He has been trudging on foot through large forests, such as you have seen in Sweden, and visiting little wooden cottages, such as you may remember them, nestling here and there

among the pines, or on the borders of a lake, or on the mountain sides. For the benefit of those who have not seen them, we would add that they are generally painted red, with a door and one window in front, with a high thatched roof, and a garden or potato field outside. Now let us fancy to ourselves old Lindblad coming along the pathway with his precious burden of books and his heavenly message; but listen to a few of his own words before you accompany him into the first cottage: *He does not like to tell about his work*, he says; *it is not every flower that bears fruit*. Then he will tell you that he does not pick out the abodes of Christian people, but he sets out praying that God will open to him the doors through which he ought to go, and let His Holy Spirit guide him in what he is to say to the inmates, so that it may result in glory to God and the awakening of the souls of men.

In the first cottage, where our old friend went in to seek for a night's lodging, he found a woman, who thought that all was well with her soul, but after some conversation in the evening and some in the morning, she became anxious, and said that she saw that if she was to die in that state she would be lost. What could she do? so she inquired. Nothing, Lindblad told her, but believe

in the Lord Jesus Christ, and not cease to pray for the Holy Spirit, till God had given her assurance of being a child of God.

In the next cottage he found an old widow and a servant maid. When he spoke to them about salvation, the girl said that she went regularly to church, read the Word of God, and often had deep emotions; that she hoped God was gracious and merciful, and so forth. "Never forget this," he said, "which God now makes known to you, as He does to us all: 'Unless thou art born again by the Spirit of God, thou shalt not see, much less enter, the Kingdom of God.'" Her tears gushed forth, and she prayed to the Lord that she might be born again by His Spirit and enter into His kingdom. The old woman, seeing this, said sulkily, "Well, if none but such are to be saved, I do not think there will be many." "Nor do I," said Lindblad, "because the Lord says Himself there are not to be many, but do not look to the number—look to thyself." He spoke to her strongly, represented to her the danger she was incurring—near as she was to death, and not converted. The old woman was terrified, but finished by saying, "I wish I had in my house daily one who could speak to me as you do." Lindblad told her to pray earnestly for the Holy Spirit of God, who would come and dwell with her, enlightening, teaching, and guiding her for ever, if she only would let Him. Hoping to hear more, the old woman accompanied him to another cottage, where her son was living. This son had, together with his wife, been last year to Alsheda to hear the Rev. Mr. Petterson, and been much affected by the Word preached.

"On entering their cottage," says Lindblad, "I found two persons longing to see the Kingdom of God. One of them was an aged soldier. We had been comrades during the campaigns in Germany, in 1813 and 1814, but had never met since. Now we met at the age of three-score years and ten. He was blind, bodily and spiritually. When he heard that I was come, he jumped out of his bed, calling out, 'I know who you are, old friend and comrade; I have long been waiting for you! I know that you are a Christian, and I have been longing to speak to you!'"

"Well, my friend," I said, "but have you not also heard of a man whose name is Jesus? He is rich in experience and power, and He can give sight to the blind! Do as the blind man in the Gospel narrative—cry, 'Jesus, thou son of David, have mercy upon me! Open my spiritual eyes, so that I may not lose myself on

the way to eternity, and in the darkness pass by the door of heaven and stumble into hell!'" Dear brother, we have been comrades in the service of his Majesty the King of Sweden, let us now, with upright hearts, swear allegiance to the banner of Christ, tinged with His blood! Let us become spiritual warriors; yea, powerful ones, who, with the help of His spirit, will take the kingdom by force (Matt. xi. 12), and enter it, led by the Captain of our salvation."

"Here I was overwhelmed," says Lindblad further, "by the sense of my own unworthiness and want of power to speak of such mighty things. I had recourse to prayer, that the spirit of wisdom and understanding might be given me, so that I might say what should tend to the glory of God's name and the edification of souls.

"I will only add, that we had much converse together, and so sweet, that it cannot be recorded. They obliged me to stay over the night, and praised the Lord for bringing me to their cottage, and letting them experience the power of God on their hearts. They wished me to come back; I only requested them to pray that God's Holy Spirit might dwell with them."

In another cottage, Lindblad found a soldier's wife, willing to hear and to have a book, but bowed down by the cruelty of her husband, who was an avowed enemy to the Gospel. She was not allowed to go to church, to meetings, to visit Christian people, or to read good books. She was not even allowed to weep. One day she had been sitting at her loom; she was afflicted within, and could not conceal her tears. He saw them, and began to beat and to drag her round the floor, till she was so hurt that she had to lie in her bed two days. In her misery, she opened her heart to old Lindblad, and asked his advice. What was she to do? She had been tempted to shorten her life. What should she do? "Pray that the Spirit of God, who is the spirit of prayer and patience, may dwell with you," said Lindblad, "that He may drive away the temptations of Satan. The Apostle says: 'Ye have not yet striven as unto blood.' Pray for your husband, for his conversion; may-be his present cruelty is necessary for yours. Pray that when that has been effected, God may not throw the rod of your chastisement into the fire, but also convert him. All is possible with the Lord. Keep in mind these words: 'In returning at rest shall ye be saved; in quietness and in confidence shall be your strength'" (Isa. xxx. 1



The woman became more calm, prayed and praised.

In another cottage he found another woman, who, as he expresses himself, seemed to know some of the language of Ganaan, but she complained of never being joyful; she saw other children of God happy, and she heard them rejoice, but she was always sorrowful. "To be sure," said Lindblad, "the children of God have always much cause for rejoicing; but are you sure that you are one of the number?"

"Oh, to be sure," she said, for she had sought the Lord many years.

"Yes, you have sought, but then, have you found Him?" He reminded her of such Scripture texts as "Many shall seek to enter in and they shall not be able." "It is important to seek, but still more important to find the Lord. The Apostle says that 'he who is a child of God, has the witness of the Spirit.'" Weeping, the woman confessed that such was not yet her experience. She was thankful for the advice received, requested that Lindblad would pray for her, and never pass her door without coming in.

"Not far from a village I met a man," says Lindblad, "known to be a weak, unconverted, wicked man. I was tempted to pass him by silently, but remembering the words, I accosted the man with a friendly salutation, 'Peace be with you!' and asked if he would buy a book.

"Oh no!" he said, 'we have so many books, and we do not read them.'

"Well," I said, 'that is wrong. We must use means to gain the end, and without reading the Word of God, which leads to salvation, we cannot attain it.'

"That may be true," he answered; 'let us sit down here, and look over your books, as well as have some conversation.'

Lindblad was astonished, and during their interview he felt how great was the power of God, in conquering the spirit of opposition in man's heart, for this very opposer not only bought some of his books, but expressed an earnest wish to begin a new life, and to persevere in it to the end. The aged evangelist could only pray that such seeds might take root and bear fruit.

Next he came to a poor woman who was lying on her death-bed in much agony of mind. To her he spoke words of peace and consolation, showing to her Jesus, the only saviour of souls.

Then he finishes his account with the following words:—

"I could tell you much more, but my old and tired hand refuses to do service any longer, and I lay down my pen, probably never to resume it. My feet also are no longer able to carry me about on these my dear missionary pilgrimages. I wish, therefore, to offer my most grateful thanks to the dear friends in England, who have so kindly supplied my temporal wants, as to enable me to carry on this beloved work. May their generosity not have been in vain! Hereafter I shall on my knees carry on my work for the progress of the Kingdom of God, praying diligently for a rich outpouring of the Spirit of God. May the peace which passes all understanding keep your hearts and minds, through Christ Jesus (Phil. iv. 7). Amen."

## TURKISH EMPIRE.

### MISSION FIELD OF TURKEY.

The Rev. Dr. Dwight writes from Constantinople:—

I wrote you some time back about the mob of Armenians which committed a great outrage at the burial of a Protestant here. The sequel of the story you may not have heard. So deep an impression was made on the Porte by the events of those few days, and by the resolute manner in which the representatives of five different Protestant countries took up the affair, and jointly remonstrated with the Government, that, by order of the Sultan, five large burial places have been provided for the burial of the Protestants, at the public expense, around this capital; and general orders

have been given to the governors of all the provinces, that a similar provision be made wherever Protestants are found throughout the empire!

Never before did these Protestant representatives unite in any measure on behalf of Protestantism in this country; and the movement has done good in many ways. It is all the more gratifying and encouraging, when we take into account that they were self-moved in this matter, as neither we or any of our native brethren had, in this case, solicited interference from a single ambassador.

The Rev. Mr. Morse, of Adrianople, mentions that the Bulgarian "Tract Primer,"

which had been beautifully printed, was at once introduced into the Bulgarian schools, and that the sale of this book has been so rapid, that they were compelled at once to prepare another edition. Two young ladies (Armenians) had recently commenced attending the Protestant services, under circumstances which it is hoped would greatly tend to the furtherance of the truth. One had obtained the consent of her mother, and came boldly, though amid the sneers and contempt of many who met her. The other, upon beginning to read the Scriptures, met with great opposition from her family, and her father even threatened to take her life. She was sent to the house of a bigoted aunt, and there closely watched, but succeeded in escaping, and fled to the house of the missionary for shelter. Her friends then instituted proceedings to regain her, but were so completely defeated, that they can carry it no further. Another young lady here has been reading the New Testament, and her father, in spite of the remonstrances of the Armenians, says he shall not forbid his children to read the Scriptures.

## CENTRAL TURKEY.

There appears to be a desire among the Kuzelbashies, near Killis, to receive the Gospel. Deacon Sarkis, of this place, spent two days there to enable him to learn their desires and condition. He was received by them with great favour, and reports that they desire to receive the Gospel and its teachers; and say that they will themselves pay the salaries of the school teachers, if they will come and instruct their children. There is thought to be about 6,000 of them, composing many small villages and groups of tents. All that is now needed to extend the Gospel rapidly and successfully in this region would seem to be more means and more labourers.

## EASTERN TURKEY.

Mr. Walker, of Diarbekir, writes from Kharpoot:—

Intelligence of the massacres in Syria excited for a time in that region a thirst for blood among the Moslems, and a fear of death among the Christians; but of late, as there has been some appearance of coming justice on the guilty ones of Damascus, a greater degree of confidence prevails, and we hope the crisis in this region is past. At Cheamooogh, though there are but eight or ten declared Protestants, the conviction seems very general that Protestantism is the religion of the Bible. Mr. Walker continues: *I could not but feel that it was an indication*

*of good, and gave reason for great hope, that in the shops of so many who rarely if ever are seen in the Protestant Chapel, the New Testament and the whole Bible are so frequently seen, and so often the subject of discussion. The chief hindrance to the work now is the lack of the religious element in the people. They have little zeal for their old Church. Mr. Walker was much pleased with the character and the present and prospective influence of the school for theological students at Kharpoot, and concludes:—*

Two or three weeks ago a Christian girl, one of the survivors of the dreadful massacre in Damascus, was offered for sale in Diarbekir, and the Pasha promptly ordered the imprisonment of the Moslem captor. Probably Diarbekir was saved a like massacre the week after I left (about August 10) by the decision and energy of the Pasha, who has proved himself one of the best in the land. Certainly we never have had a Pasha who for seven months continued to appear so well. The recent events in this land have shown us what a volcano we live above, its pent fury restrained only by the hand of the Infinite One. The effect of the introduction of foreign troops, I fear, will verify to the Moslem mind their impression that the Mussulman rule is ended, and leads them to bloody deeds of pre-taken vengeance. They have so long held and acted according to the doctrine, that "Christians have no rights that Moslems are bound to respect," they cannot endure the idea of becoming subject to a Christian power, or even of being placed on an equality with Christians.

## SYRIA.

General letter from the American missionaries at Beyrout:—

The object of the present communication is to speak, not of the country, but of the mission, its state and prospects, so far as we can do so now. The brethren Wilson and Lyons remain at Tripoli. Mr. Wilson has doubtless communicated the circumstances which compelled him to leave Hems. At present we see no means of re-occupying the Homs station, for want of men. We have no idea that the country will remain long in a state which would make it unsafe for a missionary to reside there; but in our crippled state we have no one to send. Even had the state of the country not obliged Mr. Wilson to remove, it was a question with us whether his removal would not be necessary, in order to strengthen some of the other stations.

The Beyrout station continues its operation.

The press is working; the female school is in operation; the boys' school might be in operation, but that the room is occupied fully by the refugees from the mountains; the translation of the Scriptures has been resumed; the printing of the voweled edition of the New Testament is about to be commenced; and what is more than all, our chapel is crowded, and we have, and are likely to have, more direct missionary work in Beyrout than ever before. Just now we are all hard pressed with distributing the charities of the Anglo-American Relief Committee, in consequence of which Mr. Jessup remains at Beyrout.

Mr. Calhoun has remained at his station, where he has kept up the regular preaching services, as well as at Aramun; the congregations being as large, if not larger, than before the commencement of the war. It is not improbable that the male seminary may be re-opened at the commencement of the fall term. The common schools at Abeih and Aramun have been re-opened, at the urgent request of both Christians and Druses. We also hope that Mr. Bliss, and the teachers of the female seminary, will be able to return to Suk-el-Ghurb, and re-open that institution at the usual term in November; but of this we cannot speak very decidedly, as we have no idea what proceedings are to be instituted against the Druses. But whatever they might be, we anticipate the mountain stations at Abeih and Suk-el-Ghurb will be able to carry on their operations during the latter part of the

fall and during the winter. Deir-el-Komr is not at present open; but we are inclined to think that after a longer or shorter time a door will again be opened even wider than before.

Mr. Ford continues at Sidon, which place, if itself considered, is a more important station than ever before, in consequence of the large number of refugees gathered there, principally from Hasbeiya and its vicinity. The work in Cana-Alma and Merj-Ayun continues to go on, so that Mr. Ford will need all the assistance we can possibly afford him. Hasbeiya has at present nothing for us to do, all the Christian inhabitants being either at Damascus, Beyrout, or Sidon.

From these brief statements, which are all that time will now permit us to make, you will perceive that we hope for good results from the overturnings which have recently taken place. During the progress of these distressing events, we have had our times of fear and discouragement; but, by the good hand of the Lord upon us, we continue to this day, and we intend, by Divine help, to witness more faithfully than ever, to small and great, that Jesus is the Christ. Every previous revolution which this land has passed through since the establishment of the mission, has tended in its results to facilitate rather than to impede the work of the Gospel, and we believe that these recent upheavings will, by the Divine power and wisdom, be made to contribute to the same end.

Turkish Missions Aid-Society,  
7, Adam-street, Strand, London.

## NORTH AFRICA.

### SALE OF BIBLES AND RELIGIOUS BOOKS IN ALGERIA.

Oran, Nov. 8, 1860.

The heart of many friends of the Bible has, I have reason to believe, rejoiced and felt thankful to God, as, walking along one of the principal and most frequented streets of Oran, their eye caught the title "*Aux Bons Livres*" above the door of a shop, and, on a nearer approach, read on the central column "*La Sainte Bible, en plusieurs langues.*" If, for a moment, any doubted the possibility of the existence of such an establishment, his doubts must have soon vanished, on a closer examination of a large assortment of books exposed *open* along the extensive glass frontage of the shop, by at once recognising that holy book in the various languages spoken by the mixed population of this city. Nor could he fail noticing, likewise, the publications of the different tract and book societies in various

sizes, bindings, and colours. If curiosity led him to tarry awhile, he must have speedily felt himself pressed by Jews, Mussulmans, Spaniards, and Frenchmen, in every variety of costume and uniform, all, like himself, gazing wonderingly at the strange spectacle, and some eagerly, and perhaps loudly, reading the Word of God, or some religious book or tract. He may have also seen a few inside, either warmly engaged in discussion, or seated quietly on chairs provided for their accommodation, with some of those *good books* in their hands. If induced to inquire further, he will have ascertained that the books are neither given away, nor sold at very low prices, but at *fixed prices*, which, with rare exceptions, are the same as in the catalogues of the societies that send them forth into the world to illumine and convert mankind. An

inspection of the journal would satisfy him that, notwithstanding the prices are kept up, a goodly number are disposed of every month.

Some years ago it was my privilege to be the *first*, and hitherto the only one, to send a colporteur into the interior of the Empire of Morocco, to spread the sacred Scriptures in the chief cities of that part of Northern Africa, which the jealous policy of European Governments permits to remain more rigorously shut up against Christians and missionaries than China itself! It is now my happiness also to establish the *first* dépôt for the sale of the Scriptures and religious works in Algeria. This has not been easily accomplished. It cost me more labour and fatigue than I can now describe. For six long months I had to contend with difficulties on every side; first to the introduction of the books, and then to the opening of some door for their circulation. I had to do battle and overcome the determined and systematic opposition of priests and Jesuits, who, behind the curtains, as is their wont, did their utmost to thwart every step I took, and to prejudice everybody against the object. Knowing, from good authority, that no application for the employment of a colporteur would be entertained, there remained no alternative but to open a book-shop. It were tedious to detail the formalities I had to perform. At last the application reached the highest authority, the Minister for Algeria and the Colonies, and to my joy and the surprise of many, it was granted.

I fancy some one asking, "But why all that trouble? What hinders you from doing just as we do here, and, without asking anybody's permission, take a bag full of Bibles and tracts, and go distributing them about at pleasure?" All that trouble was necessary; and others have undergone as much, and more, without succeeding. The state of the law, under the present *régime*, is such, that no one is safe, not only in distributing a single Bible or tract, but even in lending a book to a friend for perusal! The French Protestant ministers, being paid by Government, have more to dread than mere imprisonment and fine; and no one should blame them if they seem rather over-cautious, for it is all chance, and while one is allowed to do as he likes, another may be taken to task; and what is tolerated at one time, at the instigation of some priest or Jesuit, may be charged as a crime at another. These remarks will make evident the importance and necessity of such an establishment; without it there was no safe medium for the circulation of the Word of God; and what lasting fruits can be expected from a mission that does not possess

the means to place the Bible within the reach and at the very doors of the people? Every one here despaired of accomplishing the object. Those who attempted it failed; and it was deemed presumptuous when I entertained and expressed better hopes. But, by the blessing of God, my persevering efforts have been crowned with success, to the joy of our brethren in these parts, and the discomfiture and humiliation of the enemies of the Bible and its eternal truths. To God be all the praise!

The dépôt was opened to the public on the 2nd April; and I will now render an account of the first six months of its existence. The principle on which I act is that of circulating the Scriptures, religious books, and tracts, *by sale*, of course. I do not, and must not, refuse a Bible or a book to real inquirers after truth; but I am opposed to indiscriminate gratuitous distributions, and am desirous to prove that, except in rare occasions and circumstances, it is not only unnecessary, but positively injurious. Those who really desire to read the Bible will be always found ready to pay *something* for it, while many who are persuaded to accept it gratuitously very seldom read it, if, indeed, they make no worse use of it than to lay it aside to be covered with dust. A leader in the *Times*, of Oct. 3rd, on book-hawking, offers some very sensible and just remarks. I quote the following: "The recipient of a tract knows that the donor has some object in giving it, and, though that object be his own good, his feelings slightly rebel against it. Tracts which are given away are not sure to be read, and if read, they will not have the relish of that which the labourer has selected for himself and bought with his own savings." How much more forcibly is this applicable to Bibles and religious books! Having premised this much, I shall have little more to add on the following table of sales for each of the last six months:—

Month	Scriptures.			Books and Pamphlets.			Tracts.			Amount of Sales.		
	Vols	£	s. d.	Vols	£	s. d.	No.	£	s. d.	£	s. d.	
April	23	1	10 8½	19	1	7 0	75	0	4 3	3	1 11½	
May	36	3	19 8	24	0	11 11½	62	0	3 7	3	18 2½	
June	44	3	4 6½	6	0	2 11½	51	0	3 1	2	10 6½	
July	63	4	0 10	27	0	18 2½	35	0	2 3	5	1 2½	
Aug.	73	3	3 10½	11	0	9 4½	46	0	3 6	3	16 8½	
Sept.	74	3	18 6	23	1	5 4½	25	0	1 7	5	5 5½	
Totals	314	17	18 1	130	4	14 10½	294	0	18 3	23	11 2½	

Average per month: 52 Scriptures; 20 books; 49 tracts; and 3*l.* 18*s.* 6*d.*

I would call special attention to the pleasing fact that, while the number of books and tracts fluctuates, there is a steady increase in the sale of the Scriptures. Sure, these are no extraordinary numbers, and people accustomed to read of the distribution of thousands and tens of thousands in other cities, will be disposed to think lightly of this result. Those, however, who know this ungodly country, will think otherwise. It is not Protestants that bought them. The practice in the French churches to present a copy of the sacred volume to every couple that is married within their walls, makes it most probable that the few Protestant families in this city possess at least one Bible each. But they were purchased by Roman Catholics, Jews, and Mohammedans; and those numbers represent nearly as many individuals of those classes who have been persuaded to possess themselves of books which most of them may have never read, or even seen before. And it is the more gratifying to know that they have acquired those books *by purchase at fair prices*.

This enterprise has necessarily involved considerable outlay. The fittings, rent, salary of depôt keeper, patent, freight, and custom's duty of books received, &c., to the end of Sept., amount to 83*l.* 6*s.* 10*d.*, to which must be added 12*l.* 12*s.* of books *purchased from*

various societies. The income has been Grant from the Bible Society, 25*l.*; ditto from the British Society, 25*l.*; donations received through *Evangelical Christendom*, 7*l.* 5*s.*; and donations from friends in Oran, &c., 18*l.* 2*s.* 9*d.* leaving a balance of 20*l.* 11*s.* 1*d.* to be covered by the proceeds from sales at the depôt.

I have an impression that in future I must depend mainly on the contributions of private friends for carrying on and extending this work, and would therefore request all who feel an interest in this enterprise, and desire its success, to send their donations *to you*, as I feel sure that you will kindly take charge of such gifts and forward them to me. The greater portion of the contributions I may receive will, in all probability, be invested in the publications of the continental societies, whose funds do not allow them to make very liberal grants.

Preserving for a future communication notices of instances in which the perusal of these *good books* has been blessed to immortal souls, and commending this mission, and this enterprise in particular, to your prayers,

I remain, my dear Sirs, yours very sincerely,

A. BENOLIEL.

\*\*\* Contributions to this important object may be sent to Rev. Edward Steane, D.D., Camberwell, Surrey, S.

## SOUTH-EAST AFRICA.

THE COUNTRY AND ITS INHABITANTS—A KAFIR SUPERSTITION AND ITS RESULTS—PROSPECTS OF BRITISH KAFFRARIA—MISSIONARY OPERATIONS.

King William's Town, Sept., 1860.

It would be impossible to convey a correct idea of the great Evangelical missionary agencies carried on in these parts, without giving first a brief outline of the country and people where these operations are being conducted. In doing this I shall confine my observations chiefly to those portions of South-Eastern Africa which have been taken from the Kafirs within the last few years, as the result of those deadly wars which have raged from time to time. I do not, however, at all advert to the political line of conduct which has been adopted, or make any strictures upon it, as to whether it was right or wrong. All that I intend is, to give a brief statement of facts.

Until the war of 1846, the Great Fish River was the boundary of the old colony, so far inland from the mouth as the point where the Rat River falls into it, from which point to the northward the Rat River was the boundary.

But after the wars of 1846 and 1851, the whole country lying between the Fish and Bashee Rivers, which now constitutes the large districts of Queenstown and Victoria North, also Victoria South, lying between the Great Fish River and the Keiskama River, and extending northward until it joins the district of Queenstown, also what now constitutes British Kaffraria, situated between the Keiskama and Rei Rivers, and added to this the country lying between the Rei and Bashee Rivers—the whole of this extensive country has been taken in since 1846. But no one can form a correct estimate of the extent of territory embraced, unless he possess local knowledge of the country or examine a good map in which it is definitely laid down. Probably it is larger, considerably, than the whole colony of Natal.

To give even a short historical account of the Kafir tribes, which formerly occupied this

large tract of country, does not fall within the province of this letter. Suffice it to say that the upper part was mostly occupied by the *Tembookies* (or *Abatembu*), the middle by the *Ghikas* (or *Amangqika*), and the lower by the *Isimbis* (or *Amandhlambe*), and several other tribes. The *Amagcaleka* dwell between the Great Rei River and the Bashee River, and have been driven beyond the latter river within the last few years. The numerous independent tribes of Kafir, who formerly occupied this extensive range of territory, exist no more as an independent people, their numbers are greatly reduced, and their nationality has departed. This result was accelerated not only by devastating wars with the colony, but was also greatly advanced by the delusion of one of their own false prophets (*Urazelikazi*), by whom they were induced to destroy their corn and slaughter their cattle, under the astounding pretext, that in a short time they would rise again in prodigious numbers; and so far did this mad delusion prevail, that nearly the whole people were led away by it; the melancholy result of which was a dreadful famine, in which, notwithstanding the efforts of Europeans to provide food, tens of thousands literally died of starvation, reducing their numbers to a much greater extent than British powder and steel had ever done. They thus became at once the victims of their own wild superstition, and the monuments of the retributive Providence of a holy God. Many of them had had the Gospel offered to them by the servants of Christ, but they rejected it with haughty disdain; but now, as they are confounded, scattered, and peeled by an unseen hand, a remnant will humble themselves under the mighty hand of God, and receive the Gospel of the blessed God; and possibly, from this wreck, God may make those a people who are not a people, that all the glory may redound to Him. This is already being done among the Fingoes, who live by tens of thousands on the frontier and in British Kaffraria. These were originally driven down from Natal and adjacent countries by that great Amagulu war-

rrior, Utshaka. There are still many Rabies in the land, and it is to be hoped that the hand that smote, smote only to save.

Since the wars above referred to, the extensive range of country already described as taken possession of by the British has been partly given out in farms to Europeans, and partly reserved for natives. The whole length of seaboard, with only a small exception, has thus been given out in farms, extending inland to a distance of forty or fifty miles.

*British Kaffraria* includes that part of the country which lies eastward of the Keiskama River and extends to the Rei; the seaport of the province is East London, and the capital King William's Town, which is growing into some importance. The province is separated from the old colony, and has its own government, at the head of which is Colonel Maclean, as Chief Commissioner, but important changes are expected soon to take place. As the farmers mostly occupy the coast range, the country reserved for the natives lies further inland, and if they can only have the ground secured to them, and an efficient form of government established over them, they may still become a numerous people.

But nearly everything depends upon the extent to which religious influence can be brought to bear upon them. For, when this is not done, they remain the same wild, untamed barbarians, smeared with red clay and covered with red blankets in cold weather, but otherwise still in a state of nudity, as they ever were; whilst a strong desire for European intoxicating drinks is growing upon them and decimating their numbers; and I can by no means endorse the statement that has been made, that they are embracing religion "in the masses."

Having thus given some account of the country and its inhabitants, I purpose, in a future letter or letters, giving some information respecting the missionary operations now being carried on amongst this people, with the hope that increased interest may be felt in these operations. WILLIAM C. HOLDEN.

## WEST AFRICA.

GENERAL FEATURES OF THE COUNTRY AND CHARACTERISTICS OF THE PEOPLE—THE WEEK OF PRAYER.

To the Editors of *Evangelical Christendom*.

Gaboon, Equatorial West Africa,  
Sept. 14, 1860.

Dear Sirs,—Having received your magazine regularly during several months past, permit me to return you my thanks, and also to

express the interest I have long felt in the Evangelical Alliance and the efforts being made to unite the followers of Christ.

The intelligence you send me from month to month of the progress of the Lord's work in various parts of the world is truly cheering.

"Ethiopia also shall soon stretch out her hands unto God." This, indeed, she is already doing, and notwithstanding the weak faith of the Church in reference to this field, her prospects are far from discouraging. The very mention of the name of this land of mystery, of darkness, and oppression, should awaken a thrill of interest and sympathy in every philanthropic Christian heart. For whether we refer to the past—the bright period in her history, when her northern and north-eastern borders were radiant with the light of science and Christian civilisation, where flourishing Churches existed, and primitive fathers laboured and died—or to the long dark night that succeeded, during which, under the triple scourge of Mohammedan bigotry, bloody Paganism, and the foreign slave-trade, she experienced unparalleled woes; or if we refer to her present condition of intellectual, social, and moral degradation, in connexion with her brightening prospects and promised deliverance and Christianisation, we shall find much to elicit sympathy and encourage to philanthropic and Christian effort.

Intertropical Africa, as far as has been explored, in magnificent scenery, luxuriant soil, capable of producing in rank profusion most of the tropical productions, and invaluable natural resources, is scarcely surpassed. Her commerce, now considerable, is rapidly increasing, and when the slave-trade shall be entirely suppressed, and her people, instead of preying upon and selling each other, shall cultivate her soil, and under the stimulating and elevating influences of Christianity, develop her hidden but inexhaustible natural resources, it will be immensely valuable.

The climate of Africa, though in many places uncongenial to the constitution of foreigners, is well adapted to her native-born people, who generally enjoy as vigorous health and attain as great age as do the inhabitants of higher latitudes. The common idea respecting the great inferiority of the African race is in my opinion erroneous. During a residence of many years in this country, I have become more or less acquainted with many different tribes and nations; and while I have noticed considerable diversity among them, I have nowhere seen marked evidence of inferiority or lack of native intellectual capacity. But in estimating their natural capabilities, we must take into account their past and present disadvantages. They have always been under the darkening and degrading influence of Paganism, their minds a prey to the grossest

superstitions imaginable; the darkness of ages has settled down upon their mental and moral natures. And in addition to this, let it be borne in mind that for successive generations nearly all of the maritime nations have been under the barbarising influence of the foreign slave-trade.

The African race are much what the degrading and oppressive treatment they have received from their more enlightened and powerful white fellow-men have made them. Although we find them, like all other heathen people, deplorably ignorant and desperately depraved, they possess minds and hearts as susceptible of cultivation as those of any other people placed in the same circumstances. They have a passion for trade, and in the exchange of their native products for foreign goods, exhibit no little tact, industry, and shrewdness. The tribes on and near the coast, who have depended upon foreigners to supply their wants, have neglected manufactures; but many of those who reside in the interior show considerable ingenuity in constructing their furniture and houses, and in manufacturing farming utensils and implements of warfare from their native ore, which they dig and use in preference to foreign iron.

Some of their languages, which have recently been acquired and reduced to writing, so soft and flexible, poetic and philosophical in their structure, indicate anything rather than imbecility or a want of native capacity; their fondness for drawing, passion for music and extempore songs, and particularly their rude but natural impassioned oratory on certain occasions, intimate to us what the African may become under the sanctifying influences of Christianity.

The hundreds of native children who have been instructed in our schools have exhibited a capacity to acquire and retain knowledge that has often astonished as well as gratified their teachers. Nor is this confined to children, for adults and aged persons often manifest much quickness of apprehension, inquisitiveness, and shrewdness. I do not suppose the African will ever develop Anglo-Saxon mental strength and vigour, nor will the inhabitants of any tropical clime, but that he possesses all the requisites for an intelligent, refined, and luxuriant Christian civilisation, I have no doubt. We find the African peculiarly a religious being. He is possessed of a warm and enthusiastic nature, and of a generous, affectionate, and confiding heart. In his *fetichy* he trusts implicitly, and in all his superstitious

observances he manifests a fidelity and devotion that might teach even the Christian a lesson. But he is neither bigoted nor sceptical; when the light of Divine truth, accompanied by the power of the Holy Spirit, breaks in upon his dark mind, he readily receives it. He has nothing of the pride of the Oriental, who boasts of the antiquity of his belief; nor the haughtiness of the red man of the western world, who refuses the improvements that are offered him, but is imitative, docile, and teachable. Give the Gospel to the "scattered and peeled" millions of Africa; let its pure principles, elevating influences, and quickening impulses be felt, and their dormant minds will awaken to new life, and to the joy of "the common salvation." To secure this grand result, will not the Churches in Britain and throughout Christendom unite their efforts and prayers? For while the Church is debtor to the Greeks and barbarians—the whole world—Africa has a special claim upon her sympathies, for her woes and wants are great and pressing, without a parallel.

Fraternally yours in Christ,

A. BEHLUNS.

In another communication, dated Oct. 22, the same correspondent expresses his gratitude to the Evangelical Alliance for the invitation they have extended to the whole Church of God throughout the world to observe the second week in January, 1861, as

a season of special supplication. He also makes a practical suggestion, which we subjoin in his own words:—

"Let me especially solicit the prayers of the Christian world during the proposed week of supplication in behalf of Africa, this vast moral Sahara, where, through the instrumentality of the Church, numerous oases are beginning to bloom. The labourers who are toiling in this sterile, dark, and perilous field, are feeling more and more that it is 'not by might, nor by power, but by my Spirit, saith the Lord,' that the great work which they have undertaken is to be accomplished. O if, in answer to united prayer, the Holy Spirit descends in convincing and converting power upon all these missions upon this coast—upon the 15,000 native Christians, and the still larger number of pupils in Christian schools, and upon the hundreds of thousands who have long listened to the Gospel, how glorious will be the results! How will Africa's wail of woe be turned to shouts of joy on earth, and heaven resound with praise over repenting sinners saved! I shall do all in my power to extend the invitation to a week of prayer, and to secure its observance on this coast, and shall wait in confident expectation that it will be an aid in the progress of our work, the commencement of a brighter day, whose sun shall not set till all Africa shall be radiant with light, and vocal with the praises of God."

## JAMAICA.

### EXTRAORDINARY RELIGIOUS AWAKENING.

As marvellous, in some respects even more marvellous than the accounts we received more than twelve months ago from Ireland, are the accounts of similar scenes and occurrences which are now reaching us from Jamaica. We have heard before now, indeed in the times of slavery, of the rapid and extensive spread of religion among the negroes. Thousands and tens of thousands of them at that time were gathered into Christian Churches, and with more or less of attendant enthusiasm, demonstrated the great moral change they professed to have undergone. In the large majority of cases, we believe, the profession was sincere, and the change real. But it enraged beyond all bounds the slaveholders, and slave-drivers, and all that class of interested and demoralised persons, until, in their blind and frantic malice, they brought about

the events which issued in the abolition of slavery. We well remember listening, in a private interview with a returned governor of the island, now no more, to an eloquent address, in which the gallant old soldier wound up his description of the religious condition of society there at that time in these emphatic words: "In short, gentlemen, there are just two classes of people in Jamaica, black Christians and white devils." It was a disinterested, though, perhaps, somewhat exaggerated testimony to the influence of Christianity upon the negro population at that period, and since then we may hope that the other portion of the community has improved.

But the present awakening surpasses everything of which we have previously heard. It is distinguished by several extraordinary features. Among these we may mention the



suddenness of its occurrence, the physical prostrations, the rapidity with which it spreads, the intensity of the emotions by which it is attended, the humiliating self-criminations, and the moral results. We have copious accounts from different witnesses lying before us, and we shall proceed to give extracts and condensed portions of them, without much regard to classification. We desire only to premise that what we lay before our readers constitutes but a very small portion of the materials with which we have been furnished, that we offer no explanation of the physical phenomena, still less an apology for them, and that some of the most startling of these we withhold. It would be altogether premature to deduce general conclusions. The inductive philosophy, it may be well for all parties to remember, as well the scoffer as the devout, is slow in reaching its decisions, and demands a large collection of facts. In the meantime, for our own parts, we cannot but be struck with the circumstance that demonstrations in all their leading features similar to those now described are occurring in so many and such distant places; that so many intelligent men, not credulous or fanatical, or easily imposed upon, witnesses of what they describe, regard them as the evidence of a supernatural Divine influence, and that their immediate, and hitherto, in the vastly largest proportion of instances, their permanent effect, has been a quickened sense of spiritual and eternal things, combined with an improved morality.

"Prayer," says the Rev. C. Sibley, "has not been offered in vain, for a Pentecostal shower has come down. The work began in St. Elizabeth's, amongst the Moravians, and spread in the Church of England, and amongst the Baptists." "The awakening," says the Rev. D. J. East, "all through St. Elizabeth's, Westmoreland, and St. James's, borders on the miraculous. Every one regards it as the work of God, and yet almost every one speaks of it with fear and trembling." A third witness writes: "We have been at once startled, awe-stricken, and filled with adoring gratitude by manifestations of the wonder-working power of God, as marvellous as those witnessed in Jerusalem on the Day of Pentecost. . . . At the commencement of this year there was a confident expectation in the hearts of many that it would not close without a signal blessing; but I believe no one anticipated—no one had faith to look for that blessing in such copious showers." A fourth, the Rev. John Clarke, of Savanna-la-Mar, says: "From New Carmel, and the bor-

ders of St. Elizabeth, the work has steadily progressed westward, widening in its course in each direction. Its influence has been felt, in a greater or less degree, at the following places, and doubtless at some others, of which I have not yet heard: all round Carmel, and onward to the Bigwoods on the one hand, and to Beaufort and Bethel Town on the other; to Aldair, Tonzalin Town, and Tennis, along the seaboard; and in powerful operation eastward to New Hope; and has reached, it is reported, inland to the town of Mandeville, in Manchester. From Bethel Town and Beaufort it has extended to Mountward and Mount Peto, in Hanover; and from the Bigwood it has come to Cairn Currain Waterworks, Sutcliffe Mount, Whitherne, Petersfield, Hertford, and Shrewsbury. It is said it has also appeared in its powerful operation upon the minds of sinners in the Fullers' Field District."

Let us now, from these general statements, proceed to particular facts. A Moravian pastor, writing to a Baptist minister, says:—

The Lord has been pleased to visit us with an extensive outpouring of His Holy Spirit upon the inhabitants of this part of the island, St. Elizabeth; very many have been awakened from their sleep of religious formality; and many very ungodly persons have been prostrated at the Saviour's feet, and have cried for mercy; and not a few, I may confidently believe, have obtained that blessing. It is in every respect identical with the revival of religion in England, being evidently wrought by the self-same Spirit. I have within the last four weeks conversed individually with 345 persons who have been brought under its happy influence, and still the work proceeds. Oh, that it may spread over the whole land!

Two or three weeks since (another missionary writes under date of November 20), a minister of the Gospel went on a visit to Montego Bay to preach on the Sunday to a congregation there. He arrived on the Saturday evening about five o'clock. Scarcely had he taken refreshment when one and another came in to discourse with him of the amazing movement; some wondering what it meant; some in doubt, some confessing in it the mighty power of God. It was past nine o'clock before the last caller left. The whole town was in a state of excitement, not from the awakening itself, but from the rumour of it. It was the one subject which engrossed universal attention; the market-place and the store were full of it; all classes were talking about it—market people, merchants, and planters. Some were mocking, and some were praising God. All were filled with astonishment. From an early hour on the Sunday morning, the minister, who had come from a distance, and had before heard only faint whispers of what was doing, could now hear of nothing else. So all-engrossing was the subject, that as the hour of public service drew near, he was compelled to throw aside the sermon he had intended to preach, and make this great awakening the subject of discourse.

At first when I heard of the movement, I had

my doubts about the work, but after fully inquiring from several persons in St. Elizabeth's, I felt convinced the hand of God was in it, and that powerfully. I told the friends at Bethel Town what I had heard, preached a revival sermon, and proposed a prayer-meeting before daylight on Monday morning, and oh! what a meeting it was! 500 persons came out; the Lord was in the place. I gave out that there would be another meeting in the evening, but to that I could not stay. I desired Mr. Atkins to preside. The meeting was held: the people crowded in; prayers were offered; and when the last petition was being put up the answer came; the Spirit was poured out, and the mighty revival movement commenced in real earnest. The people could not, and would not, leave the chapel; the work progressed; so much so, that Mr. Atkins sent express for me on the Wednesday evening. I went, and oh! what a sight! never shall I forget what I then heard and saw. The stricken were innumerable during the first part of the night. There must have been 100 poor hardened sinners down at one time, crying bitterly over their sins, and most earnestly suing for mercy. Oh! may they all be amongst the saved! I stayed with the friends until Friday morning, when I dismissed them after holding an open-air service. Before I left, fourteen couples that had been living in sin, came to have their names published for marriage. Brother G. H. rejoices over the work with myself, but feels with me that it requires the most careful guidance.—*Rev. P. Sibley.*

The following is from the pen of G. W. Gordon, Esq., Justice of the Peace. After describing an evening meeting at Mount Carey, at which he addressed the people, he proceeds:—

I feel convinced of the sincerity of the movement; this is indeed a time for prayer and supplication; a people neglected, a people wronged, a people burdened, we have prayed for relief, and the Lord is about to answer our prayer. . . . We now retired to rest, and at nearly seven o'clock next morning we had a prayer-meeting, conducted by Rev. G. Henderson, who immediately left for Bethel Town, to conduct the service and to see how the work of revival was progressing. It then devolved on me to undertake the service of the day at Mount Carey Chapel; this was an important duty, and I approached it in much weakness, but the Lord gave me power, and blessed be His great name! At eleven o'clock there was a large congregation, some being outside the chapel, which was full, there being from 1,000 to 1,200. Serious and anxious seemed many countenances. The hoary hair of many proclaimed they were long sinners. While the hymn was being sung several parties, to the number of seven, fell down in the chapel under conviction, and it was indeed a scene which took some little care and time to get over, but from the prudence of the deacons, Mr. Haughton, and others, was so well managed, that quiet was restored and the hymn finished. . . . I may say that this service was sanctioned and blessed of God. During this day one of the convicted came to the house; I think her name was Ann James; I had some pleasant conversation with her respecting the Lord's work, and she seemed as a thankful spirit, and then kneeled down and prayed sweetly. Oh! may she be one indeed for

Jesus! Mr. Henderson returned from Bethel Town, bringing a most satisfactory report of the day's proceedings there, stating that about forty couples are to be married, and that in one day twenty-nine banns had been published; this all but seemed an earnest assurance of an awakening, as many of the parties, if perhaps not all, had previously lived in open rebellion against the married life.

The important station at Shortwood could not be supplied this day, and there too much was to be done; it seemed as if the Lord had for some wise purpose removed the minister for a time, and sent His own Spirit amongst the people; that He had taken the work in His own mighty hands. But is there not room for reflection in all this? Yes, we think there is. Here is Mount Carey, say with 1,000, Shortwood with another 1,000, and Bethel Town with perhaps another 1,000; there, in the absence of the minister, we find that 3,000 are awakened by the power of the Spirit.

An Independent minister writes as follows:

That it is the work of God, is evident from the fact that it has for the present closed the rum shops and the gambling houses, that were such a hindrance to our usefulness; reconciled husbands and wives that were long separated; led prodigal children to return penitent to their parents; caused scores of banns to be published in this part of the parish; excited the rage of the ungodly whom it has not humbled; crowded every place of worship; quickened the zeal and animated the hopes of ministers of the Gospel; is purifying the Churches, and bringing many sinners to repentance. What is said in the papers about confessions is not strictly correct. No one has asked any one among us to confess anything, but when they begin to pray they pour out everything before God in audible prayer, during which they are utterly indifferent as to the consequences. In some places the disclosures have been truly astounding, and even horrible.

The Rev. W. Claydon, of Clarendon and Manchester, says:—

I write now to give you some account of the glorious and wonderful work which the God of salvation appears to be performing amongst us here. I have for a few months past witnessed an evident improvement in the state of the Churches here, particularly Porus, and I thought that God was answering our prayers for the revival of religion; but I never anticipated, had not faith to expect, such a wide-spread spiritual influence as He is now exerting on all classes here at the present moment. The Pentecost is being truly and literally enacted on the surface of society here at the present time; were it prudent so to do, we might add almost thousands of converts to the Church. As the inspired writer related of that period, "Fear has fallen upon all the people," and there is great joy in the village, I may say parish; to quote the language of some of our people, "Minister, we have been praying for a revival of religion, and now God pour out His Spirit, we are all 'fraid for it.'"

There are, doubtless, many that have no sympathy with the movement, but the results are so astonishing, so wonderful, that they are awed into silence. A few scoffers are so besieged by those who profess to have felt the quickening power, that they have no rest from their importunity to cease

their rebellion against God. The vilest and most abandoned are amongst the trophies of its power, and their conversion is followed by the most untiring labours on behalf of others, and the most stirring prayers for their conversion; so intent are they, that they forget the claims of the outer man, and literally exhaust themselves with uninterrupted efforts in this work. Hundreds of new converts and old members are going from house to house all the day long, frequently night, on this errand.

The work is characterised by the most awful and alarming conviction of sin, till one is almost ready to doubt his own conversion. I have witnessed those under conviction groaning on their knees for seven or eight hours, and even more; some are now in distressing agony for their souls, who have been in this state, almost without food or sleep, till we tremble for reason and life. The result of it all is, for the present, a total abandonment of sin, the most fearful confessions of backsliding on the part of members and officers in the Church, till one is bowed down in anguish, and compelled to cry out, "What can we do?" But when a sense of pardon is obtained, or as they express it, "they find peace," their joy is of the most ecstatic character. What the result of all this will be—the permanent result—God only knows: we may fear much will be spurious, but surely good will come.

The following is condensed from a very copious account written in a diary by the Rev. Th. Sonderman, a Moravian minister at New Fulneck, and which has been obligingly sent to us by the Secretaries of the Moravian Missionary Society:—

When I came to the Clifton district connected with New Fulneck, I inquired for the helper, and was told that he was at the meeting. I considered what meeting this could be; but riding on, I soon came to a crowd of people, and was greeted with the salutation, "O minister, the Lord has come amongst us!" Some were weeping for joy, others appeared under deep conviction of sin, and others sat considering to what all this would lead. Some had been smitten to the ground. The excitement was intense. I made an attempt to allay it, and partially succeeded. But when endeavouring to engage in prayer my feelings overpowered me, and I thought it best to leave the assembly, commending them to the direction of the Holy Spirit, who had worked so wonderfully among them. There is a general mighty upheaving of all hearts, a tremendous shaking of the dead and dry bones. The great feature of the awakening is prayer, and such prayer! People whose lips seemed only accustomed to curse and swear, now pray as if it had been the daily employment of their lives. *Friday, September 28.*—At nine o'clock the meeting commenced. After having sung a verse, and addressed a few words to the people, we engaged in prayer. There was no occasion to call on any one to do so, for no sooner had one finished than another began. Such prayer I never heard before. Little children took part in it. When one little boy began to pour out his soul before the Lord, a trembling seized on all. Tears were shed, cries for mercy ascended before the throne of God, and groans were wrung from the hearts of many hardened sinners. Among the rest, a little girl lifted up her voice, and uttered a heart-rending prayer. Such earnestness, fervency, and fluency I had never before witnessed. The Spirit came

down "like a mighty rushing wind." Strong men trembled on their knees, as though they had been shaken by an invisible power. There was a general weeping, and I feared that the excitement would overstep all bounds of order and propriety. At twelve the meeting broke up, but the people assembled again at the school-house; many were smitten down, and prayers were offered which could only have been dictated by the Holy Spirit. In the meantime, I conversed in the Church with all those who had been brought under conviction of sin, and then all doubts as to the reality of this awakening were completely removed. Such confession of sin, such contrition of heart, such deep and earnest desire for pardon through Jesus Christ, such joy and happiness, could only be experienced by truly mourning and pardoned sinners. . . . The rum shops are all deserted. . . . The demand for Bibles and hymn-books is something wonderful. . . . You may perhaps feel surprised at one feature mentioned above, that children were permitted to pray in public. But I might as well have attempted to stop the river in its course, as to stem the stream of outpouring of heart which took place yesterday. God is, indeed, a God of order; but there are times when we find that he has an order of his own. . . . One feature in this awakening is very striking to me. This is the mutual love which pervades those who have come under its influence. Never was there greater order and decorum manifested in the Church than to-day. The prayer-meetings held in the neighbouring districts last night were attended by hundreds of people. Even now, late as it is, the sound of singing reaches my ears. . . . A gentleman told us that on Saturday an awakened person came to him, and, with much contrition, told him how many pigs, fowls, &c., he had stolen from him at various times. . . . Several persons have been awakened in their own houses by the instrumentality of their children who had been at the prayer-meetings, and gave their parents no rest till they had family worship. *October 1.*—I hear that this morning the powerful influences of God's Spirit showed themselves during a prayer-meeting at Y—S— (this place is described by the missionary as "that stronghold of Satan, that favourite den of unclean spirits with its hosts of the vilest sinners"). Two young women were struck down as if by lightning in the house of a third, who had previously experienced the same. One of them, under a deep sense of her desperate condition, confessed that she had long been secretly leading a life of the utmost villainy. What a revealer of dark deeds is a smitten conscience! I dread the awful things that are likely to come to light in that pre-eminently wicked village. *October 4.*—The teacher has just returned from the Y—S—prayer-meeting. Five young persons, two men and three women, were smitten down during the meeting. The young men were both struck mute, and one of them writhed as if in dreadful agony. One of the women was in a state which reminded me of what is recorded in Mark i. 23—26. The contortions of her body were dreadful. *October 6.*—Before rising from bed this morning I was startled by heart-rending cries of "Lord have mercy! O Lord be merciful to me!" Having hastily dressed, I went out and found about twenty people from Y—S— before the house, crying out and weeping on account of their sins. The word of conviction had pierced their hearts at

the prayer-meeting yesterday evening and during the past night. I took them into the vestry and administered to each of them such comfort and instruction as the Lord enabled me to impart.

Interesting and striking as these details are, we must bring them to a close, although very much more still lies before us. We add only one additional testimony from the Rev. John Clarke, of Savanna-la-Mar, one of the oldest missionaries in the island.

In the town of Savanna-la-Mar, we are holding meetings for prayer and reading the Scriptures almost every morning, in private houses, where from fifty to one hundred readily attend. Many of these have seldom before visited a house of prayer, and the new light gradually coming upon their darkened understandings, as seen in its effects, is very pleasing to behold. It would be premature to particularise, except in a few cases, where the immediate good effects are manifest.

Very large numbers are giving their names to be published for marriage; and many are seeking for admission into the Church of Christ.

Several persons who were once united in marriage, but who forsook each other, and have long lived apart, and most of them in sin, are leaving their guilty paramours, and are, as sinners humbled before God, coming together again.

Backsliders are seeking pardon and re-admission to the Churches, from which, for their sins they have been separated.

The number of young people now under concern for their souls is greater than I have ever seen during the thirty-one years I have been acquainted with Jamaica.

The rum stores are not so much frequented, and on the roads and in the town there is more of quietness, and even seriousness in many, which was not seen until this revival commenced. At the Circuit Court, though a man was tried for murder, the idlers were fewer than usual; and on the roads, too, and from the great markets in the parish, the noise of the tipsy and quarrelsome ones is now heard.

At one of our meetings a good man offered to read the Scriptures, when another objected and wished the singing to be continued; but this man was overruled, and the Word of God was solemnly read. Curiosity led to inquiry why any man should object to the reading of the Word of God. It was found this person, though married, was an adulterer, and had led many young females into sin; one had forsaken her wicked course, but found no peace of mind until she had put from her, for ever, the fine dress which she had obtained as the reward of her iniquity.

Another person was preparing dresses for the "Sett Girls," but she, with tears, has confessed her sins, and given up the folly in which she was engaged, and several others of the "setts" have given up, and we hope no display of the "setts" will increase the pollution of our community this year.

Some of our most intelligent magistrates, attorneys, and others, are satisfied the work is *not of man, nor of the devil*; yet they fear it will be *abused*, to produce evil; and that work may be neglected, if people are encouraged in what is *enthusiastic*.

Now, from the experience of the same excitement in Ireland and in Scotland, we may affirm *evil will not arise out of it*. We shall have a higher standard of morality, more of the power of pure and undefiled religion, greater industry, and more of honesty in the fulfilment of contracts; so that those who only love to see the degradation of the people by drunkenness, concubinage, litigiousness, &c.—and these we hope are few in number—will be disappointed.

We have no room for the reflections which these extraordinary narratives cannot fail to suggest, and indeed every reader will make his own. We shall wait for further communications with some solicitude, but with a prevailing hope that they will still more conclusively show that this is the finger of God.

## Miscellaneous.

### HOME.

#### TRICENTENARY OF THE REFORMATION IN SCOTLAND.

Two events stand out prominently in the history of Scotland as marking the epoch of the Reformation of 1560. On the 1st of August, in that year, the Scottish Estates, then assembled in their first free meeting, declared their acceptance of John Knox's "First Book of Discipline," and thus uttered, as the representatives of the Scottish people, the earliest national protest against the spiritual tyranny of Rome. The second memorable event in the century took place on the 20th of December, 1560, when six ministers and thirty-four laymen met in Edinburgh, and laid the foundations of

that Presbyterian polity which has since flourished so vigorously in the North, and has been universally recognised, under different denominations, as the distinctive type of Scottish Protestantism. These forty men constituted the first General Assembly of the Presbyterian Church; and to do honour to their memory, to recall what they were enabled to achieve, by inaugurating the work of the Reformation in their native land, and to recognise "the good hand of God" as having been upon them, by enabling them to bequeath so priceless an inheritance as that which they

transmitted to all succeeding generations—numerously-attended services and meetings were held on the 20th of last month, in Glasgow, Edinburgh, London, and elsewhere. The former of the two events which we have mentioned, had been already commemorated, and the celebration was noticed by us at the time of its occurrence. We now proceed to give some account of what has just taken place in remembrance of the latter. This will best be done by presenting a report of the large, enthusiastic, and influential meeting held at Glasgow. After one o'clock on the day in question the majority of the shops in the principal streets of the city were closed, and continued shut during the remainder of the day, so that the city had quite a holiday appearance. At two o'clock nearly every church in the city was opened for Divine service, and each of them had a considerable attendance—in many instances nearly as numerous a congregation assembled as on the Lord's-day. A somewhat similar scene was presented in Edinburgh. Indeed, over the whole of Scotland, the day was more or less completely observed, and it is supposed that there was scarcely a Presbyterian Church in the country in which there was not a service suitable to the occasion. The celebration, however, was by no means confined to Presbyterians; other communions also took a prominent part in the proceedings.

#### THE GLASGOW CELEBRATION.

A great public demonstration took place in the evening in the City Hall, Glasgow, under the auspices of the Glasgow Protestant Laymen's Association. The services were conducted by representatives from all the Evangelical denominations in the city. "A larger audience," says a Glasgow paper, "it would have been impossible to pack into our large civic meeting place—there not being a corner in the vast building that was not completely crammed." At seven o'clock the chair was taken by JOHN HENDERSON, Esq., of Park.

After singing, reading the Scriptures and prayer—

The CHAIRMAN addressed the meeting as follows: Dear Christian Friends,—I thank you most cordially for the honour you have done me, in inviting me to preside on this great occasion. The Reformation from Popery, the tricentenary of which we are now met to celebrate, whether contemplated in its religious, political, or social aspect, was the most important event in the history of our beloved country, which gives that history a character which should fill us with the most devout gratitude to God. (Cheers.) I have only further to express the delight which I experience in presiding over such a large and influential meeting, where all the different Protestant Evangelical Churches are represented, where we have such a striking exhibition of the essential unity of those Churches in all the great doctrines of Christianity, and also of their entire sympathies

and aims. And while united in our opposition to Popery as a system, because we believe it to be opposed to and condemned by the Word of God, I believe we are equally united in cherishing towards our Roman Catholic countrymen the sentiments and feelings which Christianity inculcates, and which its great Author so beautifully displayed. We desire their highest good, and we earnestly pray that they may be all soon brought to the same liberty wherewith Christ makes His people free. (Loud applause.) I now call on the Rev. Dr. Buchanan to speak. At the request of the Committee, it is desired that none of the speeches exceed twenty minutes.

The Rev. Dr. BUCHANAN (Free Church) rose and said: My text, if I may so call it, is—"The State of Scotland 300 Years Ago, and the First General Assembly"—a theme much fitter suited for a lengthened volume than for a half-hour's speech. 1. First, then, instead of a free Parliament, chosen by the people, and to them next after God, responsible for its acts, the Scotland of those days was subject to the arbitrary will and despotic power of the Crown and to the still more arbitrary will and the still more despotic power of the feudal barons, whose word was law, and whose displeasure was death. 2. Again, instead of a free press, Scotland might then be truly said to have had no press at all. Although the art of printing had existed for a century previous to the Scottish Reformation, books continued to be among the rarest of all commodities in our native land. Even the monasteries and other great religious houses, where nearly alone books were to be found, were most scantily supplied. Their libraries were usually far enough, but their libraries were miserably lean. As a means of acting on the public mind, the press may, without qualification, be said to have had no existence. 3. Free discussion on the platform or any arena whatever could not co-exist with the tyranny which then prevailed both in Church and State. To question either the dogmas of the one or the policy of the other was to take the shortest way to the rack and the stake. 4. If next we ask how it fared in those times with the pulpit and with ecclesiastical assemblies, the briefest and the truest answer that could be given to the inquiry would be to say that neither the one nor the other had any place at all. Preaching, in the sense of expounding and applying the Word of God, was altogether unknown. "It is difficult for us," says the historian M'Crie, when treating of this subject, "to conceive how empty, ridiculous, and wretched these harangues were which the monks delivered for sermons. Legendary tales concerning the founder of some religious order, his wonderful sanctity, the miracles which he performed, his combats with the devil, his watchings, fastings, flagellations; the virtues of holy water, chirm, crossing, exorcism; the terrors of purgatory, and the numbers released from it by the intercession of some powerful saint—these, with low jests, table-talk, and fire-side scandal, formed the favourite topics of the preacher, and were served up to the people, instead of the pure, salutary, and sublime doctrines of the Bible." Discipline for any offence but that of refusing to fall in with the errors and abominations which the Church taught or connived at was unknown. Most of her dignitaries lived in open profligacy, and the priests followed their example. No wonder that, in such circumstances, society should

have been sunk in superstition and vice. "Like priest, like people," is an old and true saying, and it was abundantly verified in these dark and disastrous times. As for free and open ecclesiastical assemblies, where false doctrines might be publicly assailed, and clerical corruptions exposed or condemned, then, as now, the Church of Rome would have none of them. Those who, like the noble Patrick Hamilton, or the eloquent, earnest, and devoted George Wishart, dared to lift their voice against those crying iniquities, and to appeal from a corrupt and apostate Church to Christ Himself, speaking in His own blessed Word, expiated their offence by being given to the flames. That was the short, summary style of argument in which Rome has in all ages chiefly relied for her supremacy; but the hour was drawing on when in Scotland it was no longer to avail. It was shrewd advice which one who had been marking the signs of the times gave to the persecuting Archbishop of St. Andrews, under whose auspices these atrocities were committed, when he said that if the Archbishop had any more heretics to burn, he had better do it in cellars or dungeons, for that "the reek"—as he called it in his good old Scotch—of these martyr fires was blowing into all men's eyes, and causing them to shed hot and angry tears.

5. If we speak of popular education as one of the grand distinctions of our own day, and turn to inquire what position it held in this kingdom previous to the Reformation, the result is only to deepen our sense of obligation for the inestimable benefits of which, under God, that great movement was the cause. Popular education in Scotland, and wherever else it exists in Christendom, dates from the Reformation. It is true, that in a few of the leading towns grammar schools had been instituted, and that three of our national universities had been founded previous to the Reformation. But the education thus supplied, such as it was, was for the few, not for the many. It was for the priesthood and for the gentry, but not for the people. John Knox, our great national reformer, was the real originator in this country of popular education. It was he who broached the grand idea, that "every several kirk have one schoolmaster appointed, so that religion and learning might go hand in hand," and that an utter end might be put in this kingdom to the false and degrading maxim, that ignorance is the mother of devotion. That base dogma has been ever a favourite in the Church of Rome, but it is irreconcilable to the whole genius of the Reformation.

6. And, last of all, and chiefest of all, in speaking of the privileges, we, as a nation and people, enjoy, what shall I say of our free Bible? To the Scotland I have been briefly describing it was utterly unknown. The very priests and bishops themselves were in general wholly ignorant of it. The dedicatory address to James VI., prefixed to the first edition of the sacred volume ever printed in Scotland—an edition which issued from the press of Thomas Bassandyne and Alex. Arbuthnot at Edinburgh, in the year 1579—tells a truly significant and instructive story: "O what difference," it says, "may be seen between these days of light, when almost in every private house the book of God's law is read and understood in our vulgar language, and that age of darkness, when scarcely in a whole city (beyond the cloisters of the monks and friars) could the book of God once be found, and that in a strange tongue of

Latin—not good, but mixed with barbarisms—used and read by few—and almost understood and explained by none. And when the false-named clergy of the realm, abusing the gentle nature of your highness' most noble grandfather of worthy memory, made it a capital crime, to be punished with the fire, to have read the New Testament in the vulgar language; yea, and to make them to all men more odious, as if it had been the detestable name of a pernicious sect, they were named 'New Testamenters.'" This remarkable document, while it emphatically proclaims the total ignorance of God's Word which prevailed in this country previous to the Reformation, proclaims, at the same time, not less clearly, that, for this ignorance, the Church of Rome was responsible. To the Reformation, under God, we owe it, that we are privileged to read in our own tongue the wonderful works of God—to search for ourselves, without let or hindrance, those Scriptures which testify of Jesus Christ, and in which we have eternal life. And who can over-estimate or adequately express the greatness of this blessing? Apart altogether from the saving knowledge and the spiritual benefits which through that book God confers upon us, it is the true source and origin of both our civil and religious liberty. It is as true of a nation as of an individual man—he is the freeman whom the truth makes free, and all are slaves besides. True liberty can never exist where the Bible is unknown—and hence Popery and despotism have ever been sworn and inseparable allies. On the other hand, from a people who have and love the Bible, liberty cannot be long withheld. Its mission is identical with that of Him who inspired it—it breaks every yoke, and bids the oppressed go free—it elevates men to a true sense of the dignity of their own being—in teaching them to understand and realise their position and their responsibility as under law to God—it puts a limit upon all human authority—a limit that strengthens and sanctifies law, but which saps the foundations of despotism. The Bible not only inspires the sentiment of liberty, but by the moral restraints it imposes, and the purifying influence it exerts, it qualifies men to use and enjoy liberty, it is strictly true to say that to our free Bible we are indebted not only for our free pulpit and our free ecclesiastical assemblies, but for our free system of universal popular education, our free press and platform, and our free civil Government. And what is it that has been God's great instrument in conserving, and teaching, and handing down to us this greatest of our national blessings? What but our Protestant Church, which is wholly founded on the Bible, and whose first assembly was held this day 300 years ago? Knox thoroughly comprehended how closely the existence of a free Church was bound up with the existence of a free Bible when he said, "Take from us our free assemblies and take from us the Evangel!" On that memorable day, forty men met in Edinburgh, in the name of the Lord Jesus Christ, and took measures to organise the Protestant Presbyterian Church; of these forty men only six were ministers. But from that small beginning what immense results have followed. At this moment there are not fewer than 2,600 Presbyterian ministers in Scotland; and at this day, and after the lapse of 300 years—I am sure the esteemed brethren of other denominations now present will not take offence at my saying it—the

stamp of that Presbyterian system of Church-government, and of that Calvinistic theology which Knox and his noble coadjutors impressed on the Scottish nation three centuries ago, is broader and deeper—and, to all human appearance, more indelibly engraven in the heart and mind of Scotland than ever it was at any former period of our national history. That glorious old Protestant and Presbyterian flag, which Knox and his noble coadjutors unfurled 300 years ago, has floated bravely out in many a conflict; it has stood both the battle and the breeze, but it has never been hauled down. It has been carried oftentimes through persecution's hottest fire—*Nec tamen consumebatur*. Like the burning bush which it bears emblazoned upon it, it is still unconsumed. Nor is it in Scotland alone that it rallies men around it. In England and Ireland, in Canada and in the United States, in far-off New Zealand and Australia, there are large and flourishing Protestant and Presbyterian Churches, that proudly trace their origin to Scotland, and to that memorable meeting of the General Assembly at Edinburgh which we are here to celebrate, and from which, as Churches, we ourselves have sprung.

Rev. Mr. M'DERMID (Reformed Presbyterian Church) next addressed the meeting on the "Supremacy and Sufficiency of the Word of God." After observing that the appropriateness of this subject for a little consideration on such a great commemorative gathering as this would be apparent to every one, he proceeded to ask—Was there in this world any authority supreme, exclusive, infallible—any authority before which, in religious matters, all men were commanded to bow? Was there anywhere upon this earth of ours a standard to be regarded as unerring and supreme in the decision of all questions that came within its scope? Was there under God's heavens a rule that could claim the right of regulating and governing the human conscience in those matters that every one felt to be the most sacred and the most spiritual? The Reformers asserted that such an authority existed—not in the State or in the Church—but only in those sacred writings that had been given to us by inspiration of God, and which we were warranted in regarding as verily the Divine Word.

A portion of the 19th Psalm was then sung by the meeting, after which Principal Fairbairn (Free Church) engaged in prayer.

The Rev. ALEX. FRAZER (Congregationalist) addressed the meeting on "The Influence of the Reformation on our Social Condition." After briefly describing the state of Scotland before the dawn of the morning of the Reformation, the reverend gentleman went on to say that, while the great object contemplated by the leaders of the Scottish Reformation was deliverance from the crushing despotism and deadly errors of Rome, and the restoration of Christianity, in its unity of doctrine and simplicity of worship, the result of their efforts went much further. It gave that stimulus to the human mind, and liberty of thought, without which there could have been no civil progress.

The Rev. Dr. NORMAN MACLEOD (Established Church) then rose and said: The last topic on the programme of speeches has been assigned to me. It is "The Unity of Protestantism." But before briefly addressing you upon it let me preface my remarks by returning thanks to the Church of Rome, I thank that Church for all she

has done in time past to advance the civilisation of this country and the world. To her we owe learned universities founded in times of deepest ignorance. Many an august cathedral and beautiful parish church, erected in the midst of almost heathen darkness—many a safe and calm retreat provided by her in lawless times for the oppressed and the afflicted, and for the undisturbed pursuits of literature, science, and of philosophy; and to her we owe also many a saintly man who was a light and a life to savage chieftains and to barbarous nations. I do not wish to forget the mercy of God to us by means of the Church of Rome, through that Mighty Spirit who worketh how, and when, and where He pleaseth, but this night I specially return my hearty thanks to Roman Catholics for the blessed Reformation—the last and crowning gift of all, without which every other gift would have perished from the world. Let us not forget that to Roman Catholics themselves we owe the Reformation. It was no profane heathen, or old Jew, or infidel Turk, who opened the prison doors to the Evangelists, and set them free to revive and reform Europe, but it was the Roman Catholics—Huss, Jerome, Luther, Wickliffe, Melancthon, Zwingle, Calvin, and Knox. We thank God for these men—for their honesty, their courage, and their zeal. The very fact of the Reformation by such men, and at such a time, seems to me to vindicate its absolute necessity. The Church of Rome must indeed have become intolerable from its corruptions when the idea to reform it was entertained by the best of her priesthood and of her people. And now, after three centuries, we are warranted in believing that the Reformation and its results shall never perish from the world. It cannot be

"That this most famous stream in bogs and sands  
Should perish, and to evil and to good  
Be lost for ever."

Who believes now that Protestantism can perish? Who believes that it can perish out of Sweden, Norway, Denmark, Prussia, above all, out of Britain, with her colonial kingdoms; or out of North America, from the shores of the Atlantic to the Pacific? Who can believe that Spain and Portugal now furnish the types of religious thought which shall prevail in the Europe of the future; that Tipperary shall be the teacher of Scotland and of England, or the Brazils and Mexico, of the United States, and of British America? One of the most scholarly, refined, intellectual, and eloquent of perverts to the Church of Rome—a man of whom they are justly proud, expresses his belief in all the miracles of the Church of Rome. Mr. Newman says: "At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter. Portions of the crown of thorns are kept at Paris; the holy coat is shown at Treves; the winding sheet at Turin. Crucifixes have bowed the head to suppliants, and Madonnas have bent their eyes on assembled crowds. St. Januarius' blood liquefies periodically at Naples." Can this credulity form the type of the future belief of nations? He again says, speaking of the glories of Mary: "What shall be the fit accompaniment of one whom the Almighty has deigned to make, not his servant, not his intimate, but his superior, to whom he owes his life?" Is this to be the type of the future faith of nations? We have no cause to fear the progress of Protestantism during the next three centuries. Can Rome be

so confident of her success during the next half century? In order to secure the permanence of Protestantism, we demand only what the nations of the earth must soon obtain—civil and religious liberty, education, and an open Bible. To secure the downfall of Popery we ask no more. But we are taunted by the want of unity amongst Protestants. It is said that the results of the Reformation have been a failure. But what kind of unity, let me ask, is demanded or expected? Is it the unity of a living Church or of a dead churchyard? The unity of life, with its necessary diversities of thought and action, or the unity of death, head to head, and heel to heel? For what is a man but a dead person, when he makes another person a substitute for his conscience, his reason, and his will? Which unity is desired? The unity of life or of death? I think we can be at no loss to determine in what that unity consists, which is alone worth striving after, worth living and dying for. It is the unity of life and character—the unity of love to Christ and our fellow-men, through faith in Himself, the Head of all and Brother of all. It was for this unity alone Jesus prayed when He desired “that all might be one.” Now, Protestantism did not itself profess to secure this unity; it professes only to obtain for men the means by which, under God, his unity can ever be realised. It first of all protested against a system whose whole tendency was to destroy or prevent the real unity of spiritual life through faith in Christ Jesus, by substituting for it a fictitious unity. It protested against the authority, as a rule of faith, of unwritten traditions, whether they professed to have come from Christ or His apostles, and which according to the doctrine of Rome ought to be received with equal reverence and with equal faith, as the written Word of God. It protested also against Church authority and infallibility as opposed to the right of private judgment, or rather the duty of personal responsibility and the eternal necessity for our seeing the truth for ourselves before it can be truth to us. Having thus got an unshackled Bible and a responsible soul, it protested against the crowd of priests, sacraments, saints, penances, purgatory, mariolatry, and things innumerable which concealed from the worshipper, rather than revealed to him, his Father, his Saviour, and his Sanctifier—a present help to all who seek Him. And in this protest Protestants are, I take it, much more united than Papists would desire, for with united heart and soul in thus protesting against Rome are 20,000,000 of the most educated, most prosperous, most intelligent, and freest people of the nations of the earth. But while Protestantism professes only to secure the means of unity, I ask with confidence whether the grand result has not been attained in an incomparably greater degree through this means than through the Papacy? Only compare the faith in Jesus Christ as a living

Saviour, and the reality of love to Him and reverence for His laws—the Christian character, in short, of the clergy, the laity, and the families in Protestant and Popish countries, and in which will you find the greatest amount of this true unity? Now, if the theory of Protestantism fail from its nature to produce this spiritual unity, how, let me ask you, does Rome propose to attain this object? By what better process is the schism to be healed between man and God and man and man? Is it by concealing the Word of God? Is it by trampling upon human freedom and denying the holiest rights of conscience? Is it by the tyranny of priests and of kings—of the Antonellis and the Bombas of Europe? Is it by the horrors of the Inquisition, and by bloody persecutions—never confessed, never repented of by Rome—never confessed with shame or with sorrow by any of her popes or by any of her prelates. Is it by such means that unity is to be produced? Lest men should wander in the wrong path, their eyes, forsooth, must be put out, and a priest sent to lead them by the hand. Lest they should hear evil, their ears must be stuffed, and a dumb priest sent to instruct them. To Rome Papal we may exclaim as the old British chief exclaimed to Rome Imperial—“*Ubi solitudinem, faciunt pacem appellant*.”—“They make a solitude, and call it peace.” We maintain, therefore, that our Protestant congregations possess more than exists in all the world besides of the only kind of unity which mortal and responsible men can possess, and which enlightened Christians desire. But I cannot help expressing, before concluding, my unfeigned sorrow that we have so poorly used the glorious liberties which God has obtained for us as Christians by means of the Reformation. We are not to measure ourselves by any standards found in Roman Catholic countries. To us much more has been given than to them, and from us much more will be required; and if so, have we not shamefully come short in attaining that unity which we all recognise as our true and perfect ideal. We have loved Protestantism more than Christianity; our sect more than Protestantism, and ourselves most of all. But I hope better times have dawned upon us during this last half century, in which we have experienced a wonderful revival of the Church at home, and her extension by missions abroad. May God grant a greater and fuller outpouring of His Spirit on all Churches, Roman Catholic and Protestant, that long before the next three centuries all may be one in Christ, and that the whole world may unite as we do this night in thanking Almighty God for the blessings of the Reformation—“Not by might, nor by power, but my Spirit, saith the Lord.”

The great assemblage next engaged in praise, after which Dr. Robson (United Presbyterian), offered prayer; and after the customary voices of thanks, the proceedings were closed with the Benediction.



## Literary Correspondence.

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*To the Editors of Evangelical Christendom.*

Belfast, December, 1860.

Dear Sirs,—The Bishop of Cork having done me the honour to send me the letter which I forward, it at once occurred to me that it should not be lost to the public, and I have secured his Lordship's consent to its publication in your journal. The questions are so admirably put, that they lead on to the answers which should be given. I am not to offer the replies, which should rather come from the divines of Germany. In this country we have been in the habit, as the first step in religion, of attaining a conviction that the Bible is a revelation from God. This we reach by the same sort of mixed evidence as sways us in the common affairs of life—as that, for example, which assures us that Dr. Dorner is one of the great theologians of Germany, and that Dr. Fitzgerald is one of the great divines of the Church of Ireland. We arrive at it partly by external, but mainly by internal proof—that is, by the wonderful adaptation of this revelation to the facts of our moral nature, which facts can be gathered by induction and enunciated. Having attained such a conviction, we have a means both of quickening our souls into life (always by the operation of the Spirit of God, who uses the truths of the Word as an instrument) and of testing that life. Such is the process according to the great majority of British divines, who, however, have always allowed that it is only the theologian who is expected or required to state the process. The common Christian acts the process in his own way, without being at all able or disposed to analyse and express it.

I must not enter farther into this subject. But since I am writing, I may take the opportunity of stating that the view which I took in my letter to the German Churches, of the effect of the "Essays and Reviews," is receiving confirmation every day. My statement was that the movement must end, logically and historically, in a system of complete religious negation, analogous to, though not identical with, that of Strauss and Feuerbach, in Germany. The *Westminster Review* sees this, and is rejoicing in the aid it is now receiving from the divines of the Church of England. The article in that journal for October last is a most significant one. The writer rejoices that such "opinions are an open question, and may be boldly avowed and usefully taught within the very precinct and sanctuary of the Church." He exults in the fact that these professors, tutors, principals, and masters, still hold their chairs and retain their influence. No authorised rebuke has been put forward. He sees that all "attempts to show that these opinions are in accordance with Scripture, the Articles, or the Liturgy of the Church, have little practical value, and do no small practical harm. He tells them plainly that this recent adaptation by leaders in the Church of England is of all others the most "suicidal." He insists that the principles adopted be "pushed to their legitimate consequences," and announces what these must be. "When the public once begin to read their Bibles in that spirit, they will soon cease to read them at all, and the Hebrew Scriptures will take their place upon the bookshelf of the learned beside the Arabian and Sanskrit poets." "The simple believer must find all the bases of his creed undermined, the whole external authority on which it rests swept away," while "the mysterious book of truth fades into an old collection of poetry and legend, and the scheme of redemption, in which he has been taught to live and die, turns out to be a demoralising invention of men." The writer speaks with becoming scorn of the notion that men will retain their reverence for Christianity and the Bible after they have ceased to believe in their supernatural origin. "Our new teachers point out that their idol is but wood and stone, and wish mankind to

retain it on the altar for its beauty and its age. They discredit the veracity of the oracles, and think mankind will still consult them for the poetry of the responses." He believes that Mr. Temple will not just tell his boys that a portion of the Bible is "a late legend formed on a misconception." But when a pious and learned divine, shaking his head, bewails some doubts as to the truth of Scripture, his less deliberate hearers soon cease to have any doubts at all."

Encouraged by the aid thus furnished, the *Westminster Review* school are now becoming very bold. In particular, I have reason to know that they are seeking to get all important educational institutions fitted to sway the learned youth of the rising generation filled with teachers who belong to their school, or who are likely, consciously or unconsciously, to help on their views. I have also means of knowing that the party espousing the opinions of the "Essays and Reviews" is just forming a New Reformation Society, of which you will hear more very soon. I am convinced that many will join it without seeing where all this is to issue. I perceive that the essayists are being commended for their candour. I have to complain of their want of candour. There is quite as much *reticence* in their statements as in the "Tracts for the Times," which did for Popery in the past age what these essays are doing for Deism in the present age—that is, leading the youths who follow them half-way, where some will stop and spend their lives wretchedly in ministering in a Church whose Articles (as they feel in the depths of their hearts) condemn them; while others, the more eager and sincere, will plunge down into the abyss which the *Westminster Review* school has prepared for them. Let those who may be seduced to follow them put themselves, ere they take any decisive step, this simple question—What religion has been left us by these men, for me and for my friends, for men in their strength, and women in their weakness, for maidens and little children, for the rich in their temptations, and the poor in their trials, for the self-righteous man in his pride, and the outcast in their degradation? But I have trespassed longer than I intended on your space.

Yours,

JAMES M'COSE.

Palace, Cork, Nov. 22, 1860.

Dear Sir,—Some one has sent me an Occasional Paper of the Evangelical Alliance, of Theological Correspondence with Germany. Though I am not a member of the Alliance, I have been much interested by its contents.

Would it not be a vital point to have an explanation of what *test*, if any, Dr. Dörner supplies of the difference (p. 5) between the *testimonium Spiritus Sancti* and enthusiasm. [See *Evangelical Christendom*, vol. xiv., p. 177.]

If there be no test at all, but all reduced to a self-evidencing light, here is certainly an end of religious controversy. Those that have it cannot be refuted, and those that have it not cannot be made to have it.

If the test be, as I suspect, the suitability of the Gospel scheme to our wants and wishes, is not this—

1. An *A priori* test.
2. Yielding only a *regulative* truth—i.e., showing only that such a scheme is necessary to be believed, if our wants and wishes are to be satisfied, but not at all that they are to be satisfied.
3. Assuming the correctness of our estimate of the true wants and reasonable wishes of human nature.
4. Assigning the same value to all books and discourses propounding the Gospel scheme as to Scripture.
5. Destroying all rational interpretation of Scripture, because often the greatest comfort is brought to the mind by texts in vernacular translations, of which the (critical) sense is wholly mistaken.

Certainly, if German theology is to be of any use to us, it must learn to speak plain, and in a "tongue understood by *the people*." We are plain, matter-of-fact people, bring things to short issues, ask terribly direct questions, and are impatient of obscure answers.

The question that the mass of the people will be soon asking is, *Why* are we to *believe*, as a matter of fact, that Jesus Christ was raised from the dead?

To this our divines used to answer, Because we can show you, by the proper evidence of matters of fact, that He really was so raised.

Have the German divines any different or better answer to give?

I don't think the English will be satisfied by being told, "You should believe it, because it will do you good to believe it;" and they will always be suspecting that those who give such an answer do not really believe it themselves.

As far as I can judge from the New Testament, the apostles answered the question proposed in the same way as our divines.

If we are on a wrong bottom, the sooner we know it the better.

It seems to me—

1. That the main truths of Revelation are *matters of fact*.

2. That matters of fact are not—

(a) Self-evident.

(b) Capable of scientific proof *a priori*.

(c) Proved true by merely showing that they *ought* to have happened.

If the *self-evidencing light*, &c., is to submit to be brought to the test of historical criticism, and finally tried by that, then, what is the difference between that and the old position?

I have searched many German volumes to get an intelligible answer to these questions, but have never found one.

Our divines believe, as a matter of revelation, in the *inward* operation of the Holy Spirit; but they think themselves bound to be able to prove "*counsels*" to be "*good*," "*thoughts, holy*," "*works, just*," and opinions *true*, BEFORE they can be justified in saying that they proceed from His influence or their own minds.

Can I say, "I *feel* that this thought proceeds from the Holy Spirit, and *therefore* I know it to be just and true?"

If so, how can I presume to try His testimony by an internal test?

Pray pardon this long intrusion, and believe me to be,

Yours faithfully,

WM. CORK.

What Dr. Dorner says about the pre-eminence of the ethical over the physical in the scheme of the universe seems very just, and what Bishop Butler has endeavoured to prove and illustrate by matter of fact.

Rev. Professor McCosh.

## Literature.

### THE KORAN AS EVIDENTIAL TO THE BIBLE.

*The Testimony borne by the Koran to the Jewish and Christian Scriptures.* Second Edition. Published by the North India Tract and Book Society. Allahabad: Printed at the Mission Press. 1860.

WHEN Christianity became recognised as an element of power in the Roman Empire, and the old systems of idolatry prevalent at that time began to lose their hold over their followers, there arose two great divisions in the Christian Church as to the mode in which the assault against Paganism was to be maintained. Many able

Christian writers considered that Paganism retained its sway by means of Satanic intervention, and that the spread of its doctrines and practices in the ancient times was owing to the power and inspiration of evil spirits, while on the other hand, other writers maintained that there was much truth even of deep Christian significance beneath the idolatrous rites of heathenism, and that the unveiling of their hidden mysteries would bring the heathen world to recognise the Divine origin and truth of Christianity.

Now these two parties are in existence, though under different designations, at the present day. Indeed, at any age these divisions must prevail among the disputants on the Christian side. In these discussions in the early times of Christianity there was error on the one side and on the other, and perhaps, also, truth in nearly equal parts on both. The Christian world has, however, learnt important lessons from those early controversies, and it is unlikely that the mysticisms of the Alexandrine school will again "darken the stars" in the firmament of the Church.

The latter line of argument is the conciliatory one, and a conciliatory mode of setting forward the truth, provided there be no concession to falsehood, is, without doubt, the more likely to be successful. Reason is in many important respects the "candle of the Lord within" the heart of man; and from the deductions even of unenlightened intellects, an able champion for the religion of Christ may derive the premises from which he may draw the conclusions that the Bible is the Word of God, and the religion of the Crucified Redeemer the only religion of the world which can with truth claim God for its author and heaven for its end.

To an ordinary reader of the present day the pamphlet which we have referred to in our foot-note presents little that would amuse or entertain. It might, perhaps, be deemed by him tedious, and thrown aside among the number of those pamphlets which lie unread and unheeded; for although our age is said to be utilitarian, the bulk of its literature savours rather of the "*dulce*" than the "*utile*," and the majority of readers look to books rather for amusement than for instruction.

It is, however, a good sign to see our mission presses in India beginning to issue publications such as this, and we do regard the pamphlet in question as a valuable addition to the works on the Mohammedan controversy.

Sale's Koran is to be found in almost every private library which can boast of upwards of 200 volumes. There is a natural curiosity to peruse a book which is owned by millions as the inspired Word of God. But we have found very few indeed who have read a dozen pages of the work; curiosity is soon sated, and the book is restored to its place, to rank among the long line of those which, so far, the ordinary class of readers are concerned, might be classified as "printed, but not read."

But the Koran does possess certain attractions, and though we may, perhaps, consider its style rather heavy in general, there are passages that rise to the level of poetry, and it affords us an insight into the manners and customs of that remarkable people among whom Mohammed arose.

Mohammed was one of those enthusiasts so frequently to be met with in the East, who, but for the times in which he lived, and the prevalence of idolatry alike among Christians and heathen, would probably have soon been forgotten, or remembered only as the founder of one of the many petty sects with which the East abounds. He had decided abilities in many respects, but in many others was not distinguished from the common mass. He was ignorant of what we now regard as the first elements of education, could neither read nor write—a circumstance which, though it might at first sight have appeared fatal to the success of his enterprise, his ingenuity made use of as a strong proof of his Divine mission. How could an illiterate man, unless by inspiration, produce a work of such power, containing passages which were at the time confessed superior to any in the literature of the nation? We have in a previous article

expressed our belief, in part at least, in his sincerity. He did not himself possess an accurate knowledge of the Jewish and Christian Scriptures, but he well knew that the Christians had departed from the primal truth of those Scriptures—viz., that God would not “give his glory to another,” and that idols were an abomination in His sight, while at the same time they maintained that He whom they professed to follow and obey had promised to send one who “should lead them into all truth.” It was not, therefore, surprising that Mohammed should imagine that he was to be that great teacher, and that his mission was to bring back the world to acknowledge the unity of the Supreme God. This is the more probable as many of the so-called Christians in that day held that the Trinity was composed of God, Jesus, and Mary, and the operations and work of the Holy Spirit had been lost sight of in the Christian theology of that period.

The Jews do not appear to have acted with candour towards Mohammed, nor, on several occasions, were they willing to dispute with him on certain points out of their own Scriptures. Naturally, therefore, he imagined that they kept back from him parts of their Scriptures, an assertion often repeated in the Koran, and which, owing to the character of his assailants, and his own ignorance, would not have been easily banished from the prophet's mind.

The method of argument adopted by the author of “The Testimony Borne by the Koran,” &c., is thus stated by him in his preface: “The single object in view has been to take advantage of the concessions, so frequent in the Corân, of the inspiration and value of the Jewish and Christian Scriptures, and press them to their legitimate consequences *from the stand-point of the Mahometan himself*. Wherefore, avoiding all controversial matter, I have sought to prove that the believer in the Corân is bound to be equally a believer in the Old and in the New Testaments as now extant, and to warn the Mussulmans of the present day against incurring the doom pronounced, *even in the Corân*, against those who disbelieve and reject the previous Scriptures.”

The Mussulmans continually assert that the Jewish and Christian Scriptures have been corrupted, and therefore that their evidence is not to be relied on. But this assertion is nowhere made in the Koran. It maintains, indeed, that Jews and Christians conveniently *concealed much*, that they distorted the true sense of Scripture, that they quoted passages without regarding their context; but there is no ground from the Koran to assert that by the “concealing” of passages is meant their “erasure” from the MSS. possessed by either Jews or Christians. On the contrary, our Sacred Scriptures are said in the Koran to have been “revealed” by God, to be “inspired.” The law of Moses is called “a light and direction to mankind,” “a guide and an admonition to men of understanding heart,” that those who walk after the precepts of the Law and of the Gospel are verily blessed, while those who reject these revelations shall be burned in the fire. What can be stronger, for instance, than the following passage? (Sur. v. 74, &c.): “If they who have received the Scriptures believe, and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure; and if they observe the law and the Gospel, and the other Scriptures, which have been sent down unto them from their Lord [or rather, “and that which hath been revealed unto them from their Lord”] they shall surely eat of good things, both from above them and from under their feet [i.e., blessings both of heaven and earth]. Among them there are people who act uprightly; but how evil is that which many of them do work. . . . Say, O ye who have received the Scriptures [“O people of the Book”], ye are not grounded on anything, until ye observe the law and the Gospel, and that which hath been sent down unto you from your Lord.”

The Mohammedans, in general, are strongly prejudiced against the Bible, and speak of it in terms of opprobrium; it is, therefore, of the highest importance to show

to them that, in acting in such a manner, they depart from the usage, and put themselves in direct opposition to the teaching, of their prophet.

Briefly the argument may be summed up thus: There is no question but that the Scriptures of the Old and New Testaments were extant long before the time of Mohammed. From these Scriptures Mohammed quotes as from Divine revelation; they are praised and commended by him; the Koran is called "an attestation of the former Scriptures," and to these former Scriptures Mohammed appealed in defence of his positions. No doubt, indeed, that he was wrong in this appeal, and that the Scriptures did not favour his pretensions; no doubt, too, that a stop was finally put to the arguments of the Jews by the appeal to the sword; yet, with all this, the testimony borne by the Koran to the inspiration of those Scriptures is not the less valuable, and we must own that Mohammed had grounds at first for suspecting the honesty of his opponents, while we believe that, afterwards, he was little solicitous whether his tenets agreed with those taught in their Scriptures or not. Had he maintained that those books were corrupted, why should he have appealed to their authority? We can fairly press on the more enlightened Mohammedans the difficulty that, had the Jews and Christians really been guilty of corrupting the Scriptures, which were committed to them to keep, there would be little doubt but that substantial proofs would have been given of such corruptions by the Mussulmans of that day, seeing that in a few years they had overrun vast districts of Asia and other countries, and had thereby in their power numbers of MSS. from which the charge, if true, could have been proven.

Such is the argument laid before the Mussulmans of North India, and it is one which must have great weight with an inquiring mind. One fact which will be greatly in favour of this book is its thorough impartiality. All the passages that refer to the Bible are given, no matter what their import may be.

We might go further, but we forbear. The testimony to Jesus given in the Koran is of great interest. His divinity, it is true, is denied in several passages; but yet we almost think that He is placed on a higher footing than Mohammed himself. He is confessed to have been immaculate, to have been born out of the course of nature, and is called the Word of God. He is said to have wrought miracles and done mighty works. Short of His divinity, what might not be deduced respecting him from the Koran? And even the question is, whether on the point of His Divinity the Koran is not self-contradictory.

#### REVIEWS, PAMPHLETS, AND SERMONS.

*British and Foreign Evangelical Review.* No.

XXXIV.

THIS number of one of the very best theological reviews published, is worthy of special notice. It contains some articles of various degrees of excellence, but all valuable. Of these five are reprints from American reviews, and two are original; one on "Zwingle and the Doctrine of the Sacraments," and the other on "Tholuck's Commentary on the Gospel of St. John." The first of the American articles is an able defence of Calvinism, founded on Dr. Samuel Baird's work, entitled "The First Adam and the Second;" the second is a refutation of Dr. Edward Beecher's fanciful and absurd theory of the sinfulness of the human race in a pre-existent state, which he gravely propounds to solve the mysteries attendant on their present state as depraved and responsible creatures. The speculations of Dr.

Beecher are to our minds indicative alike of the want of reverential deference to the Word of God and of philosophic sobriety of thought, and are both refuted and in a becoming manner rebuked by his reviewer. We pass over the two next articles, to notice that on "New England Theology," which gives, in the main, a fair and lucid account of the early history of the theological system which has acquired this descriptive designation. We agree with the writer when he says that, "as a truly Catholic theology, its history takes in the most divinely patient sufferers and the most heroic actors;" but we think that he neither does justice to the character of Roger Williams, nor to "the enlightened sentiments" of the present age, when he supposes that they will justify the severity with which he was treated by the Massachusetts colony. The fact is, Roger Williams was in advance of his fellow-colonists. They founded their government

on the principles of intolerance which obtained in the old country, and which, unhappily, they carried with them. He revolted against them, and publicly professed doctrines both of civil government and Church polity which they were not prepared to adopt. This was the core and essence of his offence.

*The Racking of Anne Askew.* By J. G. NICHOLS, F.S.A. This is a worthy and successful attempt to establish the historical fact that Anne Askew was tortured on the rack. It has been denied by Jardine, in his "Reading on the use of Torture;" by Dr. Lingard, in his "History of England;" and by Julia Kavanagh, in her "Women of Christianity." It is easily understood why Romanists should labour to discredit it, but the evidence adduced in this pamphlet is conclusive.—*Is 1867 the Year of the Crisis?* By Partridge and Co. This brochure is designed to show that the interpretation of unfulfilled prophecy by Elliot and Dr. Cumming is altogether untrustworthy and unsound. The writer is content to demolish their theory without constructing one of his own; though he evidently belongs to the school of the Futurists.—*Roman Catholic Schools: what is Taught in them, and who are the Teachers.* The design of the writer is to awaken attention to the fact that large sums of national money are spent in imbuing the minds of the young with Popery. He shows that the Privy Council grants to Roman Catholic Schools are laid out, not in providing a secular education, according to the intention of the Legislature, and the accepted obligation of the recipients, but in teaching the dogmas of Popery; not in making "intelligent citizens," but "good Catholics." It is right that this perversion should be exposed, and if persisted in, it will justify the withholding of the grants. Men who break faith with the Government ought not to be supported by the public purse.

*The Signs of the Times.* By B. EVANS, D.D.; and *The World at the Tribunal of the Church.* By SAMUEL G. GREEN, B.A.

THESE are two admirable sermons delivered before an Association of the Nonconformist Churches in Yorkshire. They are replete with large-minded and judicious observations on the course of public events and the relation of Christians to them. The former of the two discourses is especially to be thus characterised, while the latter is a striking and somewhat novel, and, at the same time, scriptural view of the subject of which it treats.

*Two Charges:* one to the People and one to the Clergy; delivered at the Wesleyan Methodist Conference in July, 1860. By Rev. S. D. WADDY, President.

EXERCISING forbearance on account of what is intensely Methodistic, and disclaiming agreement in what is, therefore, so purely denominational in these charges, there is much sound advice, judicious counsel, and scriptural admonition in them

suiting to the clergy and the people of all Christian Churches. The fruit of much experience and observation is apparent on every page, and the whole is expressed in sober, straightforward, and forcible language, not unworthy of being imitated as a model, especially by the young ministers to whom so much of it was addressed.

*The Vicarious Death of Christ the Fruit and Display of God's Love.* Two Sermons. By Rev. H. H. BRANISH, M.A.

THESE are discourses sound in doctrine, forcible in argument, rich in Evangelical sentiment, and well adapted at such a time to establish Christian minds in the good old truths of the kingdom.

*Life of Count Zinzendorf.* (*Le Comte Zinzendorf.*) By FELIX BOVET. Paris: Grassart, 1860. Two volumes.

AN admirably-written book, on a most deeply-interesting subject. The features of Count Zinzendorf's Christian character, which Professor Bovet depicts with most delight and sympathy, are those by which that truly pious and devoted nobleman anticipated, to a certain degree, the days and spirit of the Evangelical Alliance. The work exhibits the results of much research, without pedantry; it is full of comprehensive views, lofty thoughts, and brilliant passages, without affectation; and it brings the reader into the closest contact with the motives, feelings, and every-day life of one of those men of God who are heroes even to their *valets de chambre*, and this it does without the wordiness, the trivial and useless matter, which disfigures so many of our English biographies.

*The Sunday at Home:* A Family Magazine for Sabbath Reading. Vol. for 1860. London: The Religious Tract Society.

THIS admirable volume deserves a place in every Christian household. Its papers are so diversified—sometimes didactic and sometimes narrative, sometimes grave and sometimes lively, sometimes biographical and sometimes imaginative; and they are all written in a tone so theologically correct, and at the same time so unsectarian, that they are fitted to conciliate candid and Christian readers of almost all classes, and to do them good.

*The Year of Grace:* A History of the Ulster Revival of 1859. By the Rev. W. GIBSON. Second Edition. Edinburgh: A. Elliot. Pp. 406.

WE regard it as one of the felicities of the great Revival in the North of Ireland, that the history of it has fallen into the hands of one so competent to write it judiciously as Professor Gibson. He has treated the subject so wisely and well, with so much copiousness, and yet with such discrimination, with such accuracy and detail, and yet with views so generous and comprehensive, and withal in so catholic and Evangelical a spirit, that his volume, besides its present interest, possesses a permanent historical value. It will go down to posterity as a record of one of the most marvellous chapters in the modern annals of the Church, and

be consulted by a future generation, just as when we want to acquaint ourselves with the great American Revival, in the time of President Edwards, we turn to the pages of that incomparable man.

*The Sixty-eighth Psalm, as Prophetic of Messiah and his Church.* A Translation from the Hebrew, with Explanatory Notes. By a Septuagenarian. London: Bagster and Sons.

There are two points which might tend to disarm criticism in a notice of this little book; the one, that it is the production of an old man; the other, that it seems to be the production of a Christian. And if it were only of the ordinary character of such productions, common-place and flat, we would gladly consign it to oblivion, out of respect for the age of its author. But the interests of truth forbid such a proceeding on our part. It abounds with too many perversions of Holy Writ to be altogether passed over in silence, and its author seems to have some curious notion of the state of the believing dead before Christ, similar to that set forth in the apocryphal gospel of Nicodemus. Into this question we will not enter, but we must say that the author of this little work is not qualified for making a good translation from the Hebrew. He is one of those who still hold to the exploded notion of reading Hebrew without the points. He mistakes a third person feminine for a third person masculine, and is indifferent to all rules of construction. Aladdin's lamp did not, when rubbed, produce more wonderful fictions than does this psalm when examined by our critic, and both alike are "the baseless fabric of a vision."

*Service and Suffering.* Memoirs of the Life of the Rev. John Morison, D.D., LL.D. By the Rev. J. KENNEDY, M.A., F.R.G.S. London: Ward and Co. Pp. 324.

The subject of this memoir was a man and a Christian minister, worthy to be held in the loving remembrance of his contemporaries, and to have his example placed for their imitation before those that come after him. He laboured much, and

much he suffered while he laboured in the Lord's service. His biographer has well drawn his portrait, and successfully; showing, in a striking manner, how much may be accomplished by active pastoral toil, and by the sedentary occupation of the editor and the author, under the constant pressure of disease, and amidst the pains and distresses of incurable affliction. "Soldier of Christ, well done!"

*Lights of the Morning; or, Meditations for Every Day of the Ecclesiastical Year.* From the German of FREDERIC ARNDT. With a Preface by the Rev. W. C. MAGEE, D.D. Advent to Whitsuntide. London: Bell and Daldy. Pp. 426.

These meditations—without being characterised by any striking properties—are pious, simple, and devout, and are pervaded with an Evangelical spirit. Dr. Magee's Preface cautions the reader against German theology, but makes an exception in favour of certain divines, such as Hengstenberg, Stier, and others. With regard to the first of these, however, although he stands opposed to the neologians, there is just now an apprehension, of which Dr. Magee does not seem to be aware, that his theological tendencies are at least Puseyite, and his active sympathies Papistical. Nor can we speak of his views on the interpretation of prophecy with commendation.

*England's Daybreak.* Narratives of the Reformation during the Fourteenth and following Centuries. By the Author of "Come to the Supper," &c. With a Preface by Rev. E. H. BICKERSTETH, M.A. London: Seeley and Co. Pp. 334.

It is well that the narratives told with simplicity and interest in these pages should ever be kept alive in the memories and present to the eyes of British Protestants. Christian parents may, with much advantage, put them into the hands of their children. And they are written in so easy and captivating a style, that the youngest may read them with delight.

## Evangelical Alliance.

### INVITATION TO UNITED PRAYER.\*

ISSUED BY THE COUNCIL OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE,  
NEW YEAR'S-DAY, 1861.

#### ELIJAH'S PRAYER FOR RAIN.

It has been our happiness for several recent years to address an annual appeal to our fellow-Christians on the subject of United Prayer for the Holy Spirit. In renewing this appeal now, there is no need of any formal definition or systematic defence of prayer, but, says a master in Israel, "as men of law look into reports of cases in

\* This address is not published separately, as in former years.



order to become well acquainted with points on which they are consulted, and men of science study facts to furnish data for their experiments, so men of prayer should search the Books of Inspiration, to see how saints of old used to pray, that they, like them, may have power with God." With this view, dear brethren, let us seek fresh strength to our faith and fresh encouragement to perseverance in prayer, by studying the narrative given in 1 Kings xviii., 41—45—"And Elijah said unto Ahab, get thee up, and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, go up now, look towards the sea. And he went up, and looked, and said, there is nothing. And he said, go again seven times. And it came to pass at the seventh time, that he said, behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, go up, say to Ahab, prepare thy chariot, and get thee down, that the rain stop thee not."

On some accounts, this passage may seem at first to be inappropriate as the topic of a New Year's address, because the scene it pictures is so entirely out of keeping with the bleak sights and sounds of the English landscape now around us. The images of Scripture drawn from natural objects may affect us in one season more than in another, and the mere poetry of the rain-storm may strike us more when the earth is covered with the glare of summer sunshine, than when it lies under the shroud of winter snow. But truth is never out of season, and at the present time we only call attention to what, in this passage, reminds us of truth the most momentous and sublime—truth in relation to the Holy Spirit.

We can easily see why the descending influences of the Spirit are called "showers of blessing." Rain is not more essential to the earth than these influences are to the Church. As there can be no substitute for rain, there can be no substitute for these. No human pleadings can be, for how can man's voice accomplish the creative work of God? No plans of usefulness can be, whatever their perfection of instrumental fitness; not even the Word can be, for it is not the power of the Word that can raise the dead, or revive the living soul, but only the power of the Spirit through the Word. This blessing, which would bring all other blessings in its train, the Hearer of prayer is ready to bestow in an abundance of which your receptive capacity is to be the only limit; this grand, unfulfilled prophecy of the New Testament is waiting for your prayer to fulfil it. "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."\* Ask, only ask in Christ's name, for that best of all gifts which He, when on earth, made the subject of most precious promises and most emphatic instruction, and soon will you be able to silence all scorers, as did the Pentecostal preacher when he said, "This Jesus hath God raised up. . . . Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath *shed forth* this, which ye now see and hear."† "Though God had said before," remarks Bishop Hall, "I will send rain upon the earth, yet Elijah must pray for what God doth promise. The promises of the Almighty do not discharge our prayers, but suppose them. Our petitions are included in His decrees."

To be allowed to take part in prayer for this Divine rain is a great honour, and we feel it to be so. "This honour have all the saints," but it is really shared by none besides. "Elijah said to Ahab; get thee up, eat and drink, for there is the sound of abundance of rain. So Ahab went up to eat and drink, but Elijah went up to Mount Carmel." It was just like the prophet; his own keen, ironical spirit glances in the sentence; it was only another way of saying to the worldly king, "Go, enjoy this world's good things; it is all thou art fit for. The land is waiting for a blessing,

\* Zechariah x. 1.

† Acts ii. 33.

*therefore* thou art not wanted ; something great is about to be done, and *therefore* thou art in the way ; go, fulfil thine own vocation, eat and drink, for to-morrow thou shalt die !” Ahab might have congratulated himself on his freedom from the importunity of the prophet’s inconvenient zeal. He might have been glad that he had no invitation to join the prophet’s prayer. But he was not invited, *only* because Divine grace had not qualified him for so great an honour. When, beloved brethren, we ask you to become intercessors for sinful men, and to join in prayer for those showers which shall make “the wilderness rejoice, and the desert blossom as the rose,” we own you as the friends of the Saviour, and the benefactors of the world. We could not offer you greater honour ; and, on the other hand, to suppose that we ought not to address to you such an invitation, because from your spiritual indecision it would be an incongruous thing on your part to accept it, would be to suppose a calamity only to be thought of by you with burning sorrow and shame.

The prophet was encouraged to pray by hearing “the sound of an abundance of rain.” No other listener heard it, and, child of the wilderness as he was, having an eye for all the signs, a quick and sensitive ear for all the sounds of nature, it is probable that it was only by faith, and with the ear of the spirit, that he heard this predictive stir of the elements.

“Let it be,” said the Lord to David and his soldiers, when they were waiting in concealment for a battle sign from heaven, “let it be, when thou hearest the sound of going on the tops of the mulberry trees, that thou shalt bestir thyself.” Like the “footsteps of angels” lightly gliding over the rustling trees—like the boom of the storm over the distant sea, that reached in low murmurs the prophet’s ear, Heaven is vouchsafing to us all some gracious signals which should encourage us to prayer. Some of these signals are to be seen in the state of the Churches, others in the sphere of secular life. The swiftness as well as the greatness of the changes lately witnessed in “the kingdoms of this world,” and the startling importance of those which are taking place at this moment—event thundering on event, and surprise flashing on surprise—should induce all “the Lord’s remembrancers” to study and plead the promises afresh, and to give themselves with new eagerness to their high vocation of prayer. “We know not what a day may bring forth ;” but, judging from the history of the past year, this at least we know, that wars and political revolutions may suddenly open new and vast spheres for Evangelical service ; we know that existing agencies, used with only our existing measure of Divine life, seem as if they would prove inadequate to meet the new demands ; we know that the great instances of spiritual awakening lately granted, appear to have been granted as the pure result of prayer, almost without the intervention of other means ; we believe that He whose sovereign prerogative it is to bless, is ready in the same gracious way to bestow yet greater blessings still. “There is a sound of abundance of rain !” God is calling you to prayer ! He is reminding you in various ways that you must look to Him alone, and that vain is the help of man. Dear brethren, we wish to renew our appeal with heightened urgency, but the solemn thoughts that crowd upon us, only seem to leave us power to cry with the holy martyr, “Pray ! pray ! pray !”

Some important things are suggested by the prayer itself. For instance, it was a *speechless prayer*. “He cast himself down upon the earth, and put his face between his knees.” Not a word was spoken. Some seem to have a dim idea, or, at least, a vague impression, that language must be a vital part of prayer, and that he prays best who can best command a flow of devotional words. Not only does such an impression affect our thoughts of the prayers offered by others, but it may injuriously influence our judgment about our own, so that sometimes we may think that we are in a praying spirit, only because we are in the mood for fluent expression, and, at other time, we may have dreary thoughts about ourselves, and imagine ourselves to be prayerless

only because we are speechless, or slow of speech. Let us be on our guard against these temptations, on the one hand to rash utterance, on the other to "restraining prayer before God."

*It was a living, earnest prayer.* Why was he speechless? Because his heart was too full for speech. "He prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again (in the same earnest way), and the heavens gave rain, and the earth brought forth her fruit."\* He had thoughts and desires too deep for words or tears. Great results may be expected from prayers that are offered when "the Spirit itself maketh intercession for us, with groanings that cannot be uttered."

*It was an inquiring prayer.* There may be asking without inquiring. We may ask for a thing when we only offer a calm and cold request for it. We inquire when we keep on the outlook for a reply, going again and again to our friend with a repetition of our wishes, until our wishes are realised, or going time after time to the place where he would be likely to leave a message for us, persevering until the message has been left. When Elijah retired for prayer, he sent his servant to the highest crest of the mountain to look for the cloud that was to be the answer to that prayer; six times he looked in vain; the sky was a deep arch of glory; the sea, from the line of white waves on the strand, twelve hundred feet below him, right away to the clear line of the horizon, was one sheet of blue living light, without a cloud; but the seventh time, when he mounted the cliff to look abroad, the little cloud appeared, and, joy unspeakable! the prophet's prayer was heard. At one stage of the inquiry the servant might have said, "it is of no use, the prayer for rain is not heard, I have been six times to watch for a cloud—I will go no more!" We often act on this principle, and therefore, perhaps, miss the blessing; but let us from this time remember, that although God has promised us His Holy Spirit, He has subjoined the language, "I will yet for this be inquired of by the house of Israel, to do it for them."

*It was a lowly, self-renouncing prayer.* Lowly in the dust he cast himself before the Holy One of Israel, and the attitude of his body fitly reflected the spirit of his mind. Low in the dust of self-abasement let us lie, like him who "did not so much as lift up his eyes to heaven, but smote upon his breast, and cried, God be merciful to me a sinner!" If we would hope for God to hear our prayer on behalf of others, we must utterly renounce dependence on ourselves. With a profound sense of our unworthiness, we must, from the depth of our hearts, plead the name of another, and *His* right to be heard must be the only ground on which *we* hope to be heard. "Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." The effect of our prayer shall not be slight or doubtful, but, like Elijah's prayer, it shall cause the glory of the Lord to be revealed. There shall be a deluge of mercy, a storm of glorious blessing!

C. E. KARDLEY, President.

W. CARDALL, M.A., } Official  
J. DAVIS, } Secretaries.  
H. SCHMETTAU, Foreign Secretary.

T. R. BIRKS, M.A.,  
W. M. BUNTING,  
DAVID KING, LL.D., } Hon. Secs.  
EDWARD STRANE, D.D., }

#### TRANSACTIONS AND MEETINGS.

MEETING OF COMMITTEE OF COUNCIL, DECEMBER 14.—The following resolutions were adopted:—

PRESENTATION OF A BIBLE TO GENERAL GARIBALDI.—"The Bible is the cannon which

will liberate Italy," are the words of Garibaldi himself. It is intended to present the General with a fine copy of Bagster's Polyglott Bible, in folio (eight languages), handsomely bound. Two gentlemen, one military, will be deputed

\* James v. 17, 18.

to convey it to Caprera and deliver it, with suitable inscription and address, into the General's hands. The expenses, including the volume, binding, circular, advertisements, and journey of the deputation, are reckoned at about £. If more money is contributed than is required (which it is hoped will be the case), the surplus will be applied, with the co-operation and advice of the British and Foreign Bible Society, to the purchase of copies of the New Testament for the Army of Italy in the service of King Victor Emanuel. It is trusted that the means may be afforded of offering a copy to every officer and soldier who does not possess one. The Sub-Committee for Foreign Correspondence of the Evangelical Alliance has made arrangements to receive contributions of ONE SHILLING AND UPWARDS for the purpose. Collecting cards for small donations are ready, and will be issued on application. Receipts will be given at the office in Adam-street for sums however small; and lists will be hereafter published of sums above 10s. contributed or collected. The management is entrusted to Colonel Walker, R.A., Chairman of Foreign Sub-Committee; Hon. Wm. Ashley; Sir Culling Eardley, Bart.; and the Rev. Hermann Schmettau, Foreign Secretary, who will thankfully acknowledge donations, and send out collecting cards.

*Resolved*—That this Committee have heard with unfeigned sorrow of the deep domestic afflictions into which their valued friend the Rev. Dr. Dwight, missionary at Constantinople, has been plunged, by the decease of his beloved wife. The Committee are desirous of assuring their esteemed brother of their heartfelt sympathy in this his mournful bereavement, and of their united and earnest prayer that He who in His wisdom has laid upon His servant this severe trial, may, in the greatness of His love, vouchsafe to him strength to bear it with devout submission to His own sovereign will. Such an affliction, heavy even under the most alleviating circumstances, falls with peculiar weight on a Christian family dwelling in a foreign land, and among an unevangelized people; but the Committee would venture to remind their sorrowing brother of the good hope he has that his own irreparable loss is the unspeakable gain of her whose departure he mourns, and they offer their fervent prayer, both that as the sufferings abound in him, so his consolation may abound in Christ, and that He who is wonderful in council and excellent in working, may overrule this severe dispensation for the advancement of the king-

dom of Christ among a people for whose spiritual benefit their brother has so long and faithfully laboured.

*THE LATE BARON DE BUNSEN.*—*Resolved*—That this Committee has heard with deep and sincere regret of the decease of that distinguished Christian statesman and man of letters, the Baron de Bunsen, and desires the Chairman to communicate to his bereaved family their heartfelt sympathy in their affliction. Without expressing their concurrence in all the theological views of Baron Bunsen, of the personal excellence in all the relations of life of that distinguished man they can entertain no doubt; he had a warm affection for all the true servants of God of every sect and nation, and the friends of the Alliance ought never to forget the warm interest which he took in the Berlin Conference of 1857, and the readiness with which he responded to the call of his sovereign, the King of Prussia, to be present on that occasion.

*Last Moments of Baron de Bunsen.*

The foregoing Resolution delicately refers to Baron de Bunsen's questionable views on certain doctrines. There can be no doubt that, during the last few years, he had been carried too far away into speculations, which often lead men to a denial of positive belief. But it appears that in this dangerous atmosphere Baron de Bunsen's heart had not ceased to cling to Christ, his Saviour, and in his dying experience he expressed his faith in those great truths which are the very substance of Christianity. We gladly insert the following account of the last moments of this eminent man, whose personal piety and humble submission to Christ was acknowledged even by those who widely differed from him in the erroneous conclusions to which his speculative philosophical arguments sometimes led him:—

Baron de Bunsen was very anxious to have his life spared, that he might finish those literary works which had occupied him during the last eight years. One night, however, perceiving that this was not the will of God, he raised himself in his arm-chair and exclaimed: "O Lord, into Thy hands I commend my spirit!" He then sent for his family and said to them: "A great change has come over me—not with regard to my immortal soul, nor to Christ, my only Saviour, but as to my body. I feel that death is very close to me." After having blessed his children, and expressed, in the most touching words, his grateful affection

the faithful partner of his life, saying that he had loved in her that which is eternal, he exclaimed: "Blessed be my country, and Italy, and her liberty! Blessed be Germany, Prussia, England, the whole world!" Having thanked his servant with sincere affection for his great care and kind services, he said, with a heavenly expression upon his face: "Notwithstanding all my feebleness and shortcomings, I have aimed at and sought on earth after what is noble. But my best and happiest experience is to have known Jesus Christ. I leave this world with no ill-will towards anybody; no, no hatred; hatred is damnable! Oh, how good it is to look down upon this life from this elevation! I now see what a dark existence I have led upon earth. Above! above! it does not grow darker, but always lighter and brighter. I am now in the kingdom of God. Until this moment it was but a presentiment. Oh, my God, how beautiful are Thy tabernacles!"

On the 29th of October, when his friends pointed out to him a beautiful sunset, he said in English: "Oh, how beautiful it is! God's love is in everything. May God bless you." He then said in French: "Let us depart in Jesus Christ! God is the life and the love; the love that wills and the will that loves. . . . Christ is the conqueror. For Him to be is to conquer. There is no death in God. I see Christ and I see God through Christ. Christ sees us, He creates us, He must become all in all. I abhor to make any show, but I wish to say a few words, surrounded as I am by my dear children and friends. I am going to die, and wish to die. I wish that every good man might remember me with kindness. I offer my blessing—the blessing of an old man—to everybody who desires to have it. . . . Those *who live in Christ*, who live in loving Him, those are his own. . . . We exist only in proportion to our life in God; we all are sinners; but we live in God, and in Him we have eternal life. We have lived in this eternal life in proportion as we have lived in God. All the rest is nothing worth. Christ is the Son of God, and we are only, then, His children, when the spirit of love which was in Christ is in us."

Just as Schleiermacher died, as a simple Christian, after having speculated much, perhaps too much philosophised, so did Baron de

Bunsen. Schleiermacher in his earlier years was a member of the Church of the Moravian Brethren; his end was that of a good Moravian brother, trusting alone in the blood of his Saviour Jesus Christ. Such deaths are more edifying than the profoundest metaphysical speculations.

MORTARA.—A preliminary meeting of Jews and Christians was held at the Mansion-house, London, on Friday, Dec. 21, to receive a deputation of the Universal Israelite Alliance from Paris. In consequence of the absence on official business of the Lord Mayor, Sir Culling Eardley took the chair. The subject having been introduced by the Chairman, the meeting was addressed by MM. S. Carvalho (Ingenieur des Ponts et Chaussées), S. Cahen (Professeur de L'Ecole Normale), N. Leven (Avocat à la Cour Imperiale de Paris), constituting the deputation from France; by Messrs. Isaacs (member of the Board of Deputies of British Jews) and Hart (member of the Board of Delegates of American Jews), and by Signor Fernandez, on the part of the Jews of Italy. It was stated that the Board of Deputies of the British Jews had met last night to receive the French deputation, but that owing to the absence from illness of the President, Sir Moses Montefiore, the decision on the subject of Mortara had been deferred for a few days. After long conversations, characterized by entire harmony of feeling, it was unanimously resolved: "1st. That we, Christians and Jews of England, France, Italy, and America, having heard the views entertained by the 'Universal Israelite Alliance,' concerning new efforts to be made for the restoration of the child, Edgar Mortara, to his parents, take this the earliest opportunity of putting upon record our united conviction that the cause is one which, at the right time, and in the use of the right means, it is our duty to resume. 2nd. That as soon as the Board of Deputies of the British Jews have come to a conclusion upon their line of duty, the President of the Board of Deputies, and the Chairman of the present meeting, be requested to obtain the consent of the Lord Mayor for a further meeting to be held in the Mansion-house. 3rd. That our best thanks be offered to the Lord Mayor for his kindness in allowing the use of the Mansion-house for the present meeting."

#### MONIES RECEIVED THROUGH "EVANGELICAL CHRISTENDOM."

For the Evangelical Alliance, G. Anstie, Esq., 1*l*.; Mr. G. Rouse, 5*s*.; Dr. Lumsden, 5*s*.; for Pastor Puaux, Rev. J. Allen, 1*l*.; Rev. Dr. Marsh, 1*l*.; for Italian Free Churches, Two Friends, 6*s*.; for Persecuted Spaniards, Thomas H. Graham, Esq., 1*l*.; G. H. Head, Esq., 1*l*.; Mr. and Miss

Church, 10*s*.; Anonymos, Redland, Bristol, 1*l*.; Mr. Howit, 2*l*.; Mrs. Marlborough, 2*l*.; J. Getty, Esq., 5*s*.; R. Ash, Esq., 2*l*.; R., 2*s*, 6*d*.; Mr. Sues, 10*s*.; Mr. and Mrs. G. Corderoy, 1*l*.; Walldreitbach, Mrs. Newton, 10*s*.

# Evangelical Christendom.

## BARON BUNSEN'S DEATH AND THE "RECORD."

OUR last month's number contained a paper of monthly transactions of the Evangelical Alliance, which, among other matters, included the following resolution on the death of Baron de Bunsen :—

*Resolved*—That this Committee have heard with deep and sincere regret of the death of that distinguished Christian statesman and man of letters, the Baron de Bunsen, and desire the Chairman to communicate to his bereaved family their heartfelt sympathy in their affliction. Without expressing their concurrence in all the theological views of Baron Bunsen, the Committee would express their sense of the personal excellence in all the relations of life of that distinguished man, and of the warm affection which he at all times manifested towards the true servants of God of every sect and nation. The Committee would also record their grateful recollection of the deep interest which the deceased Baron took in the Berlin Conference of 1857, and the readiness with which he responded to the call of his Sovereign, the King of Prussia, to be present on that occasion.

To this we appended some observations on "*the last moments of Baron de Bunsen*," quoting chiefly from an article in the *Revue Chrétienne*, by M. de Pressensé, which article we subjoin as it has been since published by the *Times* in full. From the statements of that article we felt justified in observing that, notwithstanding Bunsen's erroneous speculations, "it appears that in this dangerous atmosphere Bunsen's heart had not ceased to cling to Christ his Saviour, and in his dying experience he expressed his faith in those great truths which are the very substance of Christianity." And at the conclusion of the quotation from the article of M. de Pressensé were added the following words: "Just as Schleiermacher died, as a simple Christian, after having speculated much, perhaps too much philosophised, so died Baron de Bunsen. Schleiermacher, in his earlier years, was a member of the Church of the Moravian Brethren: his end was that of a good Moravian brother, trusting alone in the blood of his Saviour Jesus Christ. Such deaths are more edifying than the profoundest metaphysical speculations."

Assuming the accuracy of the facts reported, we consider that the inference was just, and, indeed, indisputable. And upon carefully reading over the entire communication, as it stands in our pages, amongst the reported transactions of the Evangelical Alliance, we verily believe that there are few ingenuous and loving hearts who would not derive pleasure and profit from the narrative. We think that the communication was edifying and seasonable, and a contribution to the cause of charity and brotherly kindness, without, in the slightest degree, trespassing upon the sacred demesne of truth. And we humbly and confidently believe that we shall not be generally condemned for having allowed ourselves the indulgence of generous and hopeful feelings and sentiments, while we rejoiced that a ray of peaceful glory, like a serene sunset after a doubtful day, should have gilded the death-chamber of a distinguished, though errant son of man, who, as we fondly hoped, had been made by faith a loving child of God.

No doubt it is open to any one who pleases to anatomise and discuss the value of the evidences upon which a charitable hope of this kind may be expressed in the case of a departed mortal. In such cases we fairly avow that we are not disposed to be ingeniously critical, in torturing religious expressions into a sinister or empty sense, if, by a fair and candid construction, they can be clothed with a sense evangelical. No dying man is expected to ring the changes upon theological formulas, or to depart in that awful hour from the natural character of his own ordinary expressions. To do so would be artificial, hollow, and unsatisfactory, in our opinion. Nor do we think that any person of competent judgment would expect that an educated German philosopher of the present day would, in such circumstances, adopt the specific phrases which in England have obtained a sort of conventional, or, perhaps, even sectarian, value, as in

dicative of correct religious emotions. The dying thief on the cross, we may observe, was neither copious nor clear in his expressions, yet is generally held to have sufficiently evidenced that he had obtained grace, and a saving faith in the Lord of Glory. Accordingly, when we find the death-chamber of Baron de Bunsen to be serene with present peace, breathing a spirit of love, and radiant with the hope of eternal glory, we have at least a *prima facie* case for the legitimate indulgence of our happier feelings. We have heard, and believe, that Voltaire and Paine and Humo died very unhappy; and that Gibbon died at least gloomily, and without hope. We read in Scripture that there is "*no peace to the wicked*;" also, "*Mark the perfect man, and behold the upright, for the end of that man is peace.*" Still, we would not assert or admit that, without further evidence, a peaceful, happy and hopeful departure is alone sufficient to warrant us to presume the existence of a vital faith in the Saviour. But surely in the case of Baron de Bunsen it cannot be denied that there is much more? Whatever were his speculative errors (and they were great and dangerous, according to our very opposite notions), he, at least, was no scoffing or immoral infidel, but an amiable, moral, and religious man. And then, as to a profession of the true faith in dying, have we not, amongst something cloudy and German-like, much that is clear and hopeful, in the narrative of M. de Pressensé, to which at large we refer our readers? We shall instance some of those expressions, more particularly hereafter, which appear to us to be satisfactorily scriptural to this point; and meantime, we aver that the dying man who could sincerely and truthfully use such expressions, is not to be judged uncharitably, without peril to the living man who ventures so to judge. We are informed, on Divine authority, that "*No man can say Jesus is the Lord, but by the Holy Ghost.*" We feel bound to accept the deathbed utterings of Baron Bunsen as sincere; indeed, there is a self-evident genuineness in these breathings of a departing spirit which is not to be mistaken; and if so, we submit to the general judgment of the Christian Church, and to all large and loving hearts wheresoever, that no case exists for that stern faithfulness (so called) to truth, which would compel Christian friends to pass over in "*mournful silence*" all mention of the death scene of Baron de Bunsen; or to freeze the genial pulse-blood of Christian sympathy and hope down to that miserable zero indicated by the verbal profession of abstinence from "*arrogating the right to pass judgment on a sinner standing before God, the judge of all*"—while we shake the head, and contradict our verbal profession by a manifest doubting if, indeed, it be lawful, in such a case, to hope.

The *Record*, we regret to say, has judged differently from us in this matter; and, urged by a painful sense of fidelity to God, has devoted more than a column to a severe animadversion upon the Evangelical Alliance for that resolution, which we republish above, and to which we refer our readers. To us that resolution seems a natural and cautious composition—natural, as expressive of sympathy and the memory of kindness received; and cautious, as guarding its framers and adopters against any presumed allowance of the erroneous theological opinions of a deceased friend, which are delicately disclaimed. But of that resolution the *Record* nevertheless declares—

We must be excused for expressing our opinion that it would have indicated more of heavenly wisdom, more of true charity to man, and of faithfulness to the God of the Bible, if it had passed over in mournful silence the death of one who, &c.

These are heavy charges against a religious society, no doubt. Defective "*heavenly wisdom*:" defective "*true charity to man*:" defective "*faithfulness to God.*" The writer who gravely utters such accusations of the brethren, ought to be very sure of his own standing-ground. Much latitude, perhaps far too much latitude, has been usually conceded to conscientious defenders of the truth in regard to the sort of language adopted when attacking open infidels and heretics. Even in such cases there is room for some improvement in the ordinary style of polemical controversy. The

sunshine opened the traveller's cloak, when the buffeting storm and the pelting rain had only made him draw it more closely around him. And, doubtless, even German philosophers have so much of human nature left in them as to be more accessible to the voice of true reason, when speaking in the accents of love, than when thundering in tones of fierce denunciation. But whatever may be the proper weapons to wield against those whom we may be so bold as to consider the enemies of Christ and of God, surely this is strong language as applied to a body of English Christian gentlemen in the columns of a friendly Evangelical newspaper. Were the rebuke just and well-founded, it sounds to us most harsh. And we doubt whether it will be generally admitted that these gentlemen in this instance were indeed deficient in heavenly wisdom, true charity, and faithfulness to God; or that the writer in the *Record* has illustrated his own more abundant possession of those Christian graces. Two points are alleged against the Evangelical Alliance: first, that it noticed at all, or at all events publicly, the death of Baron Bunsen, whose memory it ought to have passed over in "mournful silence;" secondly, that the word "Christian" is used in the resolution as descriptive of the deceased statesman and philosopher. On the first of these charges we have nothing to say. We are not called upon to defend the Alliance in the discreet or indiscreet exercise of its feelings and resolutions. As public journalists, we have only to deal with the documents before us, and we cannot see that any body of Christian English gentlemen have any cause to be ashamed of the generous, and loving, and hopeful spirit which dictated that resolution. But as to the epithet "Christian," is it really come to this, that English public opinion, or even the public opinion of the Evangelical English party, fairly appealed to, would withhold such an epithet from a man of whose dying hours the record is before us and under discussion? We cannot believe it would; and this brings us to the point in this case in which *Evangelical Christendom* seems criminated by the *Record*, we scarcely know how, or to what extent. The writer in that journal goes on to say:—

Our chief objection to the publication of Baron Bunsen's last hours in *Evangelical Christendom*, is founded on the fact that this narrative, associated as it is with the public resolution of the Evangelical Alliance, compels us either to discuss the value of the facts it professes to record, or appear to acquiesce in an authoritative opinion that a man may spend a lifetime in fighting against the authority of Divine revelation, and the creeds of all Churches, and then, without any change of heart or profession of repentance, depart in Christ.

We really feel somewhat at a loss how to deal with this extravagant paragraph, without appearing to violate Christian gentleness and courtesy. Where, we ask, is that "authoritative opinion" to be found in our columns, in which the *Record* fears he should have been appearing to acquiesce, if he had not undertaken the painful task of denouncing the Evangelical Alliance, inculcating this journal, darkening the memory of the dead, and wounding the feelings of the living family? Unless the use of the epithet "Christian" in the Alliance resolution can be called an "authoritative opinion," there is none in that document. The observations of *Evangelical Christendom* upon the narrative given by M. de Pressensé, can scarcely be regarded as an "authoritative opinion" at all; but if so considered, where, we repeat, is there in our columns any opinion whatsoever, authoritative or otherwise, ventilated, expressed, or implied, or by any torture of words to be extracted, that a sinner, "without change of heart or profession of repentance, may depart in Christ." If we gave any opinion, authoritative or the reverse, valuable or worthless, it is just the very contrary of the foregoing assertion of the *Record*. Our opinion may fairly be implied to be to this amount, that the evidence laid before us in the narrative of M. de Pressensé was sufficient to justify an intelligent Christian in hopefully believing and rejoicing that "Baron de Bunsen had not ceased to cling to Christ his Saviour, and that in his dying experience he expressed his faith in those great truths which are the very substance of Christianity." It is a simple question of evidence and fact.



Now, while the *Record* possesses the privilege, and might feel it a duty, to question the accuracy of M. de Pressensé's narrative; or to deny the sincerity of Bunsen's dying declarations; or to dispute the value of those declarations as evidential of a saving faith in Christ; we submit that a professing Christian journalist has no right to impute to us the folly or the sin of giving currency to an "*authoritative opinion*" so monstrous, as that any sinner whosoever, "*without change of heart or profession of repentance, may depart in Christ.*" We do not wish to say harsh things, or to deal too exactly with a writer, whom hurry of composition, as much perhaps as an ardent zeal, may have caused to be overtaken in a fault. But really, even a zeal for God ought to be exercised without the inadvertence of forgetting that there is a ninth commandment, and that our neighbour too has his rights.

The great issue, however, in this case is far more important than any personal affair between two organs like the *Record* and *Evangelical Christendom*. Were it not so, we should not waste a sentence or a thought upon the matter. The point and kernel of the case is the question *whether we were justified on the evidence in hopefully thinking that Bunsen died a Christian*. In dealing with the evidence on this point we cannot acquit the writer in the *Record* of the charge that he has inaccurately garbled, and unaccountably suppressed, the better and clearer portions of that evidence. While he carefully collects all those more cloudy and German-like expressions, which convey to the English mind less distinct ideas, he with remarkable care suppresses those more definite and satisfactory utterances on which we might lay considerable stress. We allude to such expressions as these: "*Christ my only Saviour*;" and again: "*But my best experience is that of having known Jesus Christ.*" Baron de Bunsen had said, "Notwithstanding all my weaknesses and shortcomings, I have desired, I have sought for, that which is noble here below." This the *Record* declares "in its connexion sounds too much like self-righteousness." But surely that charity which hopeth all things might, without peril of "unfaithfulness to the God of the Bible," have taken an entirely opposite view of the connexion in which that utterance is found. The words following immediately in connexion (which are entirely suppressed by the *Record*) are these: "*BUT MY BEST EXPERIENCE IS THAT OF HAVING KNOWN JESUS CHRIST.*"

Who is there amongst us that would not wish to be able to say we had "desired and sought for that which is noble here below," and be happy to add, that nevertheless our "best experience is that of having known Jesus Christ?" To us this seems the natural connexion of the sentences; and this view is corroborated when we consider the further words: "*I see clearly that we are all sinners.*" "*We have only Christ in God.*" And again, these very last words: "*CHRIST IS THE SON OF GOD, and we are His children only when the spirit of love, which was in Christ, is in us.*"

Peace be to his ashes! Let the writings of the days of his vanity under the sun (what he called our "*obscure existence*") be fairly criticised or fiercely denounced, as they may best deserve, or as best may suit the taste polemical; but if Bunsen knew Jesus Christ indeed, he knew and possessed eternal life. We defend no writings, we apologise not for errors; but we protest against the violation of the instincts of humanity, in the desecrated name of the Christianity of love. Why should German inquirers—why should the mistaken followers of German vanities at home—be needlessly repelled from approximating to English Evangelical religion—be made to feel that its spirit is repulsive, and indeed suicidal? The God of Grace and Revelation is the God of Nature also; and the Saviour came not to destroy, but to sanctify the natural sentiments of man. While, then, we hold fast, not only to the great verities of the Gospel, but to the form of sound words in which they are enshrined, we can recognise the fact that there are minds who differ from us as to the value of the form, and yet who have a vital hold, by faith, of Him who is the

substance. And let whoso will assail the memory of the dead, or condemn the generous and gentle living, we shall endeavour rather to verify the hope that a wanderer had reached the fold. Who grudges that a jewel has been added to the Redeemer's crown? and if so added, why should the Redeemer's glory be concealed? Was the dying Bunsen, in truth, an excommunicated wretch, or a scoffing Voltaire, for whose memory "mournful silence" is indeed the only fitting mood? What are the proofs? Bunsen declared that he loved and trusted in God. Bunsen chiefly gloried that he had known Jesus Christ. Bunsen called Christ his only Saviour. Bunsen declared that Jesus was the Son of God. Bunsen expressed his firm faith in the resurrection. Bunsen breathed the spirit of love to all men. *Bunsen received the sacramental memorials of his dying Saviour's love from the hands of the regular pastors of his Church.* Bunsen died full of peace, of hope, of joyful anticipation. Was Bunsen a hypocrite? What shall we say then? Is it not written, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God?" "God is love; and he that dwelleth in love dwelleth in God, and God in him." "And this commandment have we from Him, that he who loveth God love his brother also."

P.S.—Since the foregoing was written we have seen a letter in the *Record* from the Rev. T. R. Birks, who protests against the Alliance resolution, as unwise and unseasonable, and who warmly attacks the character of Baron Bunsen's writings, more especially as connected with the seven Oxford essays. Mr. Birks, therefore, thinks that the conveyance of sympathy, &c., ought to have been the private act of individuals, and not the public resolution of a religious body. This may be so. We have no commission to defend the discretion or the indiscretion of any public body. That is their own affair. As individuals, we sympathise with the act in question, but have at present no sufficient knowledge of the facts to lead us to form a judgment as to the weight or otherwise of the resolution as the deliverance of any considerable body. We also think that the *Record*, in discussing the narrative of M. de Pressensé and the writings of Baron Bunsen, need not have assailed the Evangelical Alliance at all, and went out of its way to do so. Much more, therefore, do we think that Mr. Birks, as honorary secretary of that body, would have acted more scripturally in telling to his brethren privately the error he thought they had committed; instead of hastily rushing into the public columns of a newspaper to hit his beloved brethren hard. Perhaps a little reflection may make him doubt his own superior wisdom in this case. The heart is often wiser than the head. But, however this may be, the arguments of Mr. Birks do not at all touch the question which we have discussed. Be the resolution of the Alliance discreet or indiscreet, the question is now whether Bunsen's deathbed scene, and Bunsen's dying declarations, gave ground for the hopeful conclusion that *he died in the faith*. That is the question for humanity and Christianity. And the secondary and inferior question for this journal is, whether it can be charged with justice as having given room in its pages to any opinion that, without such faith, a sinner may depart in Christ.

Since our article was in type, we have also seen the *Record* of 18th January, in which the subject is handled again in a somewhat similar manner. But the *Record* seems now to deny altogether and plainly that Bunsen could be at all termed "*a Christian*," and to assert that his dying declarations, as narrated by M. de Pressensé, do not refer to Jesus Christ, the sinner's Saviour, at all, but to a false ideal or imaginary Christ. The *Record* goes on to say: "Are Evangelical Christians to be so duped? Are we to take up with an imaginary ideal Christ?" Surely not. But did M. de Pressensé mean then really to tell us that this was the Christ who was Bunsen's "*only Saviour*?" Or did not he rather mean to convey a parallel opinion to that of Hooker

concerning Romanists—viz., that although there be a mass of error mixed up with the object of faith in such cases, yet it can be charitably and truthfully allowed, nevertheless, that faith may grasp the true Christ in the midst? For ourselves, we cannot imagine a man receiving the sacramental elements of the body and blood of Christ from the pastors of the Church, and yet, under all the circumstances recorded, rejecting the Saviour. We leave M. de Pressensé to elucidate the matter, which seems now, so far as present facts are concerned, fairly before the Christian public; and we lean to the charitable hypothesis, without much apprehension that our character for Evangelical fidelity will be impaired thereby.

(FROM THE "REVUE CHRETIENNE" OF DECEMBER 15, 1860.)

All adherents to the cause of full liberty of conscience must deeply mourn the loss of one of its most illustrious defenders. Not alone by this title, but by many others of equal importance to us, do we lament the death of Baron Bunsen. All those who have had the privilege of knowing him, and of receiving the warm expressions of his expansive friendship—all who have seen that noble countenance, lighted up in old age with the fire of inward youth, regret him as a personal friend before regretting him as one of the most distinguished representatives of European Protestantism. Never was any man's heart less chilled by science than that of Baron Bunsen. His extraordinary activity had embraced the highest functions of diplomacy as well as the labours of a man of consummate erudition, at the same time that he never failed to throw in a word for liberty amid the conflicts of ecclesiastical and political parties.

It would be impossible in a few words to trace the noble and varied career of Baron Bunsen. The services which he rendered to his country in the high posts which he filled cannot be duly noticed here. We may, however, be permitted to say that liberty, taken in its highest sense, never had more fervent support. This aged diplomatist had a warmth of enthusiasm for every great cause rarely met with in our young men. Thus it was that he espoused with a generous passion the cause of Italian liberty. Having long resided in the very centre of clerical despotism, and in a position which enabled him to see things from a new point of view, he longed with juvenile ardour for the resurrection of Italy. Before even one could anticipate success, at the commencement of the crisis, he wrote to us, "Let us ask of God, my friend, the triumph of justice!" He was under no illusion as to the difficulties of the situation, and he well knew that chains long leave their impress on the limbs that have worn them, and that there will be much to forgive in those who have not received the hardy education of freedom. The events accomplished on the other side of the Alps, and, above all, the prospects thereby opened, were a source of joy to him in his last days. We cannot either enter into any detail regarding his immense literary labours. A few days before his death he was correcting the proofs of a new edition of his great work on "Egypt." The book which he wrote with Platner, on the "Antiquities of Rome," is the best guide any one can have who would travel not merely over ground, but over time, and retrace past ages in traversing the city of ruins.

The part devoted to Christian antiquities is treated in a superior manner, and his monography on the ancient Basilicas leaves nothing more to be said on the subject. His writings devoted to the critical history of the first ages of the Church contain the richest materials, in a somewhat confused order, but breathing a beneficent spirit, a spirit of piety and liberty. His treatise on the "Epistles of Ignatius," and his book on "Hippolytus," are thoroughly imbued with his admiration for the heroic past of the Church, at the same time that they attack without mercy the clerical and hierarchical tendencies which are sought to be grafted on this rich stock of the primitive Church. Recently Baron Bunsen published a vast work on the idea of "God in History," presenting in an extended development the general views summed up in his "Hippolytus." He was pursuing with indefatigable zeal his translation of the Bible with comments, and these gigantic labours did not prevent him from stirring all Germany, a few years ago, by his eloquent book on the "Signs of the Times," a book which inaugurated, with striking effect, the salutary reaction against the incorrigible and bigoted party of Old Lutheranism, and which stated, with a precision very uncommon on that side of the Rhine, the great principles of Church liberty. We should not be sincere if we were not to say that on more than one important point we regret the direction taken by the mind of Baron Bunsen on theological subjects. We have said it to himself, but have never ceased to feel the pulsations of his Christian heart, notwithstanding the strange forms occasionally assumed by his system. Indeed, to feel this it only required to be in contact with him, and to see sparkle on his features and to hear vibrate in his voice that noble love of truth and that loyalty to truth which was free from all dogmas of School or Church. His only desire was, as he often said, to throw a bridge between contempo-

reasons thought, so disturbed by doubts, and Christianity. He cared little whether the bridge lasted or were destroyed, so that the passage to the other side were but effected. He passed through the great theological crisis of the times, and many of his ideas were affected by it, but at the bottom of his heart, and in the essence of his piety, he remained ever the same. He continued to be the man of fervent, mystic piety, who collected with such delight the most beautiful hymns of the Church of his country, and who never wearied of hearing them. His conversation, so rich, so animated, and so elevating, was completely imbued with that Christian salt, the strong savour of which cannot be imitated. I shall never forget the last interview I had with him last year, when I saw him in Paris, so full of moral youth under his crown of hoary hairs. He developed with rare power the thought that, setting aside Him who transcends all other men by the entire height of moral perfection, there is always a period of decline in the life of the greatest saints and the most illustrious teachers. He called it the catastrophe, the fatal sign of the incurable weakness of man. He applied this truth to some of the most eminent personalities of Church history, he applied it to the Church itself, and I still remember with what emphatic truth he remarked that with Origen the best period of the freedom of Christian thought ended. "After him," he added, "one may exclaim, '*Finis Polonia!*' it is the end of great and fruitful liberty!" Alas! we shall see him, we shall hear him no more! or rather let us acknowledge with gladness that we have lost nothing, that all we possessed in him we still possess. How doubt it, when one has read the account of his death, which we have from a reliable source?

It is then that what is in the depths of the soul rises to the surface and its secret thoughts are revealed, for that which enables a man to die well is, after all, that by which he lives. The death-bed of Baron Bunsen was in every way admirable. We are happy in being authorized to record the recollection of it.

All the tender and noble sentiments with which his heart was filled were poured out in a last effusion. One feels that he was raised to that luminous height where the mind soars above our poor human systems, which know so little. The Christian father in his gentle dignity, the ardent friend of the German fatherland, the devoted partisan of liberty in the whole world, especially the Christian world, the Christian whose faith is being changed into life, each spoke by turns through his mouth, in the midst of cruel sufferings. Baron Bunsen desired his existence to be prolonged in order to accomplish the labours he had commenced. One night he understood this not to be the will of God, and rising from his armchair, he exclaimed, "O God, I commit my spirit into Thy hands!" He then summoned all his family, and said to them, "A great change has taken place in my thoughts, not with regard to my immortal soul; not with regard to Christ, my only Saviour; but with regard to my body. I feel that I am dying." After having blessed his children, and expressed his grateful affection for the faithful partner of his life in the most touching terms, saying that he had loved in her that which was eternal ("*In dir liebte ich das Ewige*"), "May God," he exclaimed, "bless my friends! May my country be blessed, Italy and her liberty! May Prussia be blessed, Germany, England, the whole world! I desire every blessing for the Prince and Princess of Prussia! Gratitude to Niebuhr!" It was Niebuhr, as is known, who introduced Baron Bunsen into the career he so worthily fulfilled.

After having thanked his servant for his care with the truest affection, he continued, with a heavenly expression on his countenance: "Notwithstanding all my weaknesses and shortcomings, I have desired, I have sought for that which is noble here below! But my best experience is that of having known Jesus Christ. I leave this world without hating any one. No, no hatred—hatred is an accursed thing. Oh! how good it is to look upon life from this elevation! One then perceives what an obscure existence we have led upon earth. Upward! upward! It becomes not darker, but always brighter, brighter. I am now in the kingdom of God. Till now it was only an anticipation. O my God! how beautiful are Thy tabernacles!"

The 29th of October, as his attention was directed to a brilliant sunset, "Yes," he said in English, "that is beautiful! The love of God is in everything." "May God bless you eternally," he added in French. "Let us part in Jesus Christ. God is life, love—love that wills; will that loves. (*Wollendes Lieben, liebendes Wollen.*) *Christus recognoscitur victor, Christus est, est Christus victor.* With Him to be is to conquer. There is no death in God. I see Christ, and I see God through Christ. Christ sees us, He creates us. He must become all in all. I wish nothing theatrical, but I wish to say a few words in the midst of my children and my friends. I am dying, and I wish to die. I commend myself to the recollection of every good man, and I beg him to recollect me with kindness. I offer my blessing, the blessing of an old man, to all who desire it. I die in peace with all the world. Those who live in Christ, who live in loving Him, those are His. Those who do not live by His life do not belong to Him, by whatever name they may call themselves, and whatever confession of faith they may sign. Belonging to a Church or sect is nothing. I see clearly that we are all sinners. We have only Christ in God. We only exist in so far as we

exist in God and have eternal life. We have lived in this eternal life in proportion as we have lived in God. All else is nothing. Christ is the Son of God, and we are His children only when the spirit of love which was in Christ is in us."

There is the last utterance of that long and brilliant life. To love God in Christ is all; the rest is nothing. There is the theology of the deathbed, there is the science of the Christian's last agony!

We have been unwilling to leave out anything from his last words. We all need to learn to die, and these grand lessons are especially needed by those who are devoted to the absorbing pursuits of letters and science, and who are intoxicated with the most enviable of the glories of earth. They must learn to know that this glory is that vain smoke that darkens heaven, where we cannot enter, as into an academy, inhaling the incense of human praise, but by confessing, after the example of this great and noble spirit, that those only know how to live and die who have loved the Crucified One.

Nothing could be more touching than were the obsequies of Baron Bunsen. His coffin, borne by his sons, then by the students of the University of Bonn, covered with wreaths of flowers, according to the German custom, was accompanied through the town by the religious notes of those national hymns he had so loved. The pastors who had given him the Holy Communion a few days before pronounced at the open grave the words of eternal life, and those assembled retired saying one to another that Germany had lost a great citizen, science one of its most eminent representatives, and the Church a fervent Christian, who died confessing his faith in Christ. This faith remains as the effectual consolation of all those who knew and loved Baron Bunsen, for they repeat what he said with so much energy, "There is a resurrection!"

E. DE PRESSENSE.

## THEOLOGICAL CORRESPONDENCE WITH GERMANY.

### No. III.

#### LETTER FROM PROFESSOR LECHLER, OF LEIPZIG.

THE following letter has recently been received by the Committee of German Correspondence from Professor Lechler, of Leipzig, in compliance with a request which they made to him some time ago to favour them with some account of what is well known in Germany as the Tübingen School of Criticism. His outline of its history and results, though not so full as the Committee had anticipated, will be found very interesting and instructive; and in particular it will be seen that the best days are already over in Germany of a school which is only now beginning to find disciples in England. Anglican Rationalism is only now beginning to make use of arms and ammunition which have already lost their force in the country where they were first invented and used. At all events, it will be seen from this letter that there is ample store of arms to be found in the arsenals of German theological science, to help us, if need be, in our warfare with this new form of disbelief, now that it begins to speak with an English voice and to appear with arrogant pretensions in the high places of our own land:—

Dresden, Dec. 18, 1860.

Respected Colleague,—Without wishing to detain you with apologies for my long delay in replying to your kind letter, I will only say that circumstances, over which I had no control, have hitherto prevented me from complying with the request which you did me the honour to address to me; and in now proceeding to comply with it, I must bespeak your own and your friends' indulgence, if my exposition does not turn out so complete and profound as I myself might have wished, on account of the little spare time which is at present at my command.

You have applied to me to give you an article on the "Tübingen School." You doubtless presumed that, for two reasons, I might be specially qualified to give you some account of it; first, as I myself received my academical education at that University; and secondly, because I have taken part in the controversy against that school. Permit me to remark, however, that I am conscious of the great difficulty of imparting to English brethren a proper idea and a just judgment with regard to a

subject of this kind. For it is not unknown to me how strong, with the majority of English Christians, is the aversion and suspicion which is felt against "German Theology;" so much so, that in the province of religion "German" and "infidel" are often thought to be scarcely distinguishable. If this opinion prevails with regard to many learned men, whom *we* regard as believers and sound theologians, what will be said in England of a school which even we in Germany strongly oppose and attack? And what an evil reputation in the eyes of British Christians must he draw upon himself, who, though a believer in the Word of God, has yet a word of apology to offer in behalf of a school which he is in conscience bound to oppose! In this position do I now find myself. Whence shall I take courage and confidence, in spite of all this, to comply with your wish, and to attempt to give you an account of the Tübingen School? I answer: First, from the principle that the truth, of which one is convinced, ought not to be concealed, but honestly and sincerely avowed, even at the risk of giving offence to friends. Secondly, from the fact, that there are not wanting, even in England—especially since the labours of the never-to-be-forgotten Thomas Arnold—men who look upon our German theology with unprejudiced minds, and follow on this subject, as well as others, the scriptural rule, "Prove all things; hold fast that which is good." Lastly, I derive consolation from history. At the present day England looks with aversion upon the theological science of Germany. But it has not always been so. I know a time when it was the reverse. There was a time when a spirit of innovation, an inclination to bring everything into question, prevailed in England. I allude to the long period in the seventeenth century and the first half of the eighteenth, when *Deism* was in full bloom. Pardon this allusion in one who happens to have accurately studied precisely this part of the theological history of England, and who has written a "History of English Deism." At that time the minds of German divines were directed as suspiciously and anxiously upon England as at the present moment British Christians look upon German theology. I doubt whether people in England can have any idea at the present day in what light most of the English theological works, which came over to us at that time, were regarded by our forefathers. And if the seed of freethinking and Rationalism, and in the end of a destructive criticism and speculation, has ripened on German soil, our brethren of Great Britain will not overlook the fact, that the first seeds of this crop were carried originally from their country to us. All the more do I believe I may hope for a mild judgment in regard to things which, at the first glance, may appear highly offensive to an English eye.

In approaching the subject itself, I begin with the fact, that the founder of the Tübingen School, Dr. Baur, died on the 2nd of the present month (December, 1860). The more do I consider myself bound (having been his pupil) to violate neither truth nor natural duty in giving you an account of some part of his activity.

It is not longer than fifteen years since the critical School of Tübingen appeared in its full character. *David Friedrich Strauss* had produced a general sensation by his "Life of Jesus," in 1835, and by his "Doctrine of Faith," in 1840, before his master, Baur, drew the eyes of all upon himself, as the founder of a specific school. And yet he had long before put forth the first elements, which he gradually developed into a comprehensive system. I distinguish three periods—viz., 1st, from 1830—1845, the period, so to speak, of crystallisation; 2nd, from 1845—1853, the period of systematic exposition; 3rd, 1853—1860, the period of further development.

The commencement of Baur's critical investigations on the subject of primitive Christianity may be dated from the publication of his Article, "Die Christuspartei in der Corinthischen Gemeinde," 1831. After a number of similar essays, and a series of works which comprehended parts of Church history and dogmatical history—as, for instance, "The Religious System of the Manicheans," 1831; "The Christian Gnosis,"

1835; "The History of the Doctrine of Reconciliation," 1835; of the Trinity, and of the Incarnation, 1841—there appeared, in 1845, the book, "Paul, the Apostle of Jesus Christ," in which the relation of the Apostle Paul to the original apostles, and the author's critical judgment on St. Paul's epistles, as well as on the historical value of the Acts of the Apostles, were developed in the manner in which they have ever since been received and held by the school which bears his name. A centre of crystallisation was herewith gained; the object now was to bring his peculiar views into a complete system; and this was done between 1845 and 1853. For all that Baur believed himself to have discovered at the centre of apostolical life and working he developed partly retrospectively, in respect to the Gospels and the life of Jesus; partly prospectively, in respect to the apostolic and post-apostolic times. The close of this second period is marked by the book, "The Christianity and the Christian Church of the First Three Centuries," 1853 (which has reached a second edition), in which the whole of Baur's investigations on the subject of primitive Christianity are concentrated. The continuation, up to the time of Gregory the Great, has been published later. From this time forward we observe nothing but a further working out of the system, and a struggle for its defence and vindication.

Thus much concerning the history of the system and the works of the master. I shall have occasion to refer to the disciples who followed in his footsteps and to their most important writings, when I speak, as I now proceed to do, of the principles of the system.

The peculiarity of this school consists, as it seems to me, in this—that it applies a historical criticism of the freest kind to the history of primitive Christianity and to the books of the New Testament, *in such a manner, as chiefly to bring out to view, and lay stress upon, the differences which existed among the several apostles and the principal circles of the apostolic and post-apostolic Church*, treating the whole subject upon the principles of Hegel's philosophy.

The principal results of this method are the following:—

1. Between St. Paul and the original apostles there existed a decided opposition of sentiment, which was never reconciled.

2. Before Paul's conversion, the apostles and the first Churches occupied a narrow Jewish standpoint; they were thoroughly *Ebionitic* in their views.

3. It was Paul who first recognised Jesus as the Son of God, the work of Christ as redemption, and thus raised Christianity essentially above the level of Judaism.

4. The struggle between the original Judaical and the more liberal and higher Gentile-Christian comprehension of Christianity was continued through several generations, so that it was not till after the middle and before the end of the second century that an union of the two tendencies was effected by mutual concessions and compromises—whence the old Catholic Church, in the time of Irenaeus, took its origin.

5. In connexion with these ideas stand the following views regarding the Scriptures of the New Testament:—

(a) The Epistles to the Romans, Corinthians and Galatians are the only genuine productions of Paul—all the rest ascribed to the authorship of the apostle of the Gentiles, are of more recent origin, and have been falsely attributed to him.

(b) All the epistles of the New Testament attributed to other apostles are spurious.

(c) The Apocalypse is the genuine work of the Apostle John; but

(d) The fourth gospel (as well as the three Epistles of John) was not written by the apostle, to whom it has been attributed. It was written as late as the middle of the second century, in the way of "free composition"—i.e., without regard to historical truth.

- (e) Even the three first gospels were not written by the persons whose names they bear, but much later.
- (f) The Acts of the Apostles were not written by Luke, neither the third gospel. The unknown author had for his object (in the second century) to unite Pauline and Petrine Christians. For this purpose he has represented Paul as much as possible as speaking like Peter, and Peter like Paul, without adhering accurately to historical truth.

No inconsiderable number of learned men have co-operated with the master in producing the works whose critical results I have thus briefly sketched. I mention as the most known among them the following: *Edward Zeller*, of Marburg, author of "Die Apostelgeschichte nach ihrem Inhalt und Ursprung kritisch untersucht." *Schwegler*, "Das nachapostolische Zeitalter." *Kœtlin*, "Lehrbegriff des Evang. Johannis." *Hilgenfeld*, of Jena, "Commentar zum Brief an die Galater," "Die Clementinen und Recognitionen," "Die Apostolischen Väter," and several essays. Lastly: *Felchmar*, of Zurich. *Edward Rouse*, of Strasburg, has also been much influenced by the views of the Tübingen School, especially in his "Histoire de la Théologie Chrétienne au Siècle Apostolique," 1842.

It is no matter of surprise that faithful Evangelical Christians and friends of Scriptural truth, should have been startled by the results at which this school has arrived. For it is evident that the faith in Christ Jesus, the true Son of God and Saviour of fallen mankind from sin, death, and damnation, is incompatible with these results. If the first apostles, men like Peter, James, John, and Andrew, are to be believed to have differed from the Apostle Paul in the fundamental doctrines of Christianity, in its very kernel and essence, and that to such an extent that (in the words of Schwegler) there has never since been any divergency of doctrine in the Church equal to it, then the unity of the Spirit, which we cannot but believe to have existed among the apostles, is denied; yea, Christ himself is divided (against 1 Cor. i. 13), and the very basis of our faith is subverted. If these men be right, then Christianity is no longer what it was in the beginning, and Christianity *will not be* in the future what it is now. All this has been felt strongly in Germany, and therefore a lively contest has arisen against this school. And not only have many controversial writings resulted from this movement, but a good many independent works have been published in consequence of it, by which theological science has been much advanced. And not only German Evangelical theologians, but also Roman Catholic divines of Germany and foreign theologians, especially in Holland, have taken an active part in this controversy.

It was natural that the controversy should have followed the various phases in which the hypercritical school gradually developed itself. As long as this school was yet in its first elements, and had not become fully conscious of its own principles and tendencies, the controversy against it was limited to combats upon single points at the outposts—especially with regard to the parties in the Pauline Churches, the genuineness of several of the epistles of St. Paul, and the historical character of the Acts. Among the works of this period I would mention: *Dietlein*, "Das Urochristenthum," and *Heinrich Thiersch*, "Kritischer Versuch;" both published in 1845. Works, not only of larger dimensions, but also of higher importance with regard to positive results for theological knowledge, appeared in great number during the second and third periods of this controversy. I would mention, in the province of critical research and investigation into the Scriptures of the New Testament: *Leksbush*, "Die Composition und Entstehung der Apostelgeschichte." *Niermeyer* (Professor in Leyden), "Über den Brief an die Epheser, und über die Aechtheit der Johanneischen Schriften." *Wisseler*, "Chronologie des Apostolischen Zeitalters." *Luthardt*, "Das Johannis Evangelium." *Baumgarten*, "Apostelgeschichte." *Wisseler*, "Galaterbrief." In the province of exposition of the



apostolic doctrinal system I would mention : *Kook* (a Dutch divine), *De Petri Theologia. Weiss*, "Der Petrinische Lehrbegriff." *Lutterbeck* (Roman Catholic theologian), *Die Neu Testamentlichen Lehrbegriff. Messner*, *Die Lehre der Apostel. Gess*, "Lehre von der Person Christi." On the post-apostolic age the following works have appeared : *Schliemann*, *Die Clementinen. Weitzel*, *Der Passastreit. Ritschl*, *Die Entstehung der Altkatholischen Kirche*. And my own book, called forth as the prize essay of a learned society in Holland, "The Teyler Society:" *Lechler*, "Das Apostolische and das Nachapostolische Zeitalter." To which must be added two works of ecclesiastical history, treated with reference to Baur's criticisms : those of *Lange* (of Bonn), and Professor *Schaff* (of Mercersburg, North America).

I believe that an insight into the rich literature of this controversy, of which I have mentioned but a very few works, will show not only that the German theologians have zealously made a stand against the subversive errors of hypercriticism with the arms of science; but also that, in consequence of this controversy against the Tübingen School, some progress has been made in biblical knowledge. Formerly the orthodox theology was accustomed to regard primitive Christianity as an undivided unity; the differences which existed between the apostles and the primitive Churches, the variety of gifts which is manifested in the doctrinal teachings of the several apostles, were not rightly understood. Its insight into the human and natural side of the development through which primitive Christianity passed was therefore deficient. Baur and his school have endeavoured to discover the course of development of the primitive Churches; and for this purpose they have attended particularly to the *differences* which existed among them. Their error has been that they regarded the differences as amounting to an irreconcilable opposition, that they believed a great gulf to be fixed between the different apostles and apostolic Churches; "so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence" (Luke xvi. 26).

Thus it has come to pass that the authority of the Word of God, its Divine inspiration, and the divinity of the Redeemer, have suffered violence. Help can only be brought by the weapons of *sound theological science*; and, as I mentioned before, science is always advanced by such controversy. The flourishing period of the Tübingen School has doubtless already passed away, and since the last five years, with the exception of discussions upon single points, scientific theologians have turned their strength to other subjects.

With sincere respect and esteem, and begging to be recommended in the kindest terms to the friends of Christian intercourse between England and Germany,

I remain yours,

G. V. LECHLER.

NOTE.—We observe in the *Record* of the 16th January a quotation from the German correspondent of another journal, who professes to give an account of the last end of Dr. Baur, whose erroneous views and labours have been exposed in the above article by Professor Lechler, of Leipsig. The writer, who gives this account of Dr. Baur's sad end, uses these words: "He prayed once—'*Herr gewähre mir ein sanftes end*' (Lord grant me a peaceful end). Even he who had always looked down upon the idea of a personal God-man with the utmost contempt, felt that there was no salvation in any other but in Jesus. *We might wish that the Lord would have heard his prayer.*" (!) This limited and somewhat grudgeful aspiration is characteristic. "*Might wish*," forsooth! Surely we do wish that the Lord *did* hear that poor wretch's prayer? Surely we do wish that we had more grounds for hoping, that even at three-quarters past eleven of the twelfth hour, a miserable sinner had sought and found refuge in the Rock of Ages? Do we or do we not? What sort of new and savage gospel is this—"cribbed, cabined, and confined"—that seems to limit the possibilities of heavenly

mercy, and to curdle the best blood of Christianity? For our part, we should rejoice to hear from any faithworthy quarter that even Baur at last had sought and found acceptance through the merciful God-man, whom he had too long resisted, "kicking against the pricks." No strong ray of hope does, indeed, beam around that deathbed, as reported in this paragraph in the *Record*. No hopeful expressions (as in the case of Bunsen), that the dying sinner had found Jesus Christ the only Saviour, for whom Baur seems, by this report, to have been blindly groping, as after an unknown God. But howsoever this may turn out to be, we shrink from this style of thing. Let us earnestly contend for the faith once delivered to the saints. Let us scientifically expose error, and firmly assert dogmatic truth. But let us not forget that the persons of men are distinguishable from their errors; that compassionate love towards those that are without, as well as forbearing love to the brethren, are not incompatible with faith unfeigned; and are as godlike, as well becoming miserable sinners like us, who "once had not obtained mercy" ourselves.—[EDS. EVANGELICAL CHRISTENDOM.]

### THE TESTIMONY OF THE SPIRIT AND PRIVATE JUDGMENT.

Two communications have reached us on this subject. The first relates to a correspondence with Professor Dorner, and is as follows :—

The last number of *Evangelical Christendom*, containing the Bishop of Cork's letter to Professor M'Cosh, of Belfast, was forwarded to Dr. Dorner by the Secretary of the German Correspondence Committee, and a note has recently come to hand from Dr. Dorner, in which he states that he is at present engaged upon an article on Dr. Mansel's Bampton Lectures, and the controversy which they have called forth, in which it is his intention to include a reference, and reply to the queries set forth by Dr. Fitzgerald. It is expected that this article will appear in an early number of the *Jahrbücher für Deutsche Theologie*; and it is Dr. Dorner's wish that so much of it as relates to the queries should be translated and published in your journal as soon as the article appears, which the German Correspondence Committee will take care to see done without delay. They are much gratified to see the interest which this correspondence is beginning to excite in the theological mind of the country. It is something new to see an English Bishop and a German Professor comparing theological ideas with each other, and a discussion upon such subjects in such hands can be productive only of good. It was precisely such an interchange and comparison of thought that the correspondence was intended to facilitate and promote; and, doubtless, the pointed and well-weighted interrogations of the Bishop will call forth equally well-weighted and pointed answers from the Professor.

#### THE CHAIRMAN OF COMMITTEE OF GERMAN CORRESPONDENCE.

The second communication we have received is the following letter, with a request for its publication. The subject is so important, that we lay it before our readers, although we do not perceive any substantial difference between its writer's views and those advocated in the article in our last month's number; nor do we see that any very new light is thrown upon the subject, though the question is somewhat differently stated. We still prefer our own more guarded statement—viz., that, "in a certain sense, therefore, and in certain various degrees, there may be a self-evidencing light which puts an end to controversy; and yet this may be, for all practical purposes, distinguished from enthusiasm, in the injurious meaning of that word." Mr. Leitch says that this admission is of little use, and that there is no alternative but to admit "the self-evidencing power of the truth, in the most clear and unambiguous and absolute form."

Of course TRUTH, to the Divine, or to an angelic mind, free from infirmity, must be self-evidencing, absolutely, not partially. But we were speaking of the inward

teachings of the Holy Spirit, which, though absolutely true, might be misapprehended by our impaired perceptions. Yet, we added, there could be no doubt but that "this Blessed Person will really lead the *humble, patient, and watchful believer* into all truth, according to the promises."

Mr. Leitch seems to us to assert just the same thing, only in other words. And as "*humility, patience, watchfulness*" (our words), and "*honesty, diligence, due care, and candour*" (Mr. Leitch's words), are all terms expressing qualities which *are capable of degrees*, so, we apprehend, there will be "*various degrees*" in the results to man of the absolute teaching of God.

*To the Editors of Evangelical Christendom.*

Sirs,—Will you allow me to offer a few remarks on the article in your last number, entitled "The Testimony of the Spirit and Private Judgment," in connexion with the correspondence of Dr. Dornier, Dr. M'Cosk, and Dr. Fitzgerald? The question that has been started is this: How can we maintain the testimony of the Divine Spirit, even in the most illiterate believer, to be valid and even infallible, and at the same time avoid the extravagancies of enthusiasm? This inquiry is one of the most vital in the whole circle of religious experience, and is peculiarly pressing in the present circumstances of the Church.

To resort to the distinction between the *practical* and *scientific* aspects of the matter is vastly important, but is by no means sufficient to meet the difficulty in full. Allowing that historical evidences and critical arguments are in their own place valid and valuable, yet it is undeniable that they cannot be rendered palpable and satisfactory to the mass of mankind, while in fact they do not form the *usual* means of conversion, even in the case of learned men themselves. Scientific investigations are at the same time far from being useless; but, on the contrary, are beneficial, and even necessary, for giving additional confirmation to our practical conclusions, and leading to their full developments.

Practically and popularly, then, the question is simply this: Allowing most unequivocally that no man believes in the Bible as the Word of God, and in Christ as his Saviour, without the gracious and powerful aid of the Divine Spirit, how is any individual, who so believes, to know that he is not under a deception? How can any one be reasonably assured that what *he thinks* is the work of the Spirit within him, is in reality that work, and not a counterfeit? No question can be more direct or weighty than this.

If, on the one hand, nothing can guard against delusion here but the refinements of philosophy and the arcana of history, then practical Christianity is impossible for the masses. And if, on the other hand, there be not something definite and tangible on which reliance may be placed, there is no protection against the wildest sallies of superstition assuming the name of Christian piety.

To refer the individual to his own *future* life, as the test of the *present* work of the Spirit on his heart, is useful for many purposes, but is entirely irrelevant as an answer to the question before us. I believe, or think I believe, in Christ now. If the genuineness of this belief can be known to myself in no way but by the holiness of my future life, then I am deprived of all present comfort from my belief. Joy in believing is thus excluded.

We seem, thus, to be shut up to the conclusion, that the experienced adaptation of the statements of the Bible to the facts and feelings of our responsible nature is, not simply the main evidence, but in reality the only available evidence for the majority of mankind. This harmony, therefore, between Scripture and conscience, must be held to be ample and unassailable evidence on which to rest an assured confidence. It appears to be of little use to admit "a self-evidencing light," only in a certain sense, and in certain various degrees; unless that sense be most distinctly specified, and unless those degrees be exactly measured. There is, as it seems to us, no alternative but to admit the self-evidencing power of the Truth, in the most clear, unambiguous, and absolute form.

But a formidable difficulty now emerges. While the teachings of the Spirit are undeniably true, is our perception of those teachings not liable to error? How then, can a man avoid error? How can a man *be sure* that he is free from error? The only possible, and only satisfactory answer to this all-important and searching question is, that thorough honesty and diligence *can* save, and alone can save, a man from error on any question, and give him assurance that he is right. If due care and candour, when exercised in regard to any point, cannot keep a man from going wrong, nothing else can. And what can guide him aright on one question, can save him, not from *ignorance*, but certainly from *error* on any question.

The Holy Spirit is promised to lead us into all truth. This promise is emphatically and absolutely true. But *whom* does the Divine Spirit lead into a knowledge of the truth? He leads those only who are docile and earnest; nor is our argument affected in the slightest degree by adding that He leads those only whom he makes docile and earnest. The sole and

unalterable condition on which the guidance of the Spirit of grace is vouchsafed is diligence and candour. The presence of these secures, in so far as they are present, true knowledge and heavenly wisdom. Action in the absence of these in any degree implies a corresponding degree of error and folly. The conscious possession of these in investigating any question can alone give the conscious assurance of being right on that question. It is not till a man has this testimony of his own heart that the Holy Spirit bears witness with his Spirit. (See Rom. viii. 16.)

This statement of the case does by no means imply that the same value belongs to all books and discourses propounding the Gospel scheme as to Scripture. Holy Scripture *claims* to be Divine, which no teacher of the Gospel since the primitive age has done. Nor does this view destroy all rational interpretation of Scripture; on the contrary, to admit that any one individual may, on the very topic on which he puts forth his energy as an honest and diligent inquirer, mistake truth for error, or error for truth; or that, when he thinks he finds the truth, he cannot be sure that he has found it—is to destroy not only all rational interpretation of Scripture, but all use of reason whatever.

This is not the place to vindicate or develop at length the principle which has now been announced. But after reading the number of *Evangelical Christendom* for the present month, I felt a strong call to direct the attention of your readers to this point in a sentence or two. As the writer may be expected to give his name, since the names of your other correspondents are not withheld, he subscribes himself,

Yours, &c.,

Wigton, Cumberland, January, 1861.

ALEXANDER LEITCH,

### DR. DONALDSON'S JASHAR.\*

Six years have passed away since Dr. Donaldson amazed the Christian world by the publication of his "Jashar." The book could not fail to attract some notice, from the very extravagance of the theories propounded, but it has very seriously and deservedly injured the reputation of its author, both as a scholar and theologian. We are sorry to see a second edition issue from the press, but it bears on its front almost unmistakeable proof that it is only the first edition, cooked up anew with a new title, new preface, and a few additions at the end.

We do not know that the book has made way in any quarter, and one thing we are convinced of is, that in a very few years it will be totally forgotten. One art its author certainly does excel in, and that is in the art of reviling. His antagonists are described as "ii qui propter panes et pisciculos se in ignominiosam bibliolatriæ servitutem venundederunt."

All readers of the Bible are aware that there are certain books, not now extant, to which reference is made by various of the sacred writers, such as the book of Jashar, the book of Iddo, the book of the Wars of the Lord, and others. An account of a curious forgery under the first name is given in Mr. Horne's Introduction. The reader who has not heard of Dr. Donaldson's work may be informed that it has nothing to do with that forgery. What the book of Jashar did really consist of no one knows for certain. Twice it is quoted in the Old Testament—viz., in Joshua x. 13, and 2 Sam. i. 18; and from the fact that both these quotations are in verse, Gesenius not improbably conjectures that it was an anthology of Hebrew poems. The name "Jashar" signifies "straight," "upright," and as an adjective is used with various shades of meaning repeatedly in the Hebrew scriptures. This is Dr. Donaldson's text, from which he draws a number of unwarrantable conclusions, such as: "Jashar" means "upright;" the Israelites are the chosen people, therefore Jashar must needs be a name of Israel. The book of Jashar was therefore a collection containing all those fragments which handed down the rule of religion, the marrow of the law, or which exhibited the nature of piety or uprightness, spoke of the

\* *Jashar*. Fragmenta Archetypa Carminum Hebraicorum in Masorethico Veteris Testamenti textu passim tessellata collegit, ordinavit, restituit, in unum corpus redegit, Latine exhibuit, commentario instruxit JOANNE GUILIELMO DONALDSON, S. Theologus Doctor; Coll. SS. Trin. apud Cantab. quondam Socius. Editio Secunda aucta et emendata. Londini et Edinburgi: Prostat apud Williams et Norgate, 1860.

victories of the pious Israelites, and announced their future happiness. All the passages that treat of these topics in the sacred writings of the Jews are "remains" of the book of Jashar, and the rest of these writings, as Dr. Donaldson elsewhere expresses it, are mere "bark and leaves," not to be eaten along with "the fruit from the tree of life."

How our theologian came to this conclusion, and how he proves these points, we are not informed. His critical acumen has, at length, in his own estimation, discovered the word of inspiration; and we presume, as few persons would consider it worth their while to try to prove to others that they do exist, being fully conscious of the fact themselves, in like manner, Dr. Donaldson can only state his own belief in his restored book of Jashar, and there leaves the question, unproved and unprovable.

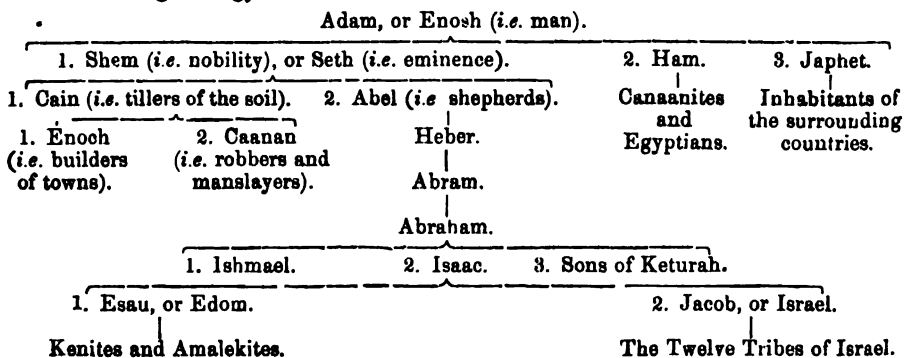
The most concise statement of the object of the work is given in the November Catalogue of Messrs. Williams and Norgate's publications, which, as it appears to have been written by Dr. Donaldson himself, we present to our readers:—

In publishing a new edition of this work, the author wishes to state its scope and purpose, which have been gravely misrepresented. Its immediate object is to restore approximately the oldest religious book of the Jews—"the book of *Jashar*," i.e., of the ideal true Israel—which, according to the best critics, was edited in the reign of Solomon. The inquiries to which this restoration leads establish the momentous fact that the Mosaic religion, as it existed in the time of David and Solomon, was in its spirit and principles coincident with Christianity, and that the Levitical system, with its ceremonies and sacerdotal machinery, was an innovation of much later date. It is impossible to overrate the religious and moral importance of a result which brings the law of Moses into strict harmony with the teaching of the great prophets, and justifies the rational expectation that the Jewish and Christian systems, being both Divine, must have agreed absolutely in the essentials of Divine truth on which they rested.

How the publication of this work can attain the end proposed in the last sentence better than the works of our great Reformation divines, we know not, but we would call attention to the fact, that the Divine origin of the Levitical law, and of the sacrifices it enjoined, is here denied, and, as a consequence, the work of Christ as our great High Priest, and sacrifice, and atonement, must necessarily be abjured also.

Having convinced himself of the nature and contents of the Book of Jashar, Dr. Donaldson proceeds to inquire into its age, and to unite the "*disiecta membra poetæ*." Assuming that the genealogies are mythical, and that it is only the signification of the names that gives us a clue to their meaning—a fact which he considers so clear, that he is afraid of his reputation as a critic, should he attempt to prove so self-evident a point—he gives us the following rather startling genealogy as the correct one: "Adam, after he was driven out of Eden, had three sons, Shem, Ham, and Japhet," "and Shem begat two sons, Cain, the elder, and Abel, his brother" (Dr. Donaldson must pardon us for putting these names into the shape in which they can be recognised by the unlearned).

Thus his genealogy stands:—



But how, in the first place, can Dr. Donaldson prove that Shem and Seth are the same? In the following way: Shem means "*renown*," "*glory*," and Dr. D. connects שֵׁם (Seth) with שֵׁמָה (ש and ש being quite a matter of indifference to him), and thereby the signification *dignity*, *majesty*, is extracted, which is, of course, equal to "*glory*;" and he remarks, as if the writer of Genesis meant to connect the two, we have the announcement, "In the time of Seth men began to call on the name (שֵׁם) of the Lord!!!"

With respect to the distinction between ש and ש, Dr. Donaldson tells us that it could not have existed before the diacritical points were invented. Although, however, the distinction in sound was not expressed in writing, that it actually did exist, may be seen from the fact that both in Arabic and Ethiopic there are distinct characters for each of the sounds. Similarly, the doubling of the letters takes place in Samaritan and Ethiopic, though not expressed in writing, owing to the imperfections of their mode of orthography.

Shem and Seth being thus identified, he next endeavours to prove that Abel was a designation of the family of Abraham. אָבֶל (Abel), according to the correct derivation, means "*vanity*," and is used frequently in the Hebrew writings in this signification. But idols are designated as "*vanity*" in the Scriptures, and therefore, argues Dr. Donaldson, the name of "*vanity*" could not be given to the first man, of whom it is said that he offered an acceptable sacrifice to the Lord. Some other meaning must accordingly be sought for the word. He supposes, therefore, that אָבֶל=אָבֶל-הָאֵל, and from this, by dint of critical torture, he extracts the meaning of "*he who offers an acceptable sacrifice to the Lord*;" and forasmuch as Abraham's sacrifice was the most remarkable of those recorded in the Old Testament, therefore Abel is in reality the same as Abraham, mythically described in the restored book of Jashar as his progenitor!!

By a similar process of "*begging the question*," Noah is identified with the people of Israel, and the flood is no more than a poetical description of the march of Israel into the land of Canaan, somewhat incrustated over with Masoretic additions! The story of Jacob at Peniel really signifies the building of the temple! The contents of this part of his work Dr. D. sums up thus: "The pious Israelites, coming out of Egypt, after forty years consumed in the desert, and many other vicissitudes of fluctuating fortune, consecrate a temple to Jehovah in the land of tranquillity, under their peaceful king, Solomon!" "The raven," or black messenger, denotes the ten unbelieving spies!! "the dove," Joshua and Caleb!

The critical discernment of the editor is seen by his frequently discovering that one verse in a chapter is a lost feather of the book of Jashar, while all the rest of that chapter may consist merely of Jewish additions.

And what is the ultimate result of all this? Matter equal, perhaps, to about eighteen or twenty chapters is given us as a substitute for a great portion of our sacred Scriptures. No valid argument is assigned, no proofs worthy of the name are given, but a rash critic opens his mouth to give vent to his vagaries, and ventures to put forward a book of his own devising as all we require of the Word of God.

We have touched slightly upon the critical portion of the work; we pass by altogether the theological. We cannot enter here more largely into discussion. We will not pollute our pages, nor the minds of our readers, with a comment on Dr. Donaldson's theory of the temptation and the fall, and we would not have even alluded to his work, were it not that we think it useful to exhibit the absurd reasonings of some critics who depart from "the faith once delivered to the saints."

## Foreign Intelligence.

THERE are many points of interest to which the readers' attention may be especially directed in this department of our present number.

The French article opens with a condensed review of the principal aspects under which France may just now be contemplated in her religious condition. The *quasi* threat of a French Patriarchate, it seems, is not deemed likely to prove a reality, although the Pope still does what he can to provoke the Emperor. The accounts which are circulated in France to the disparagement of England and her institutions, do equal credit to the ingenuity and the malice of their Jesuit propagators.

Letters from the Spanish brethren, some of them still dated from prison, exhibit the fortitude and patience of the ancient martyrs; and reveal the advancing progress of the Gospel in the face of the persecution.

Our German correspondents furnish warm panegyrics, and, as we believe, well-deserved, on the late King of Prussia. Although two of them write copiously on this subject, we have not suppressed the communication of either, since each writes, as the Germans say, from his own *standpoint*, and both furnish many different, but equally interesting, particulars.

A story of quiet, unostentatious, and practical female usefulness in Switzerland, reminds us of "English Hearts and Hands," as it relates to Christian efforts for the benefit of the same class of men.

The letter from Constantinople is chiefly remarkable for the curious information that an English clergyman, bearing credentials from two English bishops, has been trying to bring about a sort of union between the old Armenian Church, notwithstanding its gross corruptions, and the Church of England.

Our American friend presents but a gloomy state of things in the United States. Earnestly do we commend our Christian brethren in that country to the prayers of God's people in this; that to them and their rulers wisdom may be given in this terrible emergency; that civil war may be averted; and that while Government shall put down rebellion, justice may triumph and THE SLAVES BE SET FREE.

### FRANCE.

France, January, 1861.

#### RETROSPECTIVE GLANCE AT THE RELIGIOUS CONDITION OF THE COUNTRY.

In beginning my first letter for this year, it may be well to take a brief review of what has occurred in France of the greatest importance, relative to religious matters, during the preceding twelve months.

The advocates of Pantheism and antichristian opinions generally, among whom M. *Renan* occupies a prominent position, have continued to publish books and pamphlets. A periodical entitled the *Revue Germanique* is the principal organ of this movement, which aims at producing a vague, incomprehensible *religiosity*, without positive doctrine, and without external worship. A few learned and talented men have put their hands to this work of demolition, but they exercise very little influence. The age of Voltaire is decidedly past. Attacks upon Christianity no longer excite men's passions, or even their

interest. Frenchmen, in the present day, are too much absorbed in their business occupations to bestow much attention upon this sort of controversy. It is *indifference*, and not *infidelity*, in the proper sense of the word, which prevails among us.

Another movement, which threatens to end in a *schism*, or a *National Catholic Church*, would seem, in certain respects, to have a greater chance of success. The struggles which are constantly occurring between the Court of Rome and the French Government have certainly produced great irritation in the public mind. The illiberal and retrograde principles of the Ultramontane faction disgust the friends of liberty, and it is natural enough to seek a remedy for these grave conflicts in an ecclesiastical separation. The pamphlet on *The Pope and the Emperor*, by M. Cayla, has had a large number of readers. Some influential journals have pronounced the word *schism*, and have demanded the establish-

ment of a *French* Church, with an independent patriarch. We see in the recent Papal Allocution, that these tendencies have excited serious apprehensions upon the part of the Roman Court. I do not believe, however, that there is any probability of a schismatical Church being constituted in this country. When your King Henry VIII. instituted a communion separated from Rome, religious questions occupied a larger space in men's thoughts. Every intellect and every conscience, in those days, was agitated by the Reformation preached by Luther; the soil had long been prepared, and the question arose whether England was to be despotically governed by the Papacy, or whether Popish tyranny should be abolished. The France of our day is in a totally different position. Truly religious men are few in number. Neither doctrine nor ecclesiastical discipline is the object of any real discussion among the majority of the nation. The bad temper of the Pope and his cardinals is a matter for laughter rather than dread. Where are the elements of a solid and durable schism? In order to constitute a new Church, living members of that ecclesiastical institution would be required, and we should seek them in vain. Napoleon III. will commit no such mistake: he has neither the power, the means, nor the intention to do anything of the sort.

But if the idea of schism is a chimera, the repeated repulses encountered by the clerical party are a reality. *St. Peter's Pence* and the Roman loan have had very poor results. The flaming appeals, the vehement solicitations of the Popish bishops, have hitherto remained almost without an echo. Certain heads of aristocratic families have given insignificant sums, and that from political motives rather than from devotion to the Pontifical See; they hope, with the help of the Papacy, to obtain the restoration of their old privileges, and the success, or more, of the *Legitimist* principle. At the other extremity of the social scale, a few poor, ignorant, bigoted peasants have brought their petty gifts to the village priests. That is all. The middle classes and the working men in the towns have met the requests of the clergy with cold and disdainful insensibility, and the financial distress of the Roman See is not lessened. Pius IX. is so destitute of money, in consequence of the expenses he has incurred in order that he may have an army, that he has been forced to get up a lottery, the prizes in which are the costly pre-

sents which have been given to him by European sovereigns! Is not this a warning to the clerical faction, and a proof of its extreme weakness?

Upon questions of another class, the Romish episcopate, as I wrote you lately, have made their complaints and even threats heard against the French Government. Cardinal *de Bonald* and several other bishops said, in haughty language, that the application of the common law or the stamp-tax to the publication of their pastoral letters would encounter insuperable difficulties. They declared themselves *persecuted*, as their constant phraseology is, because they were made to obey the same laws and comply with the same duties as other citizens. But the Minister of Worship, in a circular forwarded, a few days since, to the members of the episcopate, has maintained the proceeding adopted by the Minister of the Interior. When the printed letters of the bishops relate simply to religious subjects, and are circulated only amongst the rectors and their curates, they will be exempt from the stamp, as heretofore. If, on the other hand, those reverend personages, under the pretext of fulfilling their ecclesiastical duties, publish political pamphlets, and offer them for sale, they must pay the stamp-duty, like laymen. Is not this just? And will the dignitaries of the Romish Church understand, at length, that they must submit to the common law?

Some of the bishops, in despair of any other remedy, addressed themselves directly to the Emperor, thinking to obtain from him, by personal application, modifications in the general policy of the Government. Napoleon III. received the prelates with courtesy, and lent an attentive ear, if I am well-informed, to their remonstrances; but he has made no change in his plans or his mode of proceeding. This is a proof of his foresight. In fact, Rome and the Popish bishops are his irreconcilable enemies. They can disguise their hostility, assume a humble attitude, and employ kind and conciliatory language; they are accustomed, under critical circumstances, to assume every mask imaginable; but in the depths of their hearts, and in reality, the princes of the Romish Church will never pardon the Emperor for having fought beside the Italians for the independence of their country. They see in him the most formidable adversary of the Papacy—a new Julian the Apostate. The King adopted by the priests in their secret thoughts is the Pretender, Henry V., the heir



of the old Bourbons, and the natural ally of the old Church; and if Pius IX. had the power, he would immediately overthrow the man who has been raised to the throne by the suffrages of the people. Napoleon III. is aware of this clerical feeling of dislike towards him, and he therefore keeps upon his guard—and he does well.

I shall conclude this retrospective review by a few words upon a pamphlet entitled *Rome and the Bishops*. The author has not revealed his name. It seems that it is the work of a priest, *M. Laine*, one of the Emperor's chaplains. It appears also that Napoleon III. read the pamphlet before publication, and that certain passages in it were suggested or corrected by him. These circumstances have given to the work an importance it would not otherwise have obtained. The anonymous writer declares himself energetically against the *temporal* power of the Pope, and he reminds us of the simplicity and the glory of the primitive Church. He blames the bishops for having subordinated to worldly interests the holy cause of religion, and he counsels the Roman Pontiff to renounce his dignity as a prince, in order that he may exercise singly his spiritual supremacy. You may judge what furious outcries this pamphlet has called forth in the clerical camp!

In a word, last year was not a good one for the partisans of the Papacy, and the new year threatens to be still worse. All Italy is, as it were, upon a volcano; troops are being raised with feverish activity, and the city of Rome is the true capital of the regenerated country.

#### REFLECTIONS OF THE FRENCH PRESS ON THE LAST ALLOCATION OF PIUS IX.

We come to still more recent events.—I have already mentioned the Allocation which Pius IX. delivered in the secret consistory of the 17th of December. This address, like all the Pontifical harangues, is filled with the grossest abuse. The responsible officials of the Roman Court are ignorant of the language of well-educated persons; they descend to the style of the most scurrilous libellers, and think they are showing how forcible they can be, by employing terms which it is really a disgrace to use. The malady would really seem to be quite incurable.

But we say no more of that. One thing in this Allocation that has particularly offended the French press, is that Pius IX. has not, by a single word, expressed his gratitude to the French Government, which incurs heavy expenses at Rome, in order to protect his crown

and person. If our troops were to quit the Vatican, it is certain that the authority of the Papacy would not last twenty-four hours, whatever assistance might be rendered by the Pontifical gendarmes and volunteers. It is to the soldiers of France that Pius IX. owes it that he is still seated upon his throne. This service well deserves a few words of thanks. But no: the Papal Allocation preserved complete silence on the point.

This is not all. Some days later—on the 29th December—the Roman Pontiff said to two hundred volunteers, who had received the communion from his hands, “I, a poor weak old man, bereft of everything, *alone, without help, without support*, I yet make my enemies afraid, and am a strange difficulty to them. . . .”—The *Siecle* newspaper publishes, on this subject, the following remarks: “We are astonished to learn from the mouth of the Pope that he is *alone, without help, without support*. What! even the clerical papers acknowledge that the French troops are the only obstacles presented to the complete, immediate, instantaneous overthrow of the Government of the cardinals; and the Pope pretends that he is alone and without support! This admits of but one good reply: to take him at his word.” Perhaps this counsel will be followed. The Italians are impatiently calling out for the possession of Rome, and Napoleon III. will grow weary of protecting, for an indefinite time, a Pontiff who responds to his good offices only by disdain and ingratitude.

#### VACANCIES IN SEVERAL EPISCOPAL SEES.

I spoke, on a former occasion, of the refusal of the Pope to confirm the nomination of a bishop (*Evangelical Christendom*, Oct., 1860). At that period only one episcopal see was vacant—that of Vannes, in the province of Brittany—and the Abbé *Maret*, selected by the Imperial Cabinet to occupy the dignity, may have been, from his Gallican opinions, an object of suspicion to the Court of Rome. But, since then, the evil has sensibly increased. Five or six bishops have died in the interval. The episcopal sees of *Troyes*, *Soissons*, *Perigueux*, *Annecy*, &c., have been deprived of their occupants. The French Government have nominated other priests to these sees, and have published their names in the *Moniteur*. They have been careful to choose ecclesiastics who would not be objectionable to the Ultramontanes. These nominees are most honourable and religious men, and known to be most completely devoted to the Roman See.

Well, to the present hour not one of these ecclesiastics has been able to obtain from Pius IX. confirmation, or canonical investiture to his charge, and certain functions, exclusively episcopal, cannot be performed in six or seven dioceses. The Pope persists in not fulfilling the part which belongs to him in the appointment of bishops; he prefers rather to satisfy his resentment than to provide for the religious wants of the population. What will be the issue of this conflict?

A Ministerial journal, *La Patrie*, has inserted a very moderate and judicious article on the affair. It reminds us that Popes Innocent XI. and Alexander VIII., in the reign of Louis XIV., pursued the same course, and that *one-third* of the episcopal sees in the kingdom of France were vacant. In vain did Louis XIV., in order to show his courtesy to the Pontifical See, revoke the Edict of Nantes and depopulate his kingdom of his best subjects; the Popes remained inflexible, because they were dissatisfied with the four famous propositions adopted in 1682, with the consent of the King and Bossuet, in the assembly of the clergy. At length, Pope Innocent XII., more peaceful than his predecessors, consented, after a series of painful efforts, lasting twelve years, to confirm the bishops who had been nominated.

Roman Catholicism in France suffered, a second time, the same privation in the reign of Napoleon I. Pius VII. had systematically resolved not to confer canonical investiture upon any bishop, and he remained faithful to his decision in exile and imprisonment. You see this is a terrible weapon that the Papacy has in its hands. When Pius IX. asserts that he is a *weak old man*, he is mistaken; for not a Romish bishop can exist in the world without his formal approbation; and when, in this skilfully constructed system, there is a want of bishops, all ecclesiastical proceedings are impeded.

What, then, should be done? There is a radical defect here. The Pope should be compelled to institute the bishops at the end of a given time, or at least to indicate the reasons on account of which he refuses them his sanction. But no such obligation is imposed upon him: he is master, absolutely and irresponsibly; and he has the sovereign right of *doing nothing and saying nothing*. Happy the people whose religion is not subject to the political calculations or the caprice of a foreign ruler!

#### OUTCRIES OF THE JESUIT PARTY AGAINST THE ALLIANCE BETWEEN ENGLAND AND FRANCE.

The Ultramontanes and the Jesuits, dissatisfied with the events which have occurred in France and Italy, continue their crusade against England. We have every morning fresh diatribes, in the style, and with the logic, which distinguish the disciples of Ignatius Loyola. I open, hap-hazard, a number of the *Monde*, the successor of the *Univers*, and, I am sure, before I look, to find such sentences as the following, which I copy textually, for the entertainment of your readers: "It is the *unanimous* opinion of *sensible* men that the social condition of England is rapidly descending from one stage of *decay* to another (*subit une décadence rapide-ment progressive*); frigid selfishness, individualism, and the worship of the golden calf, prevail there, without being shared by any other object; poverty is, in England, a *crime*, which has no other refuge than the workhouse, with its lingering death-struggle; gold is the first necessity, and no *criminal* act is spared to procure it. *Socialist* doctrines will obtain in that country a certain victory. . . . The English aristocracy has sacrificed everything to its boundless ambition and to its insatiable thirst for wealth. The scourge of humanity, it has carried discord and civil war to every shore; there is not a corner of the globe where it has not inscribed its name in *characters of blood*. . . . The people, whom this aristocracy ought to protect, to feed, to civilise, it has reduced to the condition of the *brute*. The day when this vast scheme for making a pecuniary speculation of the human race shall cease, civilisation and Christianity will raise a shout of triumph, and the world will bow, without a murmur, at the *justice of God*."

Such are the daily amenities of the Jesuits towards the English nation. And why all this? In order to break, if possible, the alliance between England and France. That alliance is a perpetual nightmare to them; it is their *Delenda Carthago*. The inhabitants of Great Britain are *heretics*; that is the first crime that the Jesuitical faction cannot pardon. Then they everywhere support the principles of civil and religious liberty; here is a second grievance. And lastly, they are rich and powerful, which is a third cause of irritation. If our political destinies were in the hands of the Ultramontanes, a sanguinary war would be declared against England to-morrow, and France would unite with Austria. But these transports of passion are impotent and con-

temptible. Intelligent men in this country feel deeply that social order in Europe and civilisation are intimately dependent upon a continuous good understanding between the two great Western States.

#### EVANGELICAL EFFORT IN THE HIGH ALPS.

There is at *Geneva* a Society for *Scattered Protestants*, and its sphere of activity extends over several provinces of France. It held its annual meeting, which was numerously attended, on the 16th of December. Some very interesting reports were presented, especially the account of a tour of evangelisation performed by M. *Marchand*, a theological student, in the valley of *Queyras*, in the *High Alps*.

Everybody who has read any of the biographical notices of *Felix Neff*, is aware that that apostle of modern times visited, for many years, these uncultivated regions. He there found hundreds of mountaineers, who, having been converted to the true faith by the reading of the Bible during the middle ages, had persevered in the profession of the truth, notwithstanding the atrocious persecutions to which they were subjected by the Romish Church. They are the French *Vaudois*, who communicate, across the glaciers of the Alps, with those of Piedmont. The intrepid *Felix Neff* exhausted his strength and early manhood in their service, and he died prematurely, like a martyr—preaching to them the Word of Life.

These Protestants of the High Alps have no stated worship conducted by pastors. Their climate is so severe, and the means of communication so difficult, that few ministers of the Gospel have the courage to encounter these difficulties. M. *Marchand* visited the mountaineers from house to house; he made himself acquainted with their religious condition; recommended to them the practice of domestic worship, and insisted on the duty of their bringing up their children in the thorough knowledge of the truth. These visits and appeals were received with the most cordial good feeling, especially by the young people, who accompanied the evangelist over the snowy sides of the Alps, singing hymns. These

little flocks of Protestants have not forgotten the fervent exhortations of *Felix Neff*; they take a lively interest in the things which relate to the salvation of their souls. Several families expressed their firm resolution to read the Word of God regularly every evening. Some Sunday-schools were established. M. *Marchand* presided over a numerous meeting, on the summit of the Alps, 8,000 feet above the level of the sea. The service lasted more than two hours; all were very attentive. May God bless these pious efforts!

#### THE PRINCIPLES AND THE WISHES OF THE ORTHODOX FRENCH PROTESTANTS.

I have repeatedly spoken to your readers of the crisis of the Protestant Church of France, in view of the audacious negations of the *new school* of theology. The Rev. M. *Grandpierre*, editor-in-chief of the *Espérance* paper, which is the organ of the orthodox of our communion, has thought proper to publish a sort of solemn declaration, which gives a summary of the *principles and wishes* of his brethren, as well as of his own. M. *Grandpierre's* profession of faith is firm and decided; his language is clear; and this demonstration will produce, upon serious minds, a good effect.

The worthy Parisian pastor testifies that he believes in a direct revelation from God, contained in the Holy Scriptures of the Old and New Testaments. He sees throughout the Bible the divinely-inspired Word. He declares that Jesus Christ united in His person true humanity and perfect divinity, and that He truly died for our sins, in order to reconcile us to God by His atoning sacrifice. He professes the necessity of personal conversion and regeneration by the power of the Holy Spirit. As to his ecclesiastical principles, M. *Grandpierre* demands the re-establishment of the Presbyterian system, with its local synods and its General Assembly.

Let us hope that this manifesto will be one step towards the reorganization of our Church upon stable foundations, and in conformity with our traditional convictions.

X. X. X.

## SPAIN.

### FURTHER PARTICULARS RELATING TO THE RECENT PERSECUTION.

Measures are still in progress to effect, either by law or diplomacy, the deliverance of *Mata-moros* and *Alhama* from the grasp of their persecutors. It will be seen, by the letters we subjoin, that the former left his prison for

*Malaga* on the 26th December last. By the pecuniary aid furnished from this country, he was able to provide himself with a place in the steamer. Efforts are making to procure for him the best legal advocacy that can be ob-

tained when he is put on his trial. In the meantime, it is very gratifying to observe, both that he continues to manifest the Christian steadfastness which his letters exhibit, and that, as was the case under similar circumstances in earlier times, his bonds and imprisonment are turning out for the furtherance of the Gospel.

Since the interview with Lord John Russell, which we mentioned in our last, Sir C. E. Hardley has addressed and published a letter to his lordship, the design of which is to show that a feeling in favour of Religious Liberty extensively prevails among the Spanish people. Testimonies to this effect have been collected by him from various quarters, from which we make the following extracts:—

“The Rev. A. C. Dallas, Rector of Wonston, who served as an officer in the Peninsular war, and who occasionally re-visits Spain—knowing the language well, and taking a lively interest in the people—writes:—

“Undoubtedly there are large numbers of Spaniards who adhere to the ancient Castilian notions regarding the religious unity of the kingdom; but it is equally undoubted that a vast number of Spaniards are influenced by a hearty desire for religious freedom, and the liberty of worshipping God according to their consciences, who have been much enlightened by the private but extensive circulation of the Scriptures. The uniform testimony of all those persons who have taken pains to overcome the reluctance of Spaniards to place themselves in difficulty, by expressing their true feelings, tends to prove that the preparation of the people to receive the truth, and to leave their constrained connexion with the Church of Rome, is very great indeed, and that there is great ripeness for the reception of Religious Liberty. I was in the South of Spain in 1857, and having lived long in Spain in my earlier years, and speaking the language, I had a facility in discovering the feelings of the people. I took pains to do this, and I never got any Spaniard into quiet and private conversation without finding that there was more or less of a desire for the power of expressing religious opinions freely. . . . I believe that a vast multitude are deeply dissatisfied with the present state of things in respect to religion—that many have embraced the truth of scriptural doctrines in their hearts who dare not avow it, and that very many more are in a state which may be called “ripe for the reception of the principles of Religious Liberty.”

“Samuel Hanson, Esq., who has large transactions with Spain, sends me a letter from a trustworthy correspondent in that country, referring to our lordship’s observations at the interview at the Foreign-office. The following is an extract:—

“Except a few bigoted and ignorant priests,

there is now but little religious bigotry left in Spain. The newspapers in Madrid which go as far as they are permitted by the Government in advocating Religious Liberty have a larger circulation than those which are opposed to it, and these newspapers are almost entirely in the hands of the priesthood. Religious fanaticism has passed away in Spain, a proof of which may be seen in the coolness with which they have looked on the Pope’s misfortunes, and indifference has taken its place. On questions of morality there is no such thing as “public opinion,” and in the case in point, if the Government were to release D. Manuel Matamoros and José Alhama, they need fear no opposition from the people, while on the other hand, both may rot in the dungeons before the Spanish people ask their release. If anything is to be done for them, it *must* be done in England.”

“The Rev. Dr. Rule, Wesleyan Minister in Gibraltar and Cadiz for many years, writes to me:—

“I have known Spain either by residence in the country, or communication with it, ever since the death of Ferdinand VII., in 1833. The overwhelming reaction of public feeling which then took place, resulted in the suppression of monasticism, the confiscation of the Church property, the final abolition of the Inquisition (now attempted to be imitated by “the Tribunal of the Faith”), and even in the suspension of ordination to the priesthood during seven years; thus proving to the world that the Spanish people are not reconciled to priestly tyranny. It is my conviction, from all I have ever heard, up to the present time, that the intelligent Spaniards all over that country regard the priests with enmity, as the main support of Government in every measure of repression; and I cannot but fear that they will be the object of vengeance whenever another revolution shall take place.”

“Dr. Tregelles, of Plymouth, the well-known scholar and linguist, who passed much of this last summer in Spain, and who had the opportunity of intercourse with Spaniards of various classes and in many parts, tells me, that while rigid adherence to the Romish system, and intolerance of all other forms of worship, are still very marked, there are many Spaniards, not merely amongst those avowing Protestant principles, but also amongst those in other respects attached to the Romish faith, who deeply deplore the existing restrictions on liberty of worship, and the consequent persecutions. Such members of the Roman Catholic Church earnestly desire to see in Spain Religious Liberty. Dr. Tregelles is acquainted with several of this class himself, and he knows of many others. Those who hold Protestant principles are scattered throughout Spain, and their numbers are far greater than is commonly supposed, while there are also many wh

are hindered from the avowal of their sentiments by the restraints under which they live. All these would rejoice in any effort to confer on Spain the blessing of liberty of worship; and to such the frank expression of sympathy on the part of this country would not only be acceptable, but practically useful, from the moral effect that such expression would have on Spain in general.

"But these English testimonies are as nothing compared with evidences derived from distinguished Spaniards of opposite parties.

"The first I shall mention is the report upon the state of Spain, published in the *Civiltà Cattolica*\* of last month (November), communicated to the editors by their own Spanish correspondent. The *Civiltà Cattolica*, your lordship may be aware, is the literary organ of the Church of Rome in the City of Rome itself. It is conducted with remarkable ability, and is very much to the clerical party in Italy what the *Revue des Deux Mondes* is to the literary and scientific party of progress in France.

"The Spanish correspondent, under date of October, writes:—

"This year we have had no tumults; but instead, an intense agitation of those passions from which tumults and revolutions arise, an agitation much intensified by the terrible effects produced by the late lamentable events in Italy.

"Whoever looks into our ultra-Liberal periodicals will be horrified and scandalised in seeing with what shameful audacity the Holy Father, the Roman Church, and whoever shows himself devoted to the laws, the throne, and the dynasty of Isabella II., are attacked."

"This is strong proof of what Spanish opponents of religious freedom think of the state of the public mind in their own country.

"A still more curious paper (on the opposite side of politics) has been put into my hands by a British merchant in London, largely engaged in Spanish trade, and who assures me that he knows it to have been signed by numerous and influential personages.

"Allow me, however, first to tell your lordship that the Evangelical Alliance has no sympathy whatever with revolution, and that in quoting this paper I have no intention of homologating, to use a Scottish expression, the views and hopes of Don Juan de Bourbon. What every Christian Englishman desires for any country deprived of religious freedom, I take it *bonâ fide* to be—not a violent change of dynasty, but the conversion of the reigning family to better, wiser, and more Christian views. With this explanation, I make the following extract from the document in question, which is an address to the Pretender to the Throne of Spain, now residing in England [Prince Juan de Bourbon].

"I omit the political portion of the address. On the religious question the memorialists say:—

"But the motive which induces us especially to offer you to-day our homage of sympathy is the proclamation of Religious Liberty. The law of Religious Liberty is a monument of respect which reason raises to the natural law of a free conscience. On this account this law has been so easily admitted and adopted in all civilised countries, including even Rome.

"In Spain only they have not adopted this. Whilst religious worship is freely practised in Tetuan, and tolerance is imposed by force as far as Fez and Cochín-China, numerous associations of nuns are organised in the Peninsula, under the protection of Queen Isabella. Through their influence on the education of the fair sex, they dexterously contrive to conduct us to the most horrible epochs of inquisitorial fanaticism. A measure which would withhold from us these new calamities would attract, in the political sense, great advantages to the riches and the prosperity of the country. Many opulent strangers of all nations and countries would come to enrich ours with their ideas, their knowledge, and their capital, and to enjoy our soil and our havens, if our religious prejudices did not keep them at a distance from beautiful Spain.

"We can assure you, Prince, that such are the ideas and aspirations of the Spanish people, counteracted only by the Jesuitical influences which surround the throne of Isabella II. Thousands of all classes and conditions have manifested their adhesion to them, and thousands of signatures would be added to those who sign this declaration, if considerations, easily to be understood, did not induce them for the present to abstain from contracting engagements which circumstances do not permit them to perform.

"May heaven and mankind give you support and fortify you courageously in the generous ideas which you have proclaimed.

"Madrid, Nov. 25, 1860."

[Here follow the signatures.]

We now add two letters addressed by Matamoros from his prison, the one to N. Alonzo, the young priest whose conversion occasioned the persecution, and the other to our friend Mr. Greene. The memorial enclosed in the latter will afford great encouragement to all who are helping forward the cause of Protestant truth in Spain:—

"National Prison, Barcelona, Dec. 13, 1860.

"Dearest Brother in the Lord,—You have done well, dear brother, in writing to me. My thoughts have been constantly fixed on you since I left Granada. I have not forgotten you for a moment. I

\* *Civiltà Cattolica*, No. 256, Series iv., Vol. viii., Nov. '17, 1860, p. 308.

have prayed constantly to the Lord for your well-being, for the steadfastness of your faith, and for upholding you in every Christian grace. . . .

"God will not forsake us, dear brother; His Holy Spirit is constantly with us. In our poor country, tyrants rejoice in our sufferings—all their energies, all their desires, all their highest aims, are to augment the fetters which bind down our liberties and blight our hopes. They labour, agitate, and hasten to present to us, with inquisitorial cleverness, horrible scenes, to annihilate us. But, unfortunate people, they do not understand that we are peaceful, satisfied, and proud of our lot. Rejoice, brother, for since the day of my imprisonment the enthusiasm in Malaga has increased, as in my letters I have exhorted them not to be weary. At first their hearts sunk at the rigour of the tyrants; but since they have understood that they must go forward with a double speed, and they have done so. Thirty-seven new converts have been added to the Church, and the spirit of grace is every day more comforting and more deeply rooted in the hearts of that Christian band. Many prayers ascend daily for the deliverance of our Church, now so fiercely persecuted by these enemies of Christ. They are bringing an action against them and me in Malaga at the present time, and notwithstanding, this only serves to increase our numbers, and to inspire us with new courage. Yes, dear brother, my physical forces are sinking rapidly: my weak flesh fails me, and the thread of life appears nearly spun out. The dampness of these prisons is killing me: but, dear brother, every step I take towards the tomb, every grain of sand that falls through life's glass, is a powerful—yes, an indestructible force, which strengthens my faith and my joy, and enables me to anticipate my last hour with rejoicing, and with a peace I was a perfect stranger to until I found Christ.

"Oh! how I praise the supreme Creator for this benefit of His inexhaustible love. Dear brother, I have always felt an indestructible love and fear to the Lord before and since my imprisonment, and if it could serve in the least to forward our holy cause, I beseech the Almighty that He would prolong it to the end of my days. I beg you, also, dear brother, will pray for this. Do, for I do not desire the well-being of my body, which is destined to death, and my greatest consolation would be to know that my sufferings had been beneficial to humanity. What signifies one day more or less here below? What signifies one more pang? Nothing, when it is for the greatest, for the only holy cause.

"Your letter gave me great comfort. I rejoice to see the just tribute which English Christians have rendered to your virtues and those of Alhama. But I deserve it not, and all that you say with reference to myself only makes me ashamed. I do not deserve such honour as these noble brethren have conferred upon me. I have done only

what it was my duty to do. During the last fortnight there have occurred here things worthy of special mention. The Society of St. Vincent de Paul has exhausted every possible means to induce me to retract my declaration. The chaplain of that establishment, the notary in my case, and the president of that inquisitorial institution, have offered me their most cordial support for the recovery of my liberty, if I will retract my declaration, and I have complained to the governor of their barbarous abuses. I rejected their propositions with contempt. I have told them plainly that they were insulting me, and that if they repeated their unworthy act I should feel obliged to refuse to admit them into my dungeon.

"I also sent a communication to the papers, which they have not inserted. You can hardly imagine with what sagacity and skill they have made these proposals to me. They were careful not to wound my delicacy, and made their offers hypothetically; but I, understanding their object, rose and answered them in strong and suitable language, and retired without even taking leave. They began by reminding me of the orphanhood of my family, the state of my health, my resources, and the sorrowful future that lay before me. 'I am only sorry on account of my family,' I told them. 'The rest, gentlemen, is of so little consequence, that I would lay down not one life alone for the benefit of the Gospel cause, but one thousand, if I had them.' They answered me with sagacity, and made the proposition to which I replied as I stated above.

"In spite of the state of my health, I must go shortly to Granada. I am only waiting a letter from Mr. G—, and from thence I shall write to him at length, giving him every intelligence. I must remain here no longer. I am injuring the brethren imprisoned at Malaga, and above all, Alhama, and I am determined to go, but I do not think my health will improve. I am waiting to be called before the Superior Tribunal with anxiety. I shall present myself before them as the law permits, and shall defend myself energetically. I desire to prove to them why I have cast away tradition, the only support of the Church of Rome. I desire to prove to them that my conduct is worthy of a true Christian, and I will send you my defence, which I shall write from Granada; and yet, dear Alonzo, I am sorry to leave this place. My room is a little focus of Gospel light. I have three converts among the prisoners, whose protests I hold, and who will, I trust, be virtuous Christians. Oh, how much an energetic evangelic propaganda is needed in this house of crime! The chaplain of the prison is satisfied with celebrating the sacrilegious and unbloody sacrifice of the mass. God rejoices in the conversion of the most miserable. Our Lord came not to save the righteous, but sinners; and in these prisons His Holy Word should be preached with double fervour. Be dili-

humble pastors received by the King, invited to his table, and there met with those who bore the most illustrious names and sustained the highest dignities! In an easy conversation with them he would put a host of questions, which would make him acquainted with the moral and religious condition of the countries in which they lived. This, to him, was evidently the great subject, the important point, which excited his interest.

Among these visitors, a great number came to recommend to the Royal benevolence Christian efforts, in which he took a considerable and active part, not only in Prussia, but in other countries. And observe how he received them. One example among a thousand others, taken from the best source, will suffice. It was a little after the terrible political storm of 1848, which broke Frederick William's loving heart. A young minister of the Gospel, M. Z——, the pastor of a little German congregation, in a maritime city in the South of France, established and supported, to a great extent, by the bounty of the King of Prussia, for the promotion of the interests of his charge, made a visit to Germany, his native country. His principal object was to reach Berlin and the generous patron of his congregation. He went to Sans-Souci, and presented himself to the Minister of the King's household, at that time the excellent Count S——, who said to him, "You have arrived at an unfortunate moment. There is a grand dinner at Court, and his Majesty cannot receive you. Wait, however, in this room." In a few minutes afterwards the King entered; he had quitted his company in order to spend at least half-an-hour in conversation with the young pastor. Having informed himself of the welfare of his poor little flock of sailors, to the minutest details, he said to him, "I have not forgotten either you or your poor folks, but I cannot do all that I wish; for," he added, with a smile, "you know it is no longer I who hold the purse-strings (alluding to the recently-established constitutional system of government). However, be quite at ease; I am going to give my orders for you." And those orders were not long in being executed. Would not those who have to do the rough work of collecting be happy if they were often received in this manner? The history of the extensive charitable establishments of M. Fliedner, at Kaiserwerth, and M. Wichern, at Hamburg, and of a hundred other philanthropists, who have been engaged in alleviating the sufferings and burdens of our poor humanity, will reveal

upon every page, the name of the King of Prussia. He showed his wish to imitate these men of God himself, by founding at Berlin, at his own cost, the noble establishment called Bethany, for the relief of poor persons in sickness.

Pious and charitable, however, though he was, the King was not without his faults, some of which were the more apparent as they resulted from an energetic character and a most ardent temperament. Such were his irritability and hasty temper. But these he was humble enough to acknowledge and decidedly Christian enough to lament and to endeavour to correct. To this work of sanctification he gave himself in intimate religious communion with that excellent consort whom God had given him—the Queen Elizabeth. On his accession to the throne he said to her, "The King must, in future, know nothing of the bursts of passion of the Prince Royal, for they might have the most deplorable results." A little while afterwards the King gave an audience, which seemed far from being agreeable to him; for the loud tones which reached the ears of the Queen, in an adjoining room, gave unmistakable evidence of a relapse. She entered the audience chamber, as though looking for something, in order that her presence might remind the King of his forgotten resolution. "*Elise, was suchst du?*" he asked, impatiently. "What are you looking for?" "I am looking for the King, and I can only find the Prince Royal," answered the Queen, in a low voice, passing near him, as she proceeded to leave the apartment. The King pressed her hand, and the audience ended in peace. Alas! one who struggled yet more powerfully against the tendencies of his evil heart, said, long ago, "The good that I would, I do not: but the evil that I would not, that I do."

Piety, charity, humility, all these traits of the religious character of Frederick William are well known. What are less so, especially in foreign countries, are his broad, generous, liberal principles in relation to the government of the Church. In politics he may have preferred a personal system of government—immediate relations between himself and a people to whom he was ardently attached—though, even when the reaction having triumphed, all power was in his own hands, he faithfully observed the oath he had sworn to the constitution. As to the Church, of which, as in the case of every other sovereign in Germany, the law constituted him the

supreme bishop (*summus episcopus*, as the term, borrowed from Romanism, is), his first wish was to give up all control over it to those to whom it belonged (*in die rechten Hände* was his own phrase); that is to say, to the Church herself. He did not swerve from these oft-repeated declarations; he proved the sincerity of them by a number of acts, dating from his accession. He hastened to put an end to the struggle which had taken place during the preceding reign, with the Roman Catholic episcopate, on the subject of mixed marriages; he gave full religious liberty to the Lutheran Separatists; put an end to the oppressive proceedings by which a new liturgy was imposed upon the Churches, &c. He did more than this. In 1846 he convened a Constituent Synod of the Protestant Church of the whole kingdom. The plan of a constitution was carefully prepared, in every article of which might be traced the deep, enlarged Christian spirit of the venerable Dr. Nitzsch, who had the largest share in drawing it up. In 1860, in order to separate the affairs of the Church from those of the political administration, he created a Superior Ecclesiastical Council, to which he summoned men the most eminent for their piety and wisdom. On the same day he published a parochial constitution, which was put in force only in certain provinces. It is this work in which M. von Bethmann-Hollweg is still engaged at the present time. At length, in 1866, as a last attempt, the King convened at Berlin a numerous conference of men of greatest mark in the Church, to submit to them the question of the convocation of the General Synod. The report made by the conference was in the negative! "Scarcely in any State whatever," says a distinguished Wurtemberg writer, the author of a remarkable *History of Presbyterianism*, "has the State done so much for the independence of the Church, and no prince has more decidedly expressed a wish not to use his rights as supreme bishop, in order that the Church might, by her own vital power, raise herself to a condition of self-government."\*

Why did not so many generous efforts have the end sought? That question we are about to answer, and this will enable us to estimate more clearly than we have hitherto done the King's position in relation to the religious affairs of his age.

Everybody is aware that the powerful re-

action of the Evangelical faith against Rationalism which marked the first half of the present century in Germany, assumed, on the one hand, a character to a great extent scriptural, under the influence of the Neanders, the Nitzschs, the Tholucks, and their noble school; and, on the other hand, a strictly orthodox, confessional character, having for its standard the journal edited by Hengstenberg, and for its party that of Ultra-Lutheranism. But while in other German countries this extreme Lutheranism has been developed as a purely theological, ecclesiastical, clerical tendency, in Prussia it has made an alliance with political principles and a political policy completely despotic. Despotism in Church and State, ruled by the same sceptre, under the same monarchy—such was the scheme; in other words, a Christian theocracy, somewhat after the fashion of the theocracy of the Hebrews, but much narrower than it ever was in Israel, with whom the priesthood, under the sanction of the Mosaic law, was independent of secular rule. Thenceforth every political or social improvement coming from the heart of the nation, and every ecclesiastical improvement coming from the heart of the Church, fell beneath the same anathema. Nothing was true, nothing was Divine, but what came down from the throne. These principles found their politico-religious organ in the *Neue Preussische Zeitung*, with its cross prominently displayed as a device (which led to its being commonly called the *Kreuzzeitung*, or *Cross Journal*), with the motto encircling it, "Onward with God, for King and Country."

Now what was the King's position relatively to this party? As respects his religious views and sentiments, he never belonged to it; but he yielded to it, and during his reign it had the ascendancy. This may seem a contradiction, but thus it was, and how, it is not very difficult to explain.

While the King personally cherished his broad and generous Christian sentiments; while he loved every truly Evangelical section of the Church; while he selected from them all the preachers for the Berlin Cathedral; while he sympathised with the great Evangelical Alliance movement; welcomed the Alliance to his palace at Berlin, at the moment when all the party journals poured upon it a torrent of anathemas, calumnies, and abuse; while, in a

\* Dr. Leebler, in the great work entitled, "Real Encyclopédie für Protest. Theologie u. Kirche" (ed. ii.), p. 166.



word, he endeavoured, as we have seen, to raise the Church to the independence which belongs to her, his Government pursued the opposite course. Why? At first, because the King's political sympathies lay in that direction (he believed, as we have said, in a personal system of government), and the Ministry, to whom he had given his confidence, were in favour of the tendencies of that party. Then he found that several men of that party were possessed of real piety, not to be questioned, and who gained his confidence, while unhappily, in Germany, liberal principles are generally associated with more or less decided opposition to vital, practical Christianity. We may add that the King, with all his brilliant qualities, was not the *vir tenax propositi*, and that he was always deficient in consistent firmness. Especially was his tender heart, his delicate, sometimes over-anxious conscience, too accessible to the scruples which it was an easy matter for others artfully to insinuate into his breast. "What, Sire, you wish to emancipate the Church, to assemble a synod, to order elections to take place in all the parishes in the kingdom? Why you are stirring up an agitation of the question of representative government; you are arousing democracy in the Church; the infidel masses will give you a synod of their quality, who will make a Church after its own image. . . ." And in the National Church system who does not see that these objections are well-founded? Then the King resorted to his Ecclesiastical Council, to which he summoned men very much opposed to the dominant party, who frequently obstructed or altered his measures, and who even ended by achieving a victory over him. The retirement of Dr. Stahl had no other meaning. Thus the remarkable inconsistency between the King's personal sentiments and the course pursued in religious affairs was very deplorable, but it is to be explained only too easily. In other circumstances and in peaceful times, the reign of Frederick William, conducted in full harmony with his own ideas and with the feelings of his heart, would have been distinguished in history as among those which have, since the Reformation, contributed most to liberty of conscience and the independence of the Church. As it is, the faithful historian, in narrating it, will say: *The King, even when he erred, wished to do right*; and not a little that was right he really did.

In the inscrutable wisdom of God, a heavy affliction was in reserve for him during the

concluding years of his life. An incurable malady, the seat of which was in the brain, and the crises of which were similar to those of strokes of apoplexy, gradually weakened and at length extinguished that brilliant intellect. All that the august invalid retained of it appeared to be concentrated in his heart's affections, which overflowed in words of love towards those whom he tenderly loved on earth, and towards his Divine Saviour. His mental faculties, often obscured with reference to other ideas, were always able to minister to the wants of his soul, as he imbibed consolation from the Word of God, and fed upon the promises and hopes of the Gospel. This it was which constituted his strength and life during the three long years of his painful trial. The clergy of the cathedral and of the Royal household, M. Strauß, M. Sneathlage, and M. Hoffmann, were in constant attendance upon him, reading the Scriptures, offering prayers, and informing him of facts relative to the advancement of the cause of God, in which he never ceased to take an interest. Thus he was acquainted with the religious revivals in America, in Ireland, and in Scotland, and felt and expressed the utmost joy that they had taken place.

To the last hour, calm contemplation and prayer were the marked characteristics of this Royal deathbed. The official Prussian journal (*Staats Anzeiger*) rendered this noble testimony before the entire nation on the morrow of the King's death: "The greatest consolation for his faithful subjects," it said, "is to know that, to the end, he kept the faith; that he constantly derived submission from the Word of God, which was abundantly dispensed to him, and that upon it he rested for his eternal salvation, through the sole merits of his Saviour Jesus Christ." Then enumerating all the attendants who, in tears, surrounded the King's couch, the same journal again mentions M. Sneathlage, "whose fervent prayers accompanied the departing spirit in its latest earthly moments."

If these recollections are, as the official journal justly remarks, the greatest consolation of all those by whom Frederick William was beloved, what must they not be to the heart of that pious widow (the Queen) who, during her husband's long affliction, never ceased, for one instant, to lavish upon him the most tender care and devoted attention, notwithstanding the fatigue and exhaustion resulting from enfeebled health? She is left to finish her earthly journey alone. May the

same merciful God, the same Saviour, the same Friend of the afflicted, who so powerfully supported the King, be very near her, until the end!

## THE DEACONESSES IN SYRIA AND THE SYRIAN ORPHANS AND WIDOWS.

To the Editors of *Evangelical Christendom*.

London, Jan. 21, 1861.

Dear Sirs,—The following statement was transmitted to me by Dr. Fliedner, of Kaiserwerth, with the request that I would give it as much publicity as possible, in order to acquaint British Christians with the work which the Deaconesses have undertaken in Syria. The fearful moral destitution and degradation of the Syrian orphans, maidens and widows has called a part of the Deaconesses to the work of Christian education—while others are devoted to the superintendence and management of hospitals. The field of labour is so great, and the necessity of Christian help so urgent, that Dr. Fliedner will send out shortly some more sisters. It is especially the spiritual destitution which strikes the sisters. Miss Nightingale, in asking a friend to assist, if possible, the work of the Deaconesses, writes: "Far more than with the temporal, the sisters are struck with the spiritual misery. 'That these should be Christians!' they say. The impossibility of convincing the women that anybody can be wishing to do them good is so strange. I hope you may be able to help them in their efforts. I know the practical usefulness of these Deaconesses so well!"

The Society for Promoting Female Education in the East has lately made a grant of 25*l*. towards the Deaconesses' work in Syria, and has kindly consented to receive contributions for this object. The following appeal was issued by them at the time of the outbreak of the massacres: "The recent distressing outbreak and massacres in Syria have deprived thousands of children of their natural protectors. The Committee of the Society for Promoting Female Education in the East are most anxious to send to these destitute orphans, not only the meat which perisheth, but that meat which endureth unto everlasting life. They now appeal for funds to enable them to assist well-qualified and devoted workers, who are on the spot, to open orphan schools for them. The Committee will undertake that, for every 10*l*. contributed, one child shall be immediately received into a home, and placed under Christian influence and instruction. It is a time of great emergency,

and never has there been such an opening in Syria for disseminating the seed of God's Word. This appeal is made in the earnest hope that many will gladly give of their abundance, not only to save perishing bodies, but immortal souls. The call is urgent; help, ere the children die!"

I feel sure that many of your readers will strengthen the hands of the Deaconesses in Syria—who, while nursing and feeding and clothing the poor orphans, maidens and widows, do not forget to give them the bread of life, and to bring them up in the ways of the Lord.

I hope you will be ready to receive contributions for this object. I am authorised to say that the Hon. Secretary of the above society, Miss Emma Lyeoester, 19, Wilton-crescent, London, S.W., and the Secretary, Miss Webb, 15, Shaftesbury-crescent, Pimlico, S.W., will be happy also to receive and to transmit to Dr. Fliedner any contributions.

I remain, dear Sirs, yours, &c.,

HERMANN SCHMETTAU.

Kaiserwerth, Jan. 2, 1861.

We can again, God be thanked! give joyful tidings to the friends of the Syrian orphans from Pastor Disselhof's letters from Beyrout, written the 3rd, 7th, and 16th of December. On the 30th of November he had already collected 50 orphan girls; 17 of these he brought with him from Tyre and Sidon, where he had been on the 15th of November with Sister Emily and Pastor Krämer. In Sidon he found even worse distress amongst the 5,000 fugitives than at Beyrout. There is no hospital yet established for the many sick by the Anglo-American Committee, but only a doctor appointed, who provides medicines. In this "Khan," as in Beyrout, the fugitives lay together in a wilderness of confusion—women, men, children, old men, &c., &c.—only in worse smoke, dirt, and stink, from cooking and washing, from emptying all the cooking and washing utensils in the rooms, and from the perspiration of the sick who lay among the healthy, particularly of children sick of scarlet fever and small-pox. On the stairs, and in the corridors before several doors, there was a

regular mire, so that one had literally to wade through it up to the ankles. Everywhere the rooms were black with smoke, dark, and infected by bad air. Everywhere, together with the sick and orphans, were idle men and women, cowering quietly in the mud, laughing childishly, showing their sick, and begging. Sister Emily distributed medicine largely amongst them: afterwards she was obliged to go alone through the "Khan" to collect orphans; she would not raise suspicions by taking companions.

Roman Catholic Sisters of Mercy have a hospital in Sidon, but it is shunned on account of the number of deaths occurring there. It is underground, and damp.

On Nov. 22 Pastor Disselhof presided over the distribution of clothes amongst these fugitives—principally woollen articles. Here the roughness and indecency of the Arab women surpassed all description. First they pressed against the doors of the distributing room, and then rushed in like a wild sea. Words did not avail to maintain order. Ten men with clubs had to drive them back, and even this did not always succeed. Many were seized and ejected by force. The American missionary, Mr. Ford, was obliged thus to rid himself of a good many. In the midst of all this the ear was torn by shrill Arab cries.

Naturally these gifts lose thus the character of charity; for neither the distress nor the assistance can exercise a hallowing, but rather a demoralising influence. Missionary Ford and friends complained of this as being also the case at Beyrout. The more necessary it is to attend to the souls of these unhappy people. In Tyre, Pastor Disselhof found 2,000 fugitives, and much misery and distress amongst them—many sick with dysentery, fever, and small-pox, &c. One mother told him, with streaming tears, that her five sons had been killed before her eyes. The Anglo-American Committee have not here, either, any hospital—only a doctor. Sister Emily found here a large field in which to distribute medicines; and she collected fifteen orphans, who were mounted on donkeys and taken to Sidon, where they were joined by two more.

Many mothers would not give up their children; because the more they could show at the place of distribution, the more clothes they received. Sister Emily conveyed the orphans safely to Beyrout, whilst Pastors Disselhof and Krämer went back by Lebanon in order to see the town Deir-el-Kamar. They only found heaps of ruins, the houses all burnt, and

between the walls torn and tattered religious books, broken sacred vessels, broken crosses, skulls, bones, and traces of blood! On his return to Beyrout, Pastor Disselhof found, to his great delight, fifty orphans assembled. Missionary Zeller, who had come from Nazareth to look for orphan boys, and to take them back with him, came also to our orphanage and asked the girls in fun to go with him to Nazareth. Most of them were alarmed and began to cry—loud screaming filled the house. This spread like wildfire to their relatives in the town; and before the sisters were aware, thirty children had gone—some had run away, and others were dragged away by their relatives. The poor sisters were in great consternation, and saw immediately the great antipathy there was to the children leaving their own country, and that they must be cared for in Beyrout itself. In a week's time forty children were collected together again; only the bad ones remained away, and several new ones came. The matter thus turned to good, a clearing of bad ones followed, and the faithful ones now formed a reliable staff. It also happened that, through the kindness of Consul Weber, a second house, larger and more healthy, was hired for an orphanage. It has larger, higher, and more airy rooms, with a tolerably big court and garden for the children to play in; and it is surrounded by a high wall. The house is to be called the

#### "DEACONESSES' ORPHANAGE ZOAR."

As the Lord saved a small family at Zoar from the judgment of Sodom and Gomorrah, so here, with His blessing, a little orphan family is to be saved from the judgment which has fallen on the inhabitants of Lebanon. From the terraces there is a beautiful view over the sea and towards majestic Lebanon. Not far from the house is the Prussian Consulate, the flag of which can be seen. The orphans are already a great source of pleasure to the sisters; they have become much more cleanly and better-mannered, and take pleasure in learning. At first one called Habube was so wild and untractable, that they thought they must have given her up. But subsequently a great influence was obtained over her, and she is now quite the pet of the house. . . . The children are becoming fond of needlework and singing. Several beautiful hymns may be heard sung by the children in the evening. The Arab teacher is now occupied in explaining to them the birth of our Saviour; she teaches them also some Arabic sacred songs. The children

are also instructed in house-work and cooking; they inhabit the upper floor—the ground floor is occupied by the maidens.

#### THE MAIDENS' ASYLUM.

Such an institution is much required, because the daughters and widows of the murdered are exposed to great temptations through the presence of the immoral soldiery, especially the Zouaves. These girls, from the age of fourteen to twenty, who cannot be kept among the children, are collected into a particular family. They live apart from the children, under the direction of one of the sisters. Here they are taught reading, so that as soon as possible the Bible may be given them. Besides, they are thoroughly instructed in knitting, sewing, mending, washing, ironing, and cooking, and a taste for order and cleanliness is implanted in them. This internal discipline will open the way for the discipline of the mind. Under God's blessing, this education will enable them to become skilful servants, and good housewives and mothers. The house which was rented at the beginning has become

#### THE WIDOWS' ASYLUM,

and is called the "*Widows' Asylum*" (*Zarpath*).

Nine widows have been admitted; among them one very old and totally blind, who was found to be entirely forsaken. Under the superintendence of a sister they are employed in female occupations; the younger and more gifted ones among them undergo a course of instruction. This is certainly a difficult task, with such spoiled and unrestrained persons. The Widows' Asylum is at present absolutely needed.

At Sidon a suitable house is taken by Pastor Disselhof for a hospital, where some of our ~~ten~~ deaconesses, stationed there, will undertake the nursing of the sick. Of the deaconesses who were sent out lately, two are to be placed in the hospital at Alexandria, to release two Arabic-speaking sisters, now stationed there, who will be sent to Beyrout. After long deliberation, the Anglo-American Committee

has at last offered to the sisters the management of a second hospital at Beyrout.

Pastor Disselhof bought, on the 15th of December, a suitable piece of land for the erection of an orphan asylum or a school at Beyrout, at the foot of Lebanon. The purchase sum amounts to 550*l*. The plan is ready, and they will soon commence building. The building expenses of this house will not be less than 3,000*l*. The Roman Catholic Sisters of Mercy were to lay the foundation-stone of one of the three Roman Catholic orphan asylums at Beyrout, for which the Catholics have placed at their disposal a very large sum for the building and endowment. Should our Evangelical Church not raise the sum of 3,000*l*., and a fund for the endowment of this orphan asylum, so that the blessing of Christian education for the poor Syrian orphans may be a lasting one?

The *Evangelical congregations of St. Petersburg* have kindly undertaken to pay for the land. Should the rest not be easily raised among our Protestant brethren of various countries?

Therefore we would say to all the dear benefactors, who have hitherto so kindly contributed towards the work of Christian education of the Syrian orphans, in the words of the English proverb—consider nothing done while aught remains to do, and will remind them of the word of the Lord—"He who soweth plentifully, shall reap also plentifully."

Yes, we have the assurance that the Lord, who has, through you, begun this good work, will carry it on to His glory, to your joy, and to the blessing of many souls.

Dr. FLIEDNER,

Director of the Deaconesses' Institution of Kaiserwerth.

P.S.—In November last a whole village of 400 or 500 inhabitants, half-an-hour distant from Nazareth, joined—together with their priest and teacher—the Evangelical Church; so Pastor Disselhof is informed by the missionary Zeller, of Nazareth.

## PRUSSIA.

### EULOGIUM ON THE LATE KING FREDERICK WILLIAM IV.

Berlin, Jan. 16, 1861.

The new year has commenced with an important event. The death of the Supreme Bishop of the Evangelical National Church of Prussia, King Frederick William IV., although not expected, has, now that it has taken

place, deeply moved the hearts of those in Christian circles who knew how to value his rare worth. Should posterity ever enumerate the kings who valued their heavenly crown above their earthly, and sought, before all things, to be faithful, humble servants of

their Lord and Saviour Jesus Christ, Frederick William IV. will not be the last in the rank of Christian princes.

Allow me to give you a brief sketch of the unusually rich, and yet tragic, life of our deeply-respected and departed King.

Frederick William was born October 15, 1795, and baptized on the 28th. Among his sponsors were George III. of Great Britain, and his queen, Sophia Charlotte. The young Prince grew up in a family so pure, so noble, so ideal, as is seldom to be found on earth, and still seldom on thrones. His mother, who will never be forgotten by a Prussian, Queen Louisa, from his tenderest infancy, formed with the hand of maternal love the unusually rich and lively mind of her eldest son, and endeavoured, above everything else, to lead him to the Lord Jesus, to whom she had dedicated herself. The year 1806 opened, throwing its shadow over the life of the youthful Crown Prince. He fled to the outermost bounds of his future kingdom, and there shared for a long period the simple citizen-like life of his Royal parents, continually hearing of battles lost, fortresses capitulating, and treacherous friends, while his eyes daily witnessed the grief of his father, and the tears and pious resignation of his Royal mother, who was soon called from earth by a blessed death. Truly this was a strange yet good school of trial and experience for a future king, a striking proof that even kings are but dust and nothingness without the protection of the Lord of Sabbath. But now followed the joyful, spirited movement of the Prussian people, who, animated by one spirit, the recollection of which will long be our pride, hesitated at no sacrifice, offered blood and property for King and fatherland, and so from deep abasement rose to new honour, and the young Crown Prince was ever in the foremost ranks of battle. In the bloody fight near *Gross-Görschen*, he exposed himself so rashly to the enemy's fire, that it required the immediate call of his father to bring him back.

The peace came. And in the arts of peace, the Crown Prince, who had the advantage of the instruction of Germany's most learned men, took, without dispute, one of the first positions among his people. With rare gifts of mind, and of imagination, taking interest in all varieties of art and science, the Crown Prince was an example in writing and speaking, and was equal to any of his contemporaries who shone as lights among the arts and sciences; the first of whom he drew around him. He loved intellectual contest, and

rejoiced to see German spirits flourishing. To wrestle and be stirring was life to him, and so ripened the youth of Frederick William into manhood.

In 1823 he married the pious Elizabeth, Princess of Bavaria, to whom he remained bound during the whole of his life by the tenderest ties of wedded love, purified and ennobled by their mutual love to the Lord. In this year—when everything was so full of splendour, hope, enthusiasm and poetry, for the Crown Prince, Frederick William; when his clever speeches, his striking witticisms, and his amiability, were the subjects in the mouth of all his people—in this year the Crown Prince, now grown to manhood, gave his heartfelt homage to him who is King of kings. And on this firm foundation rested all his subsequent acts as King. Numberless proofs occurred during his reign, making it clear to all the world that the chief aim of all he did was to promote the increase of the kingdom of God upon the earth. And the first sign which proves that a soul has sought and found grace—the humility of the heart—gleamed from his eye, and was delightfully apparent in his words and conversation. That this man was in prayerful intercourse with his God and Saviour was evident from his natural cheerfulness, his sparkling wit, and his overflowing spirits; it was legible in his countenance, especially when he was seen in the house of God.

This man, so noble, so pious, so witty, ascended the Prussian throne on the 7th June, 1840. Seldom has an ascension been expected with greater suspense, and rarely greeted with more joy. A romancer on the throne of the Cæsars, so said our notorious David Strauss, in a work published by him somewhat later. In this antithesis, indeed, lay what was tragical in the life of Frederick William, the fatality which made his reign tearful and sad. A mind so multilateral; contemplations so fertile in new ideas; a spirit so easily excited and moved; a disposition so harmless, benevolent and trusting—were not fitted to wield the sceptre in such difficult and stormy times; he lacked that firmness and consistency which, deciding on a course, pursues undeterred the way to the object. And so it happened. Never did a Prince ascend the throne with purer designs, more self-denying benevolence, or more glowing love to his people; yet this same Prince had to experience the sound of insurrection raging before the gates of his Royal palace, and see the people, for whose happiness he was con-

tinually striving, rise in rebellion against him. Then his heart broke—his kingly heart. It was not on the 2nd January, 1861, but on the 18th March, 1848, that he received the deadly wound which was never healed. A heart so full of trust, so full of love and self-devotion, could not bear to be so misunderstood and so ungratefully treated by a people who were always borne upon it in prayer.

There is, indeed, no doubt that the affection of the brain, from which he suffered the last three years of his life, so shadowing this clear, bright spirit, was the effect of that revolutionary time and the agitation occasioned by it, which could not fail to leave a deep impression upon a mind so easily excited.

And yet he had himself from his throne promoted these free-thinking efforts. Previous to his accession, the strictest Absolutism reigned in Prussia, mitigated, it is true, by the capacity and the noble mind of the Prince, but yet felt as a hard oppression in face of the ever-prevailing ideas of a new time. Frederick William IV. was himself in far too great a degree a son of this new time—far too much penetrated with free opinions—not to admit that there was much which was right in them. He, therefore, broke down the dams and let the waves roll in, recalled the banished, opened the closed chairs of learning, and gave free scope to discussion, thus putting weapons into the hands of his opposers in pure Royal noble-heartedness, trusting to the power of mind at his command victoriously to conduct the intellectual contest. He could not comprehend that his people would use other than intellectual weapons against him, and so this revolution grew over his head. But though the political efficiency of the late King may be open to great blame, his influence on the Protestant Church has been so blessed as always to surround his throne with the most fervent and grateful prayers of all Evangelical Christians. In order to estimate the importance of his influence in this respect, it is only necessary to compare the present internal condition of the Evangelical Church in Prussia with what it was in 1840. For two decenniums Rationalism, and the unchristian philosophy, as particularly set forth by *Hegel's* school, reigned in undisputed sway over the Prussian land. The Church herself was unconditionally subordinated to the State. Her ministers were obliged to re-marry any persons who desired, who had obtained a divorce by the State, which they might do on sixteen different grounds; missionary socie-

ties were supported by just a few Christians here and there; indeed, there was little or no Christian activity. On the other hand, severe measures were enacted against those belonging to other religious confessions.

Frederick William IV., upon succeeding to the throne, found two Romish archbishops confined in fortresses, and the Church of the Separate Lutherans garrisoned with soldiers; the soldiers were made to leave the church; the archbishops were set at liberty.

One of the most important tasks the King set himself to was taking care that the theological professorships in the Universities should be filled by learned men of Evangelical opinions, and that the most influential ecclesiastical offices should be closed against Rationalists. And thus, under his government, the whole atmosphere of theological society became altogether changed. What was formerly the exception is now become the rule. In almost every pulpit the crucified Son of God is preached, and even students of theology are ashamed to be Rationalists. That Bible-faith which in the year 1840 was so generally despised, and only looked upon as fit for women and enthusiasts, has now become a power in Prussia. It is indeed related of the departed monarch, that one day, in the latter period of his illness, standing at a window, and seeing a multitude move to a religious festival, and yet apparently so little inwardly consecrated, he was overcome with grief on account of his poor people, and complained that his government had not yielded the fruit of true salvation and conversion. And when a clergyman, who was near, reminded him of the manifold good which he had willed and effected, the King bowed his face in his hands, and exclaimed, "God be merciful to me a sinner!" But though twenty years cannot repair the unbelief of a hundred, yet the good which has been effected, and the honour which has been given to the Crucified, will elicit the sincerest thanks to the departed of every true friend of the Evangelical Church. And the seed which he has sown with his Royal hand will—God grant it may not be long first!—continue to increase and bring forth fruit. It is him we have to thank that the instruction now given in the national schools is altogether of an Evangelical spirit. Every child in Prussia remains at school until his fourteenth year. And now no child is left without Bible history, proverbs, hymns and catechism, being firmly fixed in his memory, and, if God give His grace, in his heart also. May it not be hoped that th

power of the Word of God may again animate and penetrate the next generation?

And, looking away from these general acts, where is a corner to be found in the Prussian land where some Christian act of benevolence of the King cannot be related, as soon as he visited it, either in erecting Evangelical Churches and schools, or setting them in new order? How many Christian institutions owe their existence, supplies and promotion to him! How carefully, only to mention a little, did he cherish that work of love, the Deaconess Institution. The Deaconess House Bethany, in Berlin, where the magnificent is united with every possible accommodation, is a clear proof of this! Just the same is the *Johannis* Institution, in Berlin, where a number of deacons labour in the prisons, and especially among those unhappy persons who, released from prison, unless sought out by Christian love, would fall again irremediably into their old sins. That Christian care should approach the prisons, and that the Gospel should be preached in these places of misery, was one of the King's chief cares. He has, through the renewing of the *Johannis* Institution, brought together the noble of the land and engaged them in works of charity, and numerous hospitals have already arisen in all the provinces of the land. As the King was especially anxious that religious life should be awakened in his capital of Berlin, the many churches which he has built there are his standing memorials; and also the noble Dom-Candidate Institution, from whence qualified candidates go out in companies to lead the poor and miserable of Berlin to the Lord.

And while he diligently built up the kingdom of God in his immediate neighbourhood, he also kept an oversight over all his land, and embraced the whole Evangelical Church, which was likewise dear to him, and especially the English branch.

As near the commencement of his reign he, together with the Church of England, founded the Evangelical bishopric of Jerusalem, so one of his last acts, before his illness of three years, was his Royal solicitude for the meeting of the Evangelical Alliance at Berlin, whose protectorate he so gladly accepted. The words which the King then spoke to Sir Culling Eardley were these: "Believe me, that when these gentlemen from various nations lately spoke to me so kindly at Potsdam, I felt myself truly humbled. I assure you that it is no idle phrase when I say this. Then, when all met around the one centre, I felt the thanks given

to my person as inappropriate." Such words give a deep insight into this Royal heart, which so sincerely bowed to the highest King. "Happily I have not lost my baptismal grace," were other words written by the King, in a letter, now become famous, to the German poet Ernst Moritz Arndt, and which in a time of wildest political agitation he gave as his supreme reason why he could not do what appeared to him wrong. And to give a third speech, by which another glance may be obtained into this rare heart of a Christian King, we quote the words spoken by him at the commencement of his last illness to his chaplain, when he yet hoped for recovery: "How much better would one reign with a *broken* heart."

His hope of recovery was not granted. Upon his clear, versatile, clever mind the hand of God lay heavy. More and more seldom became the moments of consciousness. But even this long illness of the Royal sufferer was a loud sermon to his people; the untiring, self-sacrificing care and loyalty of his Royal consort, has shone out as an example of true Christian wedded love into all houses, great and small.

There was not granted to the deceased a clear moment in his death, in which to confess aloud Him whom all his life he had served. But after his death there was found among his papers the following: "*How I wish to be buried*," written August 6, 1854. It commences with the words: "If God the Lord shall please that I end my earthly course quietly in my house, and should, as I pray God on my knees, my warmly and ever-loved Elise survive me, this paper shall be given her immediately after my death. Whatever she may alter shall be obeyed, as though written here. Her commands shall be my commands. I wish to rest in the same tomb with her, as near her side as possible." It was the King's wish, further, that his heart should be buried in the mausoleum of his Royal parents at Charlottenburg, and his body interred in the Church of Peace, at Sans-Souci, with the following inscription: "Here rests in God his Saviour, in the hope of a blessed resurrection and a merciful judgment, founded alone on the merits of Jesus Christ, our most Holy Redeemer and only Life, the late," &c., &c.

So acknowledgés the Royal confessor even in death his heavenly Lord. His weary body already rests in the Church of Peace built by him; he himself is gone to a nobler and ever-

lasting peace, after which, in his long, heavy affliction, he so often longed. May the Lord in His mercy grant to His Christendom many such kings as he was!

## SWITZERLAND.

### ITALIAN LABOURERS ON SWISS RAILROADS.

Italy is the order of the day—the most interesting topic as far as the outer world is concerned. Telegraphic despatches, letters, newspapers, conversations, all turn upon Italy. Among those who are specially interested in the advancement of the kingdom of God, Italy is also an object of warm sympathy and many prayers.

Its millions of inhabitants, now for the first time allowed to read the Bible, ought to be on the hearts of all Christians. How God's blessed book is to be placed in the hands of as many as possible of the Italians, and how their hearts are to become disposed to read it, are the next important questions. May God's Holy Spirit give wisdom to those who are sowing the seed! and let them remember that none but that same Spirit can make it grow. God alone can convert hearts. Let us, therefore, all pray that He who has opened those beautiful countries, and allows to His children the privilege of spreading there the Word of Life, will also bless its influence on the hearts of the Italians.

In the course of this last autumn, during some weeks spent at Clarens, near Vevey, on the borders of the Lake of Geneva, I have been much interested in watching a missionary work going on among Italians on Swiss ground. Railroads, you know, are making in many parts of Switzerland. Nature seems to present almost insurmountable barriers to their construction; but, notwithstanding, they have already been made in many parts of the country, and in others they are in progress.

Switzerland has had to draw largely on the North of Italy for hands capable of doing the work for her, and thousands of Italians have, during the latter years, poured into the Canton de Vaud, and worked on the railroad which runs along the northern and eastern coasts of the Lake of Geneva. Different sorts of workmen have come at different seasons, always returning to their Italian homes for months at a time.

While in Switzerland they were like sheep without a shepherd, a lawless set, feared by the inhabitants, cared for by none, it really seems strange that, in a Protestant country, and one that possesses amongst its inhabitants

so many serious Christians, zealous in good works, nothing should have been done for these poor foreigners. Yet so it was. There was, however, One who had compassion on them. God, who had given His only Son to save sinners, and to be a friend of the friendless, had, with an all-foreseeing eye, for years been preparing an earthly friend for this people.

Thousands of miles from the country of which we are speaking, on the other side of the Atlantic, a young girl had been growing up into womanhood, the daughter of a British officer in Canada. The history of her early training would be so interesting to those who love to mark God's ways even in little things, that it is almost a pity that motives of delicacy forbid us to reveal any part of it. Suffice it to say that she was an only child, educated by a father who made the Bible his only standard of faith and rule of conduct; that she had the privilege of partaking early in works of Christian benevolence; that though she mixed much in what are generally called the higher classes of society, she always felt a great interest in conversing with and studying the common people. All this preparatory work was going on in Canada. At that time, certainly, no earthly being could foresee that she was destined to befriend people in another quarter of the globe, and that all the deep interest that she felt in the lower classes, and all the intercourse that she had with Roman Catholics, was to be of use to her in the work that was given to her subsequently. Years after, when an orphan, and rich in experience as regards trial and suffering, she came to Switzerland, and remained there some time, in one of the numerous "pensions" on the borders of the Lake of Geneva. She came there on account of illness, and made a stay of some months, but when improved in health she thought of leaving the place, as she felt, moreover, rather in want of some useful occupation. She had in Canada been accustomed to work in Sunday-schools and in the distribution of tracts. The life that she was leading in Switzerland was not at all satisfactory or congenial with her active habits; she gave notice at the pension that she was going to



leave. One day, however, she went into Vevay on some business. Returning by the steamer, she saw on board some men looking like railway labourers. Just before leaving the boat, a peasant woman, a stranger to her, came up to her and said: "Oh, will no one take pity on those men? Will no one speak to them? Will no one put the Word of God into their hands? Do, Madame, do something for them!" Miss — was astonished, and did not at all respond favourably to this appeal. The woman, however, only went on fervently expressing the wishes of her heart, begging Miss — to speak to these poor men—to give them the Word of God, and adding, "I will constantly pray for you if you do!" The woman vanished, and Miss — has never seen her since. The impression left by her words, however, did not vanish; it remained on the mind of the hearer. She saw numberless difficulties in the way; the difference of language; the position of a lady as coming in contact with these rough, reckless men; in fact, the idea was new to her altogether, and in praying for a work to be done for the Lord, certainly she had not contemplated anything of this sort. She determined, however, to try. She knew Italian very imperfectly at the time, but she procured a few tracts and Testaments in that language, and went and sat down on a stone at the roadside. Italians passed by and she gave away her books. Some of them were thankfully received. She felt encouraged. But then she found that numbers of these Italians could not read, and even if they could, she could not go on buying books and tracts to scatter them in this way by the roadside; she had not the means of doing so. She resolved, however, on staying some time longer at Clarens, waiting for the will of God to show itself.

Little by little she came to the conviction that this was really her calling. She went on quietly doing the little she could by herself; then others became interested, wished to assist her with contributions in money, and after some time she was brought into connexion with the Italian Committee at Geneva. She acts quite independently of that committee, but they do what they can to assist her, wisely seeing that it is well to encourage any one acting from the impulse of an inward calling, though the individual so acting be not under their control.

One of the first things on her heart was to establish an Italian service in the neighbourhood, so as to give the men an opportunity of

every Sunday hearing the Gospel preached. She got an evangelist to come from Geneva who knew Italian. But difficulties rose in all quarters, some most unexpected. The local authorities, who had never stirred a finger for the benefit of these poor strangers, who had been for years working on their railroads, now took the alarm. Miss — had with much difficulty got the loan of a schoolroom for the services. But no sooner did these authorities hear of it than up they started and accused her of belonging to a popish propaganda!

Her friends had to sign a paper, the contents of which went to prove that this was not the case, that she was a true Protestant, and only wished to promulgate Protestant principles. This blew over, but then she was annoyed by the Roman Catholics; in fact, she has had many vexations to go through, but the Lord, in whom she has trusted, has faithfully helped her through them all.

Miss — has now been in the same neighbourhood three years. She has never left the "Pension Perret," and her work has grown considerably. There are now services every Sunday at four places—Montreux, Bex, Vevay, and Rocha. The localities for these services change as the railway labourers change, and are shifted from one place to another.

I wish that you had been present with us at one of these services at Montreux. They are now held in a Barack as it is called—a wooden house, or rather shed—with a room at one end for the people who take care of the place and provide the meals of the Italians. The room in which we were had rather a comfortable appearance, the walls consisting of deal boards, with very ample crevices; the furniture long tables and benches. At one of the former, the evangelist from Geneva, Signor Frannoni, formerly a Roman Catholic, was sitting, with his Bible before him; men in blouses had sat down around him, in all possible attitudes of attention—some really much engrossed—and serious. Others had, perhaps, a slight play of satire at the corners of the mouth, but all were polite and attentive, and ready to read their Bibles when opened for them at the different places alluded to in the exposition. The chapter read was the eighth of Romans, but many other texts were referred to. It was really an interesting sight, and the poor fellows behaved so well, and were so pleasant and friendly in their manners. They were free to ask any questions, or to state any objections that might occur to them,

and they did so several times. Books they seemed to accept with much gratitude. You know, I suppose, the *Amico di Casa* (friend of the house), which is published every year at Turin, on the same plan as the *Almanach de Bon Conseil* published in Paris, containing various useful information—short biographies of Christian men, anecdotes showing the power of the Gospel, &c. It contains no controversy, and is thus spread among Roman Catholics, who in it may gain some knowledge of Evangelical truth, which may be blessed to their souls. These books, when more than a year old, would not be acceptable as almanacks. Miss — gets hundreds of them—yes, thousands I may say—that she employs in the following way: All the almanack part is torn away, the rest put in a nice little paper cover, and given away as a tract. These stories seem very acceptable to those who can read, and those who cannot may always find some friend willing to do so. Is not this very practical?

Then there are evening schools at Montreux and other places, where the men are taught reading, writing, and arithmetic. These are well attended.

You will ask me where the money comes from to defray the expenses that must be incurred by all these arrangements. I can only answer you that it comes from a purse in Miss —'s hands. She gives what she can herself, her friends give; in fact, God does not allow that purse to be empty. She has never hitherto made any appeal to the public, but should it please God to incline some hearts on reading this to wish to further a work which is so simple, so genuine, and so scriptural, I am sure that you, dear Sirs, would forward any such gift. You know the direction.

Besides these schools already mentioned, Miss — has one herself every week-day evening at the "Pension Perret." About seven o'clock or towards nightfall, Italian labourers are seen coming from various quarters. They all enter a good-sized room on the ground-floor, and there Miss — reads the Bible with them, and they learn to read, to write, and to cipher. On seeing these tall, dark-eyed fellows quietly enter the house at dusk and mysteriously vanish through the door of their school-room, one would rather conclude them to be men going to a gaming or drinking party, or hatching some foul conspiracy, than believe them to be what they are, school-boys coming to be taught peaceable occupations. They are in fact learning their letters, to write,

and to cipher. The writer of these lines met the other day Miss — on her way to Vevay. "Can you guess what I am going to town for?" she asked in her usual cheerful manner. No, it was rather difficult. "Why, I am going to buy a little picture-book for François," and she laughed heartily. "The little boy, he fancies that he can learn to read if he has a pretty book with pictures in it, just such as he has seen some children have!" The little boy François is a tall Lombard, some three or four-and-twenty years of age, but childish, as some of those Italians seem to be in a wonderful degree. Sometimes they will quarrel about who is to sit next to Miss — at lessons, and at other times they take to washing their faces, dressing very smartly, and oiling their hair, all in compliment to their kind teacher. She is not at all insensible to these attentions, though they are sometimes trying to her risible inclinations. Miss — loves her work, though it brings her many and serious trials. There are often great discouragements, and there are few positive encouragements. She is often asked, "Do you have many conversions?" Invariably and honestly she answers, "No." And for this I respect her, and think more of her work. She pretends to nothing but prayerfully placing the Word of God in the hands of the men He has sent her, to tell them the truth, and then to leave the rest to Him. One poor little fellow, an old man of the name of Bartolomeo, does seem to be in earnest, and he does attend at the Sacrament in the Swiss Church, but otherwise she has set her face against all forming of Churches where there are no living members. Should any one really give evidence of being a converted character, and evince a desire of becoming a communicant, she would only be too glad to encourage such an individual; but as it is not the case, she must wait patiently till the day when all shall be revealed, to know what the fruits may have been of the mission which it has been the pleasure of God to give her, and her privilege to carry on.

It is in the meantime delightful to think that during these last two years hundreds and thousands of these Italians have come to some, if even a very slight knowledge, of the Bible. This stream, which has been running to and fro between Switzerland and Italy, must certainly have carried back into the latter country some grains of gold, though we do not venture to say that they have been "the pearls of great price" spoken of in Scripture. But who knows? Not till the day of judgment shall

we know what these little beginnings have come to. The fresh ideas that have found their way into minds, till then sealed up by priestcraft and darkened by Popish superstition, who knows what those ideas may grow to when once those stagnant minds are set in motion? The books, the tracts that are thus brought into Italy, even should the bearers not be benefitted by them, who knows to whom they may be useful? The mere simple fact

that a number of these men have learned to read and write, is a hopeful one. We can only say, Godspeed to the work, and may the Italian pupils, under the care of their kind English teacher, make great progress, not only in regard to the alphabet and the copybook, but in reading and understanding the Word of God, so that it may become to them the light of life!

## TURKEY.

MEETINGS FOR UNITED PRAYER—PROGRESS OF THE TRUTH AMONG THE ARMENIANS—ANGLICAN AND ORIENTAL FRATERNISATION—BULGARIAN DEMANDS UPON THE PORTE—FINANCIAL AFFAIRS OF THE COUNTRY.

Constantinople, Jan. 8, 1861.

We are now in the midst of the week of prayer. Meetings are held every day, in the native languages, in different parts of the city, and a spirit of prayer seems to prevail. The English-speaking part of our population, who are comparatively quite few, and composed chiefly of English and Americans, are scattered over so wide an area, that it is impracticable to have a general gathering of all, every day. It has, therefore, been arranged to have three public meetings during the week, besides those on the two Sabbaths; and, on the intervening days, to have what may be called neighbourhood meetings, as far as practicable.

The first public meeting was held yesterday, and it was well attended, and decidedly interesting. There was something truly inspiring in the thought that so vast a number of Christian believers were uniting together in prayer, *with one accord*, all over the world at the same time, so that during this week every hour and every minute of each day would hear the earnest cries of some of the people of God, unitedly supplicating Him for an abundant outpouring of the Holy Spirit. The entire circuit of the world will be belted with prayer-meetings! And O! will not the God of heaven hear?

If the daily united prayer of a mere handful of Christians, in that single spot—the “upper room,” at Jerusalem—could call down from heaven so great a blessing as that of the Pentecost revival, what may we not expect in answer to the prayer of millions, going up in one volume to heaven, from thousands of different points all over the world?

And was there ever a more appropriate time

for prayer; when events of such magnitude are taking place on the earth; and many and large nations are being shaken to their foundations; and men feel their impotence to direct or control the disturbed elements; and all are waiting in anxious, helpless expectancy to see what will come next? Surely Christians, who believe and know that the God of heaven rules and governs in this world, are called upon to cast themselves on Him, and most earnestly pray that He may order all for His glory, and the ultimate triumph of His Church!

From every part of this land we have cheering news of the progress of the truth among the Armenians. It is, for the most part, a still and quiet work, like the leaven, which, without noise or show, gradually leavens the whole lump.

Another effort has just been made by certain individuals, who are considered by the people here, and apparently by themselves also, as representatives of the Church of England, to open friendly relations with the Eastern Churches, with a view to bring about some sort of a union and co-operation between the English Church and these Oriental bodies. A certain English clergyman, who is called in the Armenians papers “Sir George Williams, a priest,” from the University of Cambridge, has lately been to Tiflis, in Georgia, on his way to Echmiadrin, the seat of the Catholicos, or Patriarch, of all the Armenians, with letters of recommendation from the Bishops of Lincoln and Oxford, with the above object in view. It seems that Mr. Williams, having got as far as Tiflis, found himself not very well, and also he found that his time of absence had almost expired, and so he turned back to England, without going to see the Catholicos at all; which was certainly very

strange, seeing he had come so far for this very purpose! However, he had some very pleasant interviews with the Armenian Archbishop of Tiflis, and very friendly words were spoken on both sides, the representative of the Church of England expressing fully his acknowledgment of the Armenian Church, as a true, orthodox and apostolic Church; and the Archbishop thanking him for his generosity, and expressing a thousand good wishes for him and his people, and here the matter ended, for the present. I forgot, however, to mention that a proposition was made to the Archbishop to send some Armenian young men to Cambridge for an education, which I believe the reverend prelate did not promise to do, though, of course, he received the proposition with true Oriental politeness. I wish you to understand that I do not vouch for the truth of any of the statements here made. As I find them published in a native journal here at the capital, I communicate them to you; for I think it is well that you and your readers should know that such a story has been put forth here, and, of course, it is generally believed to be true.

As to the orthodoxy of the Armenian Church, it is as truly orthodox, perhaps, as the Church of Rome, though some might doubt this from the fact that it has never received the Council of Calcedon. Evangelical Christians (if that is not tautology), I should think, would be slow to acknowledge the orthodoxy of a Church that has not Christ for a mediator in any article of faith, or in any prayer; that practices the invocation of the saints; that pays for the dead; that holds to the doctrine

of Transubstantiation; that uses pictures and relics in worship; that teaches the intrinsic efficacy of the sacraments to cleanse the soul from sin; and that holds that the priest has power from God to pardon sin. There is really no more affinity between the doctrines of the Church of England and those of the Armenian Church, than there is between those of England and those of Rome.

The Bulgarians are very resolute in demanding from the Porte a full separation from the Greek Patriarch, and a separate organization of their own, and a very high degree of excitement now prevails among them because their request has been negatived. A few have gone over to Popery; but the majority stand firm, and are determined to gain their rights. Many large bodies of them, with ecclesiastics among them, declare that if their petition is not granted, they will become Protestants. It is also a singular fact that in the large town of Broussa, several hundred Greek families have just now requested to be enrolled as Protestants, because of the oppressions and wickedness of their bishop. Such wholesale conversions, for political reasons, do not amount to much, though the way may thus be more effectually opened for preaching the Gospel to the people.

The financial affairs of this country were never worse. The deepest distress prevails at the capital and in the provinces, and it is difficult to see what remedy can be provided. Our earnest and daily prayer is that the Lord may come and work deliverance for the people in His own good way.

## AMERICA--UNITED STATES.

GLOOMY ASPECT OF PUBLIC AFFAIRS—HOPE ARISING FROM PAST REVIVAL AND PRESENT PRAYER.

Louisburg, Pennsylvania, Dec. 25, 1860.

I know not that I can convey to you in any adequate terms the position which this country is now in from its political trials. Only about two months since we had a cloudless sky. We had been blessed with a most bountiful harvest, and from the demand for our surplus produce abroad most remunerative prices rewarded our agriculturists. These are by far the largest class in the United States, and when they prosper, all the rest do well. But beyond this, manufactures, trade and commerce were all in a sound, healthy state. The revulsion of 1857 had not been

forgotten, and the influence of the Gospel, then so extensively spread through the land, had materially aided that moderation which leads to both peace and plenty. We had also just passed through the ordeal of an universal public election for our chief magistrate, and had elected an honest, fearless man, opposed to slavery, to be our President for four years ensuing. This great election had passed off with less of bribery and corruption than before for many years. It was the honest conviction of the great body of the people, legitimately expressed by their votes, and peacefully carried through with

tumult. The Government was at peace with all the world. The country had shaken hands with Great Britain in the person of the amiable heir-apparent to the throne of our forefathers. We had welcomed and taken care of an embassy from Japan, and had obtained, without war, all we asked from China. Our Indians were quiet, and gold poured in from California. Our Churches were in peace, steadily and constantly adding to their numbers, and spreading the holy influence of the Gospel all around, at home and abroad. Vast and unheard-of sums were appropriated, by benevolent and wealthy individuals, to objects of holiest usefulness. A spirit of devotion and consecration had spread among the prosperous, causing them to become their own executors in works of charity and mercy. These and many other blessings, too numerous to repeat, filled our land.

But a cloud has now spread over this fair prospect. The blighting, withering effect of slavery has shown itself in darker colours than ever before. The increasing hatred of the great body of the people to this institution has been displayed in an unmistakable manner in the choice of a chief magistrate. The bold and courageous—but violent and rash—people in the South transferred the hatred of the people in the North and North-west, to the institution of slavery, to themselves; and considered that the North hated the South, and therefore justified the South in hatred to the North. The effect of this, as you will have learned from the public papers, is like all sin, separating brother from brother, one citizen from another, and has already led to the ruin of multitudes. Bankers and capitalists have first taken the alarm; suspensions and hoarding have followed; business and manufacture of all kinds are injured greatly. And now we are in the midst of a winter of sorrow and disappointment to the labouring class, who so lately anticipated full occupation and plenty.

I could multiply the repetition of these troubles, but it is needless. Whilst we, *here*, suffer all this, those in the South suffer still more. In addition to those troubles, common to us, they have also the fears of external opposition from the free States, and, what is far worse and more dreadful, a rising among the slaves. *They* have heard an indistinct rumour that Lincoln is elected President, and that all slaves are to be free. They observe the commotion all around them, and are full of excitement. They now number nearly, if not quite, 4,500,000; whilst the whites, who govern them, are in a great minority. Had such a calamity

occurred in a time of peaceful relations, the North would have rushed to their aid; but now, I fear, a totally opposite feeling exists.

The calamities of 1857 were commercial in their character, and they, in a great measure, originated the bold and new measure of a "*Business Men's Noon-day Prayer-meeting*." There I witnessed scenes which I had great pleasure in relating to you—scenes which the world never saw before, the results of which are eternal. Multitudes were converted. Churches prospered and increased. The kingdom of God in the world became more manifest, and Mammon received a check which he has not yet recovered, and we pray he never may. These prayer-meetings have been kept up till the present time, and are still much attended. Their principles of success are preserved—never beyond an hour, every one compelled to be short, under the fear of the little bell from the chair, the people—the business men—solicited and encouraged to preside, keep order, take the management themselves, and, whilst clergymen of all ranks and denominations are welcomed gladly, they have the good feeling not to assume a position which would not prove so efficient as the plan still continued, which has acted so well.

Our present troubles are political, and an earnest desire is exhibited on the part of many to draw an analogy between the commercial troubles of 1857 and the political troubles of 1860. The Gospel was doubtless aided in its progress by the former, and the circles more immediately affected were penetrated by its spirit, humbled and brought low. They confessed to God, sought His forgiving love, and that cloud was lifted and removed. Now if the greatest of all human temptations, *the world*, in its most alluring forms, could be then humbled, and in measure subdued, may not the affliction of bad government, the pride and haughtiness induced by slaveholding, be also overcome. "Is anything too hard for the Lord?" He has said, the wrath of man shall praise Him, and the remainder He will restrain. Jesus has said more than once, "If ye shall ask anything in my name, *I will do it*." These promises and encouragements have led many earnestly to seek for some manifest token of God's favour, some bow of hope in our present cloud, some political men's noonday (or midnight) prayer-meeting. There is a little nucleus of this at Washington now. Oh that it may increase and its effects spread and become manifold! This would be a greater miracle than the former. Before, all were united in

one common calamity, now, two bitter antagonistic parties are violently opposed to each other, and no concessions or compromises appear able to reconcile them. The United States appear to be disunited. If so, the issue will be SLAVERY or FREEDOM. We know which must be victorious at last, but it may be through dreadful anarchy and blood.

I have lately been reading the history of the French Revolution: how soon the storm became too strong for those who called it forth to govern or control. The first originators of that soon

became its first victims. But history teaches only theories—war, with all its horrors, still continues all over the world once more. The Gospel of peace alone controls the passions and interests of men. That alone says, "The lofty looks of men *shall* be humbled, and the haughtiness of men *shall* be bowed down, and the Lord alone *shall* be exalted." Our prayer now is, as Jesus has taught, "Our Father, who art in Heaven, Thy kingdom come."—I am, your brother in the kingdom of God,  
R. F.

## POLYNESIA.

AUTHENTIC DETAILS OF THE MARTYRDOM OF THE LATE MESSRS. WILLIAMS AND HARRIS—CAPTAIN COOK—DISCOVERY OF MR. WILLIAMS' REMAINS—CONTEMPLATED FORMATION OF A CHURCH IN EROMANGA—PRESENT CONDITION OF THE ISLAND.

Dillon's Bay, Eromanga, Oct. 16, 1860.

Allow me to transmit to *Evangelical Christendom* a statement in relation to the martyrdom of Williams and Harris. I do so, because I find some extracts from my letters to private friends on this subject have been published, which are incomplete.

November and December are great festal seasons of the moon-worship in this island, which are great seasons of idolatry and heathen abominations, as among the ancient Greeks and Romans; heathen vice is then rampant. This circumstance alone would have made Mr. Williams' visit perilous at this season of the year; but there was superadded a strong feeling to revenge their wrongs by white men on white men, by whom the tribe into whose lands Mr. Williams fell had lost several of their relatives at the place where their food was piled up on this memorable occasion, which they believed Mr. Williams and his friends were seeking to seize.

But there is another circumstance which is perilous to the lives of foreigners on this island and Tanna; there are distinct races on each of these islands. There is a people in the north end of this island who speak a distinct language; this people are exceedingly revengeful, and are the occasion of much war throughout the island. To this people the chief belongs who led in the massacre of Williams and Harris. From others Mr. Williams received some tokens of kindness. I may here state that Captain Cook nearly lost his life here in the same way, according to the statement of a few old men, whose fathers saw Captain Cook. These state that their fathers of Portenia Bay (Rovileow) were de-

lighted with the visit of Captain Cook, and sent some of their party to prepare a present for him. But while they were preparing the present (unknown to Captain Cook), and resolved to detain him for it, some of a hostile party arrived, who had evil designs on his life, which he seems to have discovered, when he fired on them with what they call "*lefano-torefa*" (pop bow and arrow), and killed one man and a woman. The ball passed on, and broke the finger of another woman, where she was gathering vegetables. It is now deeply interesting to stand among this dark-hearted people, on the very spot where Captain Cook stood waving a branch, exhibiting the glorious Tree of Life, as well as where Williams and Harris fell in glory. While I write, the smoke of a large village, which we have just been beholding, ascending up to heaven, shows us again the enmity of these races, as also the tears of those who are now mourning over the slain.

But to return—while Mr. Williams and his friends were consulting about the path of duty, and doing "what they could," the natives were also consulting, and resolved to kill them, if they ventured up the river, towards where their yams were piled. Meanwhile the chief secreted himself with his club behind some bushes by the road-side, waiting the result of Mr. Williams' movements. The zeal of the warm-hearted Harris led him first within reach of the club of this wicked man, who sprang at him like a tiger, and struck him on the face. He acted the whole scene to me before I cut away the trees for a school-house. When Mr. Harris was struck he went quickly back to where there is a

opening to the river, into which he ran and fell. He was pursued by a man of the name of Oveallow, who with some others killed him, while the chief followed Mr. Williams and his companions, who ran for the boat at the sea-shore outside of the river. He says he caught Mr. Williams by the leg while he was swimming off, and held him, while several others in pursuit came up and killed him. It is remarkable that all these men—about five—who were the real murderers of Mr. Williams died several years ago, but two are now living—the chief Koweyow and Oveallow—who killed Mr. Harris, and the former is guilty in relation to the death of Mr. Williams, although he says he did not strike him. Some remarks previously made on this subject are true of Mr. Harris, and not of Mr. Williams. The body of Mr. Harris was dragged up from the river, and a laurel now grows where his precious blood saturated the ground. His body, and not that of Mr. Williams, was taken to an oven by the river side, and his head was sent inland, whence I have obtained a skull, which there is reason to believe is his. It was brought to me a few months ago by Oveallow. Some of his bones, and not of Mr. Williams', were probably those taken to Samoa by Captain Croaker.

I spent three wearisome days last year in ascertaining the precise course which Mr. Williams' body took after it left the sea-shore. The tribe which killed Mr. Williams did not keep his body; they seem to have been struck with momentary awe by the expression of deep sympathy for the fallen of the Lord by some in the boat; they had killed a servant of Wobu; when they exclaimed, "What have we done? Have we killed Wobu?" His body was given to a chief, who then resided three miles from the river, in a part of the island which has been since that time uninhabited. Its first resting-place was on a

rock by the river side, and its second in a village in the mountain, where the barrow on which it was fastened was placed up against a tree. Some of his black locks were here severed for purposes which I cannot describe. His body was again taken up, and all were soon out on a fine plain running with their prize to the residence of the principal chief, Wauris. Here it found its third resting-place. I think I may state, that all the bones of Mr. Williams are resting in this locality, being scattered about the ovens. Here, or at the river where he was killed, his monument ought to be erected; but a Christian's good name is his monument. I have not removed any of his supposed remains from this neighbourhood, but have left them there by a date palm.

We hope, ere another year passes, to see a Church formed here, of, at least, two or three Eromangana, being the first-fruits to God and the Lamb on this dark island. There is just now much fighting all around us; men and women are fleeing from their villages to the caves. The Lord reigneth, and our eyes shall, God willing, soon behold a better condition of things.

Some foreigners state that sixteen of their parties have been massacred last year by this people. "The multitude of the isles shall yet be glad," and Eronauga is included in that prediction.

We thank God for the prosperity which he has granted to the Evangelical Alliance; indeed, it must be very near to the heart of Christ; for it He prayed; it is an answer to His prayer, John xvii. God will bless such an association, which does not sacrifice the weightier matters of the law for the lesser, in "contending for the faith once delivered to the saints."

Yours truly, in the Lord,  
GEORGE N. GORDON.

## Miscellaneous.

### HOME.

#### THE WEEK OF SPECIAL PRAYER.

No one who has ever read can have forgotten Montgomery's lines, as he glances retrospectively, on a Sabbath evening, over a world at worship:—

"From east to west the sun surveyed,  
From north to south adoring throngs;  
And still, when evening stretched her shade,  
The stars came out to hear their songs."

We have had the sublime spectacle of such a Sabbath; but instead of the exercises of devotion terminating then, being followed, hour after hour, by Sabbatic engagements, the incense of prayer and praise ascending from country after country, until the hallowed cloud, accompanying the sun in his circuit, has eight times encircled the

globe, and a second Lord's-day has dawned without an interval having occurred in which, upon some part of the earth's surface, there have not been found good men who have kept the feast, and maintained the continuous presentation of prayer and praise as God's spiritual priesthood. The earth, as it has been expressively said, has been "girdled with prayer." Admitting the tendency of the mind to exaggerate the importance of contemporary events, we may yet confidently ask—Has such a week ever been known before in all past history? The question admits of but one reply, which may well make us thankful for the day in which our lot is cast. Now, more than at any former period of her career, since apostolic days, may the Church emphatically say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

The metropolitan meetings, called by the Evangelical Alliance, as our readers are aware, were held in succession at Willis's-rooms, Exeter-hall, and Freemasons'-hall. The attendance was numerous, especially as the week advanced. One of the densest fogs ever known in London, which occurred on Thursday, a drizzling rain on Saturday, and the general inclemency of the weather throughout the week, had, apparently, no unfavourable effect in lessening the numbers present. The meetings were presided over by the Earl of Roden, the Hon. A. Kinnaird, General Alexander, Major Straith (Secretary of the Church Missionary Society), Captain Fishbourne, Robert Baxter, Esq., R. C. L. Bevan, Esq., Captain Trotter, and Colonel Walker. The specific subjects selected for prayer and exhortation were, it may be remembered, on Sunday, Jan. 6, "The Promise of the Holy Spirit;" Monday, "Brotherly Kindness;" Tuesday, "Holiness;" Wednesday, "Conversion;" Thursday, "Circulation of the Bible and Christian Literature;" Friday, "For the Holy Spirit to Ministers, Schools, and Missions;" Saturday, "Thy Kingdom Come;" Sunday "Revivals and Missionary Sermons." The addresses were delivered, and the devotions led, by a great number of brethren, clerical and lay, belonging to various denominations. Now and then brief and solemn intervals of perfect stillness afforded opportunity for silent prayer, each such interval being devoted to supplication for the Queen, the Prince Consort, and the Royal Family. A large number of written requests for remembrance in prayer, some of them of a very affecting character, were received, and obtained the devout attention of

those assembled. The gathering on Saturday evening was not the least remarkable of the series, which it terminated. The attendance was good, and the tone of interest, fervour and earnestness by which it was pervaded, perhaps prompted the expression of the wish by the Rev. J. S. Pearsall, who delivered the address, that these united prayer-meetings might be continued every Saturday evening. The assembly responded by an audible expression of assent, and we hope that steps will be taken to carry out this useful suggestion. Already in connexion with some congregations there are Saturday evening prayer-meetings. Might not these, in many cases, be merged in united gatherings? And since we seem to be living in the Saturday evening of the world's history, might we not in some sense anticipate its approaching Sabbath, by dedicating the last hours of each week to worship, divested of all that can remind us of our sectarian peculiarities, and may enable us to realise yet oftener the essential oneness of all true believers, by these frequently recurring acts of devotion, involving its practical recognition?

As will be justly inferred from what we have said above, the sermons, and in some cases the devotional exercises on the Lord's-days which preceded and followed the meetings, to a very great extent bore upon the specific topics already indicated. There was also, on Sunday, the 13th, a united communion at Freemasons'-hall; but it was held with a distinct understanding that it was not connected with the meetings for prayer, and that no one was responsible for it but those who were present. The ministers who officiated were the Revs. Messrs. Latrobe, Noel, Minton, Hamilton, Brock, Rowe, Martin and Bunting.

Besides the central prayer-meetings, services were held, simultaneously, in other parts of the metropolis and suburbs—in some cases a meeting being held by a single congregation; in some, two or three Churches of the same order blending their common supplications in their several places of worship in succession; and in others, the more excellent way being adopted, of all the Evangelical bodies in the neighbourhood, with their pastors, forming for the same purpose one united assembly. Both the first and last plans were adopted in Islington. The first of the united meetings was presided over by the Rev. D. Wilson, the vicar, and the Rev. A. Raleigh (Congregationalist), the Rev. Dr. Weir (Presbyterian), and other ministerial and lay gentlemen took part in the proceedings. The second plan we have mention



was adopted in the case of the Weighhouse and Poultry Chapels, and in that of five Congregational Churches of Camden-town and Kentish-town, combined daily services (Saturday excepted) being held in each instance. The Rev. E. H. Bickersteth at Hampstead; the Rev. E. Auriol at St. Dunstan's-in-the-West; the Rev. J. J. Bolton at St. John's-wood; the Rev. J. R. Starey at Lambeth; the Rev. T. Redwar at St. Thomas's, Chancery-lane; and the Rev. J. S. Jenkinson at Battersea—all held meetings, some on one, others on several days, in devotional concert with the great movement. At Battersea, we note that a considerable number of the navvies employed in the railway works were present, and showed their appreciation of the solemn and blessed occasion. At St. Thomas's, many, at the conclusion of the meeting, "thanked their minister for the opportunity afforded them of engaging in social prayer." But surely these good brethren have that opportunity more frequently than once a-year? If not, they cannot do better than originate, forthwith, a Saturday evening prayer-meeting on the plan suggested above.

The meetings in the provinces were of the same varied character as those in the metropolis—congregational, denominational, and united. So far as we have been able to learn, the Bath assemblies appear to stand out prominently as the type of what most of us would wish, each for his own neighbourhood, on such occasions. Although, in this case, the services anticipated by a few days those held in the other parts of the country, we are yet sure that our readers will peruse with interest the following brief description of them:—

"It has been a source of extreme thankfulness that neither the state of the weather, the cold, the snow, or anything else, has been allowed to interfere with our meetings here. We have been astonished at the large crowds assembling in the vast hall on January 1, and on January 7 and 8. There has been no movement ever known here so nearly unanimous in the response of the people to the appeal of their clergy. No less than twenty clergymen of the Church of England have already in these three meetings taken parts, officiating in the services. Several others have taken their place on the platform or in the body of the meetings. The whole of the Nonconforming body have also taken part, and the whole tone of the proceedings has been marked by a spirit of earnestness, devotion, piety, and love, and all illustrate how beautiful it is for brethren to dwell together in unity."

Bath owes much to its worthy rector, the Rev. C. Kemble, without whose active lead in the matter such cheering scenes as these would scarcely have been possible.

With respect to the other parts of the country, it is difficult to give an adequate idea of the wide-spread extent of the movement. East, west, north and south the invitation has been complied with. We subjoin a brief notice of those which seem most to claim attention.

**Aberdeen.**—The largest assemblage ever collected within the Music-hall, met for devotional purposes. Near 3,000 were present. Private, congregational and united prayer-meetings were held during the preceding week.

**Birmingham.**—On Monday evening an aggregate meeting for the whole town was held in the Music-hall, under the Presidency of Lord Calthorpe, which was attended by about 2,000 persons. Meetings on a smaller scale were held daily.

**Birkenhead.**—Besides numerous other meetings, one was convened by advertisement at the Argyle room, on Thursday evening; but considerably before that time the room—the most capacious in Birkenhead—was so crowded, that it was deemed necessary to close the doors, and thus many hundreds were shut out. A large public schoolroom in the immediate vicinity was opened for a supplementary meeting. This, too, was quickly crammed with people, and, notwithstanding the arrangement, a large number were unavoidably excluded. "Being one of those who were excluded from the Argyle-room, I went over to the school-house, and was not a little edified by the evidences of zeal and devotion around me. Though a member of the Establishment, I could not listen without gratitude to the hearty and devout sighs and ejaculations on every side; to hear a sterling Wesleyan man an ejaculatory prayer does one good. On Friday evening the Communion was administered at St. Mary's parish church to a large number, many Nonconformists participating in it."

**Cheltenham.**—A series of meetings for United Prayer has been held in Cheltenham, under the direction of the Cheltenham branch of the Evangelical Alliance. The attendance was so large, that additional accommodation was required for two days; and after that, a larger place of assembling was obtained. Several of the clergy, with the Dissenting ministers of the town, cordially united in the good work; and several lay gentlemen were also engaged. So delightful was the influence attendant upon the services, that the series is to be continued on each successive Thursday, till the end of the month.

**Guildford.**—United prayer-meetings were held every day during the week in the Public-hall, which, on each occasion, was densely crowded.

**Leamington.**—Prayer-meetings were held during the week twice a-day, at noon and in the evening, with a full attendance on each occasion.

**Lincoln.**—Meetings very large in the morning, extraordinarily large of an evening. "They were in our immense Corn Exchange, which is said to hold 800 or 1,000 persons; a very large number had to stand."

**Lymington, Hants.**—The Literary Institute was densely crowded each night, from Monday to Saturday inclusive.

**Manchester.**—Meetings were held at the Free Trade-hall, which was well filled. The Rev. Canon Stowell was among the clergy present.

**Ryde, Isle of Wight.**—A united prayer-meeting, in which Churchmen and Dissenters joined with the greatest cordiality, was held every evening.

At Brighton, Burslem, Chichester, Durham, Guernsey, Jersey, Liverpool, Nottingham, and a host of other places throughout the country, meetings for devotional exercises were also held. The mere enumeration of them all would unduly trespass upon our space.

How largely the invitation has been com-

plied with abroad, our readers will learn, from our foreign correspondence, for months to come. The whole subject may well move the lyric powers of those who are gifted to sing in melodious numbers. One such contribution may fitly follow this *resumé*.

#### A PRAYER FOR REVIVAL.

O! for the all-reviving grace,  
The quickening power Divine;  
This stupor from our souls to chase,  
But chiefly, Lord, from mine!

We, we, the people of Thy love,  
Why cleave we to the dust,  
Neglect our glorious hopes above,  
And trifle with our trust?

Thy nature, and Thy law, we know  
Severely righteous still;  
And yet, how slothful and how slow  
Our progress in Thy will!

We tread the very edge of doom,  
And worlds of woe or bliss  
Highgate Rise.

O'erhang the other side our tomb—  
And yet, we sport on *this*!

Hell's hosts conspire against our weal,  
Angels our burden bear;  
Yet oh! we seem but half to feel  
Our own eternal care!

And where our true, heart-bleeding love  
For perishing mankind?  
Who seeks, save Jesus from above,  
The lost one—*till he find*!

Almighty Spirit! ere Thou make  
The long-dead world alive,  
Thy living Church from slumber wake,  
Thy work in *us* revive!

W. M. B.

## Literature.

#### RECENT GRAMMARS OF THE IRISH LANGUAGE.

*The College Irish Grammar*; containing, besides the usual subject of Grammar, some remarks, in the form of Dissertation, on the Orthography of the Language; how it can become fixed; on the number of Declensions and number of Conjugations, &c. Compiled chiefly with a view to aid the students of St. Patrick's College, Maynooth, and of the Catholic University of Ireland, in the Study of the National Language. By the Rev. ULICK J. BOURKE, of St. Patrick's College, Maynooth. Dublin: J. O'Daly; London: J. R. Smith. 1856.

1 *Grammar of the Modern Irish Language*; designed for the use of the Classes in the University of Dublin. By CHARLES HENRY HAMILTON WRIGHT, M.A., of Trinity College, Dublin; Editor of the "Book of Genesis in Hebrew, with a critically revised Text, Various Readings, and Grammatical and Critical Notes," &c., Assistant Curate of Middleton Tyas, Yorkshire. Second edition, revised and enlarged. London: Williams and Norgate. 1860.

The Celtic languages possess an interest for the inhabitants of the British Isles. The Celtic race is the substratum of the people of these shores. In England now, with few exceptions, it is extant only in the corners of the island—in Cornwall and Wales—yet it is to be traced here and there, scattered up and down through the length and breadth of the land, while it exists as a spoken language in Scotland and in Ireland, with an offshoot in the Isle of Man, now extinct as a vernacular.

The great Celtic races have ever been known as remarkable conquerors, who always have been conquered in their turn. They have never been able thoroughly to consolidate their power. mingled with other races, they have acquired firmness and durability, but by themselves they have proceeded in a steady course westward, driven from continent to island, and lately from their island shores have departed, in no small numbers, westward to America, there, in due time, to amalgamate completely with the great Anglo-Saxon race.

Although the fact is well known that a Celtic current runs underneath the Anglo-Saxon surface, yet it is seldom considered how much we owe to it. However, it is now very generally acknowledged that an English antiquarian or even grammarian ought to possess some knowledge of Celtic. Unfortunately, on this side the Channel, although there are found many who study

a little of the Welsh branch of the Celtic, there are few who study even slightly the cognate Irish. The same fault pervades in general the antiquarians of the sister isle, who learn but little of the Welsh. Of course it will be understood that we refer to the general class of antiquarians—not to the leaders in this branch of research on either side of the Irish Channel.

Many of our most ordinary words have a direct Celtic origin, such as cabin, quay, clout, wall, gown, mesh, rail, ridge, tackle, &c.—words which, perhaps, at first sight, we should have thought to be genuine Saxon. One very interesting example of the light which the Celtic may be able to throw on individual words we will take from Mr. Garnett's *Essays*, p. 148. "No German or English philologist has," he remarks, "as far as the author knows, given a satisfactory etymology of the term *summer*. Lhuyd justly observes that it is, etymologically speaking, the same word as the Welsh *hav*; and that the proof of this may be found in the Irish forms, *samh* and *samradh*, the Gaelic *s* answering to the Cymric *h*. Professor Pictet has observed the affinity between the Sanskrit root *sam* and the Irish *samh* [and so we may remark has Bopp], both involving the idea of *mild, soft, gentle*; *samhradh* being literally the mild or genial quarter."

But apart from these and similar considerations, the study of Celtic is now of much more importance than formerly. Since the publication of the great work of the German scholar Zeuss, it has been confessed that the Celtic has taken its stand among the great families of Japhetic speech. \* No longer is it doomed to be cast aside as unworthy of being studied; no longer is it to be left only to be cared for by a few local antiquarians or enthusiastic patriots, but, as Mr. Wright expresses it, Zeuss has connected the student of Celtic philology with the scholars labouring "in the wide field of Indo-European philology," and "Celtic benefits by all the light that has been thrown upon general philological studies by Grimm, Bopp, &c.; while it is itself now appreciated as being essential to a complete understanding of the languages and origin of the sister nations—viz., German, Italic, Greek, and their relations."

For a long time the great problem was unsolved—in what relation the Celtic stood connected, if at all, with the various languages around? There have been many of the native scholars (if we may dignify those with the name who exhibited but little scholarship in their researches) who ventured upon a comparison of Irish, at one time with Egyptian, at another with Persian, at another with Hebrew, and, in fact, with any language not generally understood, of which they happened to have some smattering. Among philologists, since the labours of Pritchard, of Bopp, of Pictet, and more recently and conclusively of Zeuss, such vain theories have been completely abandoned. We have an interesting sketch of the present state of home and continental scholarship in this department given us in the preface to Mr. Wright's above-mentioned work. The Celtic problem has been confessedly solved by Zeuss, who, alas! lived but for a brief period after he had given to the world his renowned and immortal "*Grammatica Celtica*." *Sic transit gloria mundi*. Celtic philology may well mourn over her departed genius.

Celtic has an Eastern origin, but it is the same as our own language; though widely removed, it is a cousin of our own, and the same blood, though somewhat diluted, flows in the veins of the rude Celt, the hardy Saxon, and the effeminate Bengali. The Celts have drawn from the same Eastern fountain from whence the Sanskrit, the Zend, the Greek, and the Latin have ultimately flowed.

And yet there are writers who, ignorant of these facts, and still in their darkness, would fain try to persuade the world that the language of the modern O'Neils and O'Briens has affinities to that of the Abrahams and Jacobs of antiquity.

As a rather amusing specimen of the philology of Maynooth College, we give the following, without note or comment, from the grammar of Mr. Bourke.

"There exists between Hebrew and Irish verbs an analogy which is worth being noticed.

"In Hebrew the third person singular, perfect tense, is the root of all verbs. In Irish the root is the second person singular imperative active, which is exactly the same as the third person singular perfect indicative, the latter differing from the imperative second person only in the aspiration of the initial letter.

"Again, the root of all regular verbs in Hebrew is composed of three consonants, none of which is a quiescent or a guttural. In Irish the root of verb of the first conjugation is a word of one syllable, or derivable from a word of one syllable. The termination, too, of many tenses and persons in verbs of the latter language are, as in the former, manifestly traceable from pronominal suffixes. There are, indeed, many points of resemblance existing between these two very ancient languages, too numerous to be treated of in a note."

Somewhat interested as we are in Celtic matters, we have made it a point to read through

the various grammars of its dialects which have from time to time appeared. Mr. Bourke's grammar could not possibly be passed over by us. With the Irish harp and the Irish motto, "Erin for ever," in genuine Irish on its cover, it is attractive to the eye, and the title-page is quite enough to make the curious "look within." Its author is in love with his theme, as one might easily perceive from the mottoes on his title-page, one of which has tickled our fancy so much that we must present it to our readers:—

"Ah! pleasant Tongue, whose accents were as music to the ear!

Ah! magic Tongue, that round us wove its spells so soft and dear!

Ah! glorious Tongue, whose numbers could each Celtic heart enthral!

Ah! rushing Tongue, that sounded like the swollen torrent's fall!"

The author's own opinion of his work is decidedly favourable. He says: "The work is, then, I trust, made suitable to the wants and requirements of the present time and present improved taste, containing a little of what is pleasing with a great deal of what is useful. Fashioned in some measure after the improved editions of those elementary works that treat of the fashionable languages of the continent, it is, perhaps, in style and arrangement, not inferior to many of them."

We are very glad to hear it. Something, therefore, has been at last produced in Maynooth, which, in a literary way, repays the liberal grant which the nation has made to that institution. Something, we mean, of general interest, as we are not fond of works similar to those of Peter Deas and Co.

The fact that the Irish language is rapidly passing from the rank of a vernacular to that of a dead language grieves our author's heart, as well it might, and calls forth his indignation at Celtic apathy: "A Frenchman, unable to understand the language in which a Bossuet or a Chateaubriand wrote; in which a Massillon preached; a Mirabeau thundered; in which Napoleon I. dictated laws to Europe—would be an anomaly in his own land: and, strange to say, an Irishman, without knowing Irish, is nothing incongruous; a native of Eire without knowing his own 'sweet mother tongue' [we have taken the liberty of translating the Irish], is no anomaly among his people; and he has his education finished while he has yet learned nought of that language in which his own Saint Patrick preached to our heathen sires; Cormac Effada composed his famous laws; and in which Brian fired that heroism that blazed for the *freedom of Ireland at the battle of Clontarf*. Are we a paradox among the nations?"

Eloquence of this kind abounds through the work. Mr. Bourke indicates his remedy for the state of things described above at the close of his tables of the verb, at which point, warmed with their simplicity and beauty, he makes another effort to arouse his countrymen. "The fault, then," of not learning Irish "does not lie in its intrinsic difficulty, but must exist either in the want of clear philological elementary works, written by competent authorities, with a desire to unfold the natural beauty and simplicity of our mother tongue; or perhaps it is owing, in part at least, to the apathy of Irishmen to be Irish in language as well as in thought and action. Shall this ever cease? let each say—IT SHALL."

Our author labours to make it appear that Irish is as complete as any other tongue. He will not allow the language to want either a subjunctive mood or to be confined to one conjugation, and he bestows a great deal of labour on these particulars, which, however, are uninteresting to be discussed here.

It is unnecessary, we think, to inform our readers that Mr. Wright's grammar, although it is a clergyman of the Establishment, does not contain anything of a religious element, as such would be completely out of place. The grammar is simply given with such philological remarks as illustrate its connexion with that of the other Celtic languages, and with occasional references also to Sanskrit, when it throws light upon the Irish forms. He has also made such use of the work of Zeuss.

Mr. Bourke's grammar, however, is by no means neutral. He thinks it right, as a Roman Catholic priest, to teach the doctrines of the Holy Roman Church, as well as the rules of Irish grammar, and while engaged in discussing the latter, he is not unduly of the former. Thus, on p. 185 in his Syntax, where he has occasion to give the phrase for "May God bless you!" as an example, he tells us that the reply, "May God and Holy bless you [we translate the Irish]! so Catholic, tells how our fathers loved, in the polite changes of civility, to unite the name of the Virgin Mother—Mary—with that of her dear Son, and in thus asking a blessing through her, who is 'the channel of all graces,' using the words of civility to the dignity of prayer, and the poverty of their expression very

often to the richness of merit. When compared with this, how cold does our own English 'good morrow,' or 'how do you do?' appear!"

Bad taste enough, one would think; but here are his own translations of specimens he gives of the Irish language:—

"A vessel of balsam is Mary's womb.  
An urn full of plentiful mercy,  
Vessel of graces—the purest draught—  
A vessel that never bore a stain.  
  
"A vessel sweeter than honey,  
In which was placed the King of Kings;  
A vessel most fit to bear wine—  
A vessel that carried the Sovereign King.

"Urn of lurid gold, of exhilarating draughts;  
Banquet of heaven from which I shall drink;  
Rich goblet of most beautiful beverage,  
Vessel that saves us from death.

"I do not well deserve to obtain the home of  
Heaven,  
But through her intercession;  
May the King of the household abandon me not,  
And may Mary not forsake me!"

Extracts like this, given as specimens of a language which abounds with poetry of almost every kind, and in which romances of great beauty are extant, will show the *animus* of the writer, as our former extracts give some idea of the amount of education he possesses even in plain English.

## Evangelical Alliance.

### EVANGELISATION IN ITALY.

Acting in conformity with the resolution of the Nottingham Conference, the Committee of Council have given their earliest attention to this subject. It is unnecessary to enter into the details of the correspondence and resolutions, and the more so as the result will, we are persuaded, afford pleasure to all who were present at the Conference, and to the members of the Alliance at large. That result will be best gathered from the following paper, just issued by the Committee:—

### EVANGELISATION IN ITALY.

"The doors in Italy are opened to the Messengers of the glad tidings—but how long will it be so?"

Such is the language in which the Committee of the Evangelical Alliance is addressed by their friends in Geneva; and in this language the Committee address themselves to all their constituents and friends in England, Scotland, Ireland, and our Colonies.

It is impossible that we should turn a deaf ear to such an appeal. Twenty-four millions of men, but yesterday under the domination of Popery, and inaccessible to the evangelist and colporteur, are now, multitudes of them, eager to receive the Word of God, and all of them within its reach.

On the other hand, in all parts of our own country, the strongest disposition exists to render the help that is needed. What Christian's heart does not burn within him at the thought of Italy receiving the Gospel, and with it the liberty, both civil and religious, which it never fails to bestow? But on all hands the questions are proposed, how may we help this blessed work? What are the modes and channels in which assistance may be given?

The Committee reply—1. The circulation of the Bible is of infinite moment. The British and Foreign Bible Society is doing much in this way by colportage and otherwise. But there are some things even in this province of labour which remain to be done. Besides the circulation of the Bible or even of the New Testament in its entirety, it would be very desirable more extensively to print and distribute particular portions of it; as, for example, the Epistle to the Romans, the Epistles of St. Peter, the Acts of the Apostles, &c., as separate publications.

2. The Employment of Evangelists and Colporteurs.—Of these many are sustained by different Committees and by the Waldensian Church. Others are offering themselves in both branches of the work. Great discretion is needed in their appointment, and is exercised. But pecuniary means are wanted.

3. The Publication of Religious Works and Tracts written by Italians.—Dr. De Sanctis has written some admirable little works, and is now employed in preparing a new edition of the *Amico di Casa* for 1861. Of this work 40,000 copies were printed in 1860. Paleario's well known and excellent work on the Death of Christ should always be kept in print. And men whom God has graciously enlightened and renewed by his Holy Spirit, and who are otherwise competent, should be encouraged to apply themselves to the production of other books on Christian subjects, adapted to the Italian mind.

4. The Translation of Works by Foreign Authors.—The Commentary on the Epistle to the Romans, by the late Robert Haldane, is being translated by a gentleman in Florence.

A few other translations have been made, such as "The Pilgrim's Progress," "The Bible Handbook," by Dr. Angus, and "The Sinner's Friend." But much more might be done in this way. There are valuable treatises by English, French, and German writers, which would be found very useful; as, for example, Leighton's Commentary on the First Epistle of Peter, Luther on the Galatians, some of the writings of Romaine, of Guers, of Rochat, of Adolphe Monod, and others. In all that relates to this department the Committee will act in harmony with the Religious Tract Society of London, by which excellent Institution much has already been done.

5. The Waldensian Church—that ancient and faithful witness for Christ, when "all the world wondered after the beast," and the rocky sides of whose Alpine fastnesses have again and again streamed with the blood of the "slaughtered saints"—that venerable and newly-revived community of our fellow-Christians—should receive our cordial sympathy and liberal support. Invited by the marvellous interpositions of Divine Providence, they have descended from their mountains into the plains, and are spreading the tidings of the common salvation in their own way, and by their own institutions, in some of the principal cities of Northern Italy. Their evangelists, their schools, their Theological Seminary, recently removed to Florence, all demand, and are worthy to receive, our help.

6. Lastly, to avail ourselves of the language of our friends in Geneva: "*Before all, and above all, let the Christians of the Evangelical Alliance [rather of our whole country] pray for the advancement of the Kingdom of God in Italy. This is a privilege and a duty. What avails our troubling ourselves, like Martha; we must, above all, keep ourselves at the feet of Jesus, like Mary. Our Committee meet every Monday to pray for Italy. In the name of the Lord, let Christians unite with us in prayer, and we shall soon see that there is our strength.*"

The Committee of the Evangelical Alliance put forth this appeal to Christians of all sections of the Church of Christ. The voice which, in such startling accents, addresses us from Italy, is the voice, not of man, but of God, and it speaks to us all. May He fill our hearts with love, and prompt our hands to deeds of Christian liberality.

Signed on behalf of the Committee of the Evangelical Alliance,

C. E. EARDLEY, President.

R. C. L. BEVAN, Treasurer.

Friends desirous of aiding the above objects

may entrust their contributions to the following Italian Committee, to be appropriated at their discretion, or to either of the objects mentioned. Contributions by cheque or Post-office order, or in any other form, may be forwarded either to the Treasurer or Secretaries, at No. 7, Adam-street, Strand, London, W.C., or may be paid into the Bank of Messrs. Ransom and Co., Pall-Mall East, London, S.W., to the account of the "Italian Evangelisation Committee."

*Chairman of the Italian Committee of the Evangelical Alliance*, Hon. William Ashley; *Treasurer*, Colonel J. Geddes Walker, R.A.; *Secretaries*, Rev. J. S. Jenkinson, M.A.; Rev. Edward Steane, D.D.; *Committee*, Sir C. E. Eardley, Bart, John Finch, Esq., Robert Charles, jun., Esq., Wilbraham Taylor, Esq., Herbert Mayo, Esq., William McArthur, Esq., J. Wallis Alexander, Esq., Rev. W. Arthur, A. P. Stewart, Esq., M.D., Rev. W. Cardall, Rev. J. Davis, Rev. H. Schmettau.

Committee-room, 7, Adam-street, Strand,  
London, W.C., December, 1860.

#### THE LATE BARON DE BUNSEN.

Bedwell-park, Hatfield, Jan. 21, 1861.

My dear Birks,—I am sure that everything you do is done from a desire to glorify God. But will you pardon me for expostulating with you for writing as you have done to the *Record*?

When your dear father-in-law, Edward Bickersteth, died, from love to his memory, as well as from esteem to yourself, you were unanimously chosen to succeed him as one of the Honorary Secretaries of the Evangelical Alliance. We all feel that your personal excellence and literary talents do honour to the Alliance; but I am sure you will be the first to admit, that to be thus selected by the representatives of the Evangelical Church of your country was an honour to the person so chosen.

Was it right for one so honoured with the confidence of his brethren to take the step which you have taken?—taken, I am convinced, under a sense of duty, but taken—I am equally persuaded—without adequately realising the gravity of the proceeding.

Without communicating with your colleagues in office, or asking them, or the Committee of the Alliance, for explanations, you have addressed a strong letter of censure to a public journal, in reference to the minute adopted on the death of Baron de Bunsen.

I deny, in the first place, that there was anything in the minute to deserve your reproach. Here it is; and I must add that it is the only document for which the Alliance is responsible

The passage from a letter or article on Baron de Bunsen's last hours, upon which the *Record* and yourself have commented, was only a matter of intelligence in a magazine, published on the responsibility of the editors, and was not an official expression.

**THE LATE BARON DE BUNSEN.**—The following Resolution was adopted of condolence with the bereaved family of this distinguished man: "*Resolved*—That this Committee have heard with deep and sincere regret of the death of that distinguished Christian statesman and man of letters, the Baron de Bunsen, and desire the Chairman to communicate to his bereaved family their heartfelt sympathy in their affliction. Without expressing their concurrence in all the theological views of Baron Bunsen, the Committee would express their sense of the personal excellence in all the relations of life of that distinguished man, and of the warm affection which he at all times manifested towards the true servants of God of every sect and nation. The Committee would also record their grateful recollection of the deep interest which the deceased Baron took in the Berlin Conference of 1857, and the readiness with which he responded to the call of his Sovereign, the King of Prussia, to be present on that occasion."

The minute was purposely so worded as to avoid committing us to objectionable views contained in Baron de Bunsen's critical works. The Alliance had found him an ever ready friend of religious liberty, to whom we never appealed in vain, in his public capacity, to obtain redress for grievances. He came, too, at the summons of the King of Prussia to Berlin, in 1857, to be present at the conference; and though he was not—and, consistently with some of his opinions, could not be—a member of the Alliance, he did there in the most public manner evince his sympathy with and love towards the assembled Evangelical piety of Christendom.

I say we were justified as a body in paying a tribute of respect to such a man. We said nothing of him as a teacher, and there was not one of us who would have consented to do so. We said nothing of his possessing saving faith—though for one I entertain the confident belief, founded mainly on the information of others, but partly also on my own limited intercourse with him, that Baron de Bunsen, with all his serious intellectual errors (for such I deem them), was a child of God, resting upon his Saviour's Cross. But what we did say was, that he was a man of personal excellence in the relations of life, and a Christian statesman.

By that expression I am prepared to stand. If you will ask the diplomatic body of London (many of whom would naturally dislike his doing so), they would tell you that no public man ever more thoroughly carried publicly-avowed Christian motives into public life. And surely no one who, like yourself, is prepared to call any sovereign who may come to the throne of England "religious and gracious," can object, *a fortiori*, to our calling such a man as Baron de Bunsen a Christian statesman! There is a clear and definite sense in which, even apart from personal piety, public characters, who strive to rule their lives by Christian principles, are entitled to that epithet.

This is my first ground: I deny the justice of the censure you have pronounced on the minute of the Alliance.

But even if censure had been ever so legitimate, I must end as I began, by expressing regret that the first thing which a committee hear of the dissent of their own trusted officer from a portion of their proceedings, should be through a public print. Had you communicated in the first instance with your colleagues, I cannot but think that the explanations which you would have received would have given a different colour to your public expressions. As it is, I anticipate that you will feel, on reflection, that you have not done justice to a body which reposed in you their affectionate confidence, and whose act you have placed before the Christian public in an undeservedly unfavourable light.

You will, I am certain, pardon the frankness with which I write. It is of the essence of the Alliance, that when we think a friend wrong, we say so affectionately, but freely. I should have preferred only addressing you privately, but the publicity of your animadversions on the Alliance necessitates the publication of my reply. It shall not, however, appear till Friday next, in order that, if you wish to do so, you may be able to reply to me in the interval.

Sincerely trusting that, if our lives are spared, we may long work together for a cause equally dear to you and to me,

Believe me, my dear Brother,

Faithfully yours,

(Signed)

C. E. EARDLEY.

Rev. T. R. Birks.

#### MONIES RECEIVED THROUGH "EVANGELICAL CHRISTENDOM."

For Persecuted Spaniards, collected by Mrs. Duffin, 2l. 7s.; Anonymous, 10s.; ditto, 1s.; Miss Monk, 4s.; for Benoit, Misses Hamilton, 1l.; for Garibaldi's Bible, C. Gausson,

Esq., 1l.; Mrs. Donaldson, 12s.; M. D. and Friends, 7s.; from J. W. Alexander, Esq., for various purposes, 20l.

# Evangelical Christendom.

## THE BUNSEN CONTROVERSY.

THE Committee of the Evangelical Alliance, to preserve peace and union among their own members, have rescinded so much of their original resolution as did not refer to the condolence offered to Baron Bunsen's bereaved family, or to his courtesy and services to the Alliance. In other words, they withdrew that obnoxious phrase of which such a handle has been adroitly made, "*distinguished Christian statesman*;" as well as, of course, the reference to his erroneous theological writings. We hope, though not sanguinely, that the Alliance may now obtain peace. When a quarrel is intended, the occasion is not difficult to find. Sir Culling Eardley repeatedly has disclaimed the idea of calling Bunsen a "*distinguished Christian*," as it has been so ingeniously alleged; but it was meant that he was a *distinguished statesman*, who carried a Christian element into politics. To take the two first words alone, is akin to the process of proving the Pope's authority from the dislocated words, "*Hear the Church*;" or (as Archbishop Whately gets credit for the witticism), establishing that ~~we~~ may on scriptural warrant "Hang all the law and the prophets." Ingenious, never, as was the original garbling, the defence of the *Record* is still more exquisite. Had he been called a "*distinguished German statesman*," quoth our logical contemporary, would any one deny that he was denominated a *distinguished German*? Had M. Soyer been styled a distinguished military cook, he must of course be a distinguished soldier. Were Dr. M'Caul denominated a distinguished Rabbinical or Jewish scholar, of course he is become a distinguished Jew or Rabbi. Or on the supposition that Bunsen had been born in England and become a statesman in Germany, without being of German birth at all, no one might, forsooth, call him a German statesman!

But to leave these triflings. Of what, after all, were the gentlemen of the committee accused? Is it not notorious that they are all men who hold and confess Evangelical truth? Did any one, even of those *Record* writers, who have shown themselves by no means nambily-pambily scrupulous—did any even of these accuse the committee of complicity with infidelity, or of sympathy with infidelity, or of anything really morally wrong? Mr. Birks, who [perhaps] knows all about Baron Bunsen's writings, and who, at all events, has read "*Essays and Reviews*," compassionately suggests that "they went in their simplicity, and knew not anything." The *Record* adopts and endorses this suggestion as the true state of the case; that same *Record* which had previously stigmatised the committee as deficient in "heavenly wisdom, true charity to man, and fidelity to the God of the Bible." Harsh terms and hard measure, surely, for simple men "who knew not anything." They had only before their minds' eye at the moment a bereaved Christian family (we emphasise the word *Christian* here), and the tomb scarcely closed over the remains of a man who had some claims on their kind wishes. They were not thinking at all of those ponderous tomes of massive learning, through which were scattered the obnoxious opinions of the deceased philosopher; they were not thinking of "*Essays and Reviews*," and of the cowardly and disingenuous use which Dr. Rowland Williams had made of the Baron's writings, collecting into a focus, and much misrepresenting in the juxtaposition and in the spirit, those scattered opinions, which were thus garbled, popularised, and envenomed, after a manner that is as inexcusable as it would, doubtless, have been hateful to Bunsen himself. No! they were absorbed in the contemplation of the solemnities of a remarkable death-chamber, the spectacle of a weeping family, the remembrance of a departed friend; they were generally aware, indeed, that he had broached some error



in theology, and they guarded themselves, as they thought, from the reproach of countenancing those errors; but they were unadvised as to their amount, and still more as to their present evil bulking in the public mind's eye; they fell, accordingly, into a mistake; and like as a lion greedy for his prey, the lurker issued from his lair; the kite descended, according to his wont; the doves were scattered; and the blessed and congenial result was attained, of "sowing discord among brethren."

Who does not now see that a few quiet words, in private, by Mr. Birks, or any other friend, with the volume of "Essays and Reviews" in hand, would have rectified easily the unintended error, and preserved peace and union without injury to truth? Who does not see a new illustration of our blessed Lord's heavenly wisdom, when He enjoined to brethren private remonstrance as the first step in noticing a brother's fault? Such a scriptural step, we doubt not, would have been taken by Mr. Birks himself, but for the previous blast of the trumpeter who sounded him on to battle. What, do we talk of peace? To the trumpeter peace is the cessation of function and of pay. And, as we read that in eastern climes a lion, once tasting man's flesh, loses all his natural shyness, and, instead of shunning the habitations of men, thirsts and hunts for human blood, and becomes distinctly known to the poor native villagers as a "man-eating lion;" so seeks the moral man-eater his prey. Reputations are his quarry. He watches for the halting of his enemy; aye, for the halting of his friend. He gloats exultingly, and saith, "Aha! I have them now."

But the men who went in their simplicity, and knew not anything, have, it seems, "consecrated infidelity," and also "given great occasion to the enemies of the Lord to blaspheme!" We trust the day is approaching when rant of this kind will be indigestible, even by the correspondents of the *Record*; but it would be refreshing to be informed, in anything like intelligible terms, how the poor Alliance resolution gave any such handle to blasphemers or enemies of the Lord. Of Bunsen's real character we shall say something presently, in our own special defence. But, amidst all this false fire and smoke and dust, it is not difficult for discerning eyes to perceive where is the real blasphemy and the real "consecration of infidelity." We do, indeed, too palpably behold that, in the high places of the Church, infidelity *has been* consecrated, and that something like blasphemy does exuberate. We do see that the *Westminster Review*—infidelity's organ—claims kindred with doctors of divinity, head masters of ecclesiastical schools, and officiating clergy of the Church. Who "consecrates" these? By what fatality is it that the whole Episcopal bench at this time publishes its doubtful desire, or doubtfully confesses its impotency to disconsecrate the audacious priests, who, by virtue of their own consecrating authority, confess and proclaim no doubtful doctrines of anti-Christianity? Can it be believed that these seven men would have thrown "Essays and Reviews" defiantly in the teeth of the Episcopal bench, were they not perfectly confident of sympathisers and followers by hundreds, perhaps by thousands, amongst the clergy, ordained after a manifold subscription to articles and creeds? Repeatedly have we been reminded lately of the value of "creeds." Bunsen was a "demolisher of creeds." Pressensé "thinks it a fine thing to soar above all neology and *above all creeds*." But with the creed-bound and article-bound clergy before us, who write and who approve "Essays and Reviews;" with the fact before us that Romanists at heart and in doctrine unite with the essayists and reviewers in subscription to the same Evangelical formularies; with the school of Maurice, and so many other discordant schools abounding around us, who all profess the same articles and creeds as doth the *Record*—we believe that the British public will ere long demand some more cogent proof of the value of those commodities than a furious assault upon the foreign Bunsen as a great creed-demolisher; or a side-wind diversion of obloquy from the real head and front of the offence to the innocent committee of a loving Christian association, who "went in

their simplicity and knew not anything." Not because of their untimely minute has the enemy had at all an occasion afforded for exultation; but because the national Church of England exhibits the deplorable spectacle of a divided house; a defied and helpless hierarchy; a corrupted and corrupting priesthood, who subscribe to articles they do not believe, and who, proclaiming their unbeliefs after subscription, are allowed to retain those offices and emoluments to which they mounted by virtue of their hypocrisy and fraud.

Now we will here leave no room for mistake, or for misrepresentation. *Evangelical Christendom* is a journal wholly uncontrolled by the Evangelical Alliance or by any other association. These articles, too, are not written by any Dissenter, but by a clergyman of the Established Church, who never cares to conceal his name. So much is necessary because of the groundless personal attacks made by name upon a beloved and honoured Dissenting brother, contrary to all honourable usage and without foundation. And being now relieved from all apprehension of compromising the Alliance, or anybody else, we calmly aver our deliberate conviction that the clerical clique who surround the *Record* have made a grand mistake in tactics, as time will show; and have also exhibited a spirit which cannot but be injurious to the reputation of English Evangelical Christianity. For example, the Rev. Mr. Jackson, once the Travelling Secretary of the Alliance, and still a member, in a short letter to the *Record*, aims four friendly and assassinating blows against his brethren. He tells us that the London committee has not the confidence of the constituency. Did he ever so inform that committee while he was their paid *employé*? But the committee is annually elected in the full conference of the members—so that may pass. Secondly, he thrusts at Dr. Steane, as editor of *Evangelical Christendom*, with charges as unjust as they are spiteful. Thirdly, he thinks there will be no good alliance until "*Dissenters cease to be a people who delight in war.*" What a conciliating advocacy of loving union! And, fourthly, he votes his own want of confidence in Sir Culling Eardley, who is unfit to be president of a society whereof Mr. Jackson is a member. What the *Record* thinks that the cause of Evangelical Christianity is likely to gain by such an exhibition of loving animus, we don't know. Neither do we think that the reputation of the party for good sense will be much increased by the contribution of another, who declares that he has obtained great advantage from De Wette's German Bible, but that if he had only known him to be a Rationalist, he would have long since committed it to the flames, as he did the Lexicon of Gesenius some years ago! Such sentiments may go alongside the more demonstrative piety of the Cambridge clergyman who lately horsewhipped his brother clergyman in honour of the Lord Jesus Christ.

But we turn from these follies to the serious question, raised in the late controversy, as to the real character in death of the faith of Baron de Bunsen. *Evangelical Christendom* was incriminated by the *Record* for daring to advance such an opinion as that, on the evidence laid before us, there was good ground for a charitable hope that Bunsen departed in Christ. What the *Record* writers really mean to advance upon this head we cannot comprehend. They profess to abstain from judging of the state of his soul before God: they profess a sort of vague and faint idea of a possibility he might escape damnation. On what grounds, we ask, is any such vague and faint idea based? We know of no salvation except in, through, and by a true faith in Jesus Christ as the Saviour. If Bunsen had not this he perished. We are not afraid to say so. But our assertion always was and is, that this true faith he did possess, and that, *therefore*, he departed in Christ. Our article of last month is before our readers; and we do not doubt but that in due time that article will be justified. An attempt has been made indeed in the *Record* to answer that article—an attempt which is beneath our notice. If *epithets* constituted arguments, we are

indeed answered. For our article is styled "querulous;" our unanswerable reference to the ninth commandment is styled "groundless and intemperate;" our doctrine is styled "Antinomianism;" and our charity "false and sentimental." We treat this epithetic "Rationalism" with the cool indifference it merits. And we simply assert that the whole of the *Record's* vituperative assault on this journal of "high sounding" name, is grounded upon the gross misstatement, that we ever afforded the slightest foundation for the assertion, that we gave vent to an opinion that any sinner, without faith or repentance, could depart in Christ, or that Bunsen, without these graces, did so depart.

One instance of the *Record's* management of epithets will suffice. We were commenting upon the original article in that paper (the writer of which had been mentioned to us by name), in which it was elaborately argued that Bunsen's dying expressions gave no evidence of faith in Jesus. He had said: "I have desired, I have sought for, that which is noble here below." This the *Record* writer declared "in its connexion sounds too much like self-righteousness." We, however, supplied the connexion, and said: "Surely the 'charity which hopeth all things' might, without peril of unfaithfulness to the God of the Bible, have taken an entirely opposite view of the connexion in which that utterance is found. The words following immediately in connexion [which are entirely suppressed by the *Record*] are these: 'BUT MY BEST EXPERIENCE IS THAT OF HAVING KNOWN JESUS CHRIST.'"

In reply to this the *Record* dares to say that the Editor of *Christendom* "UNTRULY" alleges that these words were suppressed by the *Record*. And how does he substantiate this charge of untruth? He tells us that the portion of M. de Pressensé's letter quoted by *Evangelical Christendom* was quoted also by the *Record*. In what number of that journal? Was it before or after the article on which we were commenting? *It certainly was not in the number in which the elaborated article on which we were commenting appeared*; and we certainly never saw it. But suppose it had been elsewhere quoted—in some other number—what is that to the purpose? We charged, and we charge, the writer of the original article with garbling; we say that, to make out his case, he charged Bunsen with "something like self-righteousness;" and that, to colour that charge, he suppressed the words: "*But my best experience is that of having known Jesus Christ.*" We hope the writer of the second article is not the gentleman who wrote the first. In fact, it is impossible he can be. The first writer may have overlooked the words, in his zeal to prove Bunsen all evil and no good; the second resorted to what can be designated by no other name than a desperate dodge.

Of many additional confirmations of the views we took of this case, we shall supply a few. In the *Neue Evangelische Kirchenzeitung* we have read the following:—

The expressions uttered by Baron de Bunsen during the last week of his life (as communicated by the *Revue Chrétienne*) give an idea of the serious religious state of mind in which he spent his last days, and at last conquered death. Whatever position Bunsen, in later years, occupied with regard to critical problems and ecclesiastical party struggles, the bond of his personal communion with the Lord was not severed by it, and in the face of death he gave a clear and definite expression to this consciousness. He gave directions that this should be publicly mentioned at his grave. Pastor Walters, therefore, could not have chosen a more suitable text for his funeral address (1st December) than the words (Zech. xiv. 7): "*At evening time it shall be light.*" Of the last words, which were not mentioned in the *Revue Chrétienne*, the following expressed, perhaps, the deepest experience of his life: "All the bridges which are erected by us, in order to come into personal communion with Christ, break down beneath us in the last extremity, and it is only *simple faith* which remains as the only way to Him." In this faith he could gladly give up everything, whatever he had begun or finished. It could not have been otherwise. Everything else lost its value in proportion as those words gained an exclusive value:—"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." And the Amen from his lips testified how deeply he felt them. Free of everything,

and prepared, reconciled with God and man, he longed to die. A last solemn moment for him and for his family awaited him just before his approaching death. "Not without a firm and sure testimony would he depart," he said, "and he accounted it among his last duties openly to confess himself on the side of the Saviour and on the side of the Evangelical Church."

Thus he received with his family the Holy Communion. He knew that the Lord had given it to His Church for the remission of sins. *About evening time it was light.*

Still more satisfactory is the following extract of a letter written to the Baron's son, some time before the event of his decease:—

(Translation of an extract from a letter of Pastor (now General-Superintendent) Wiesmann to George de Bunsen.)

Coblentz, Oct. 28, 1860.

... Your father had seated himself in his armchair, and after a few short words of greeting, began the conversation in a clear, firm voice, scarcely impeded by his great weakness, and with a clear mind, made in substance the following confession:—

That he praised the everlasting mercy of God in the manifestation of His only begotten Son, and freely confessed that he, in the full sense of his own guilt, relied for salvation only on the free grace of God in Christ, and not in the very remotest degree, or in *any way*, upon his own merits.

I assured him of my joy at this, and that as he had, from his youth up, stood upon this foundation, so now, that he should still maintain the same, and then observed that I could say nothing that was new to him on this point, but would only direct his attention to this, that in life and in death we must make it our whole object to arrive at a *personal fellowship* with the Lord, as only this secures to us a true peace.

Your father answered that men had striven to throw many bridges across to gain this one object, but that he was convinced that all these bridges must be overthrown, and men must fall back upon the one only Saviour, and on a simple faith in the Lord.

I then directed him to several of the chief points in this faith, and then repeated the following verse:—

"Ich habe nun den Freund gefunden."

I then passed on to his great sufferings, and reminded him of many apostolic sayings: Rom. v. 3, 4—"For we know that affliction worketh patience." Heb. xii. 2—"Now no chastening for the present seemeth to be joyous." Phil. xiv. 13—"I can do all things through Christ, which strengtheneth me." This verse your father took up with peculiar earnestness, and assured me, with deep fervour, that he daily experienced this, and hoped still more to experience it.

Towards the end, when a fit of coughing came on, which obliged us to break off our conversation, he thanked me warmly, and assured me that what I had said would certainly prove a blessing to him.

The whole interview has left an instructive and delightful impression on my mind, and has impressed me with the conviction that your father is established in the faith, which gives us the certainty of salvation both in life and in death.

May the faithful God, in whom he trusts, help him according to the riches of His goodness, to overcome unto the end, and strengthen you all in the coming trying hour of separation from this much-loved and highly-honoured head of your family.

(Signed)

WIESMANN.

This conversation took place on the evening of Oct. 28th.

With these documents we might leave the case for the present. The time will come when a full and fair examination of his worst works will show how much his reputation has suffered from the insidious use made of them by Dr. Rowland Williams; and how grotesquely perverted is the idea of Bunsen's infidel character and achievements which has so alarmed the Evangelical public here. We are far from palliating any of the errors of Bunsen. The man who assails the doctrine of inspiration must expect to be criticised and condemned for his folly. But to treat this man as an infidel of the Tom Paine or Voltaire class is an irrational violence which defeats itself. The very Bunsen who is cried down here as an infidel of the worst description, was cried down in Germany by infidels as a "*Pietist*."

What is to be said of the fact of his expending 500*l.* and much labour to produce a volume of exquisite devotions? Caroline Winkworth has translated into English about 100 poems from Bunsen's "*Versuch eines Allegemeinen Gesang und Gebet-buchs*," and dedicated her work to Chevalier Bunsen, *by his permission*. In that

volume all the grand doctrines of Christianity are enshrined. Take one of the Good Friday hymns for example :—

Thou holiest Love, whom most I love,  
Who art my longed-for only bliss,  
Whom tenderest pity erst did move,  
To fathom woe and Death's abyss ;  
Who once did suffer for my good,  
And die my guilty debts to pay,  
Thou Lamb of God, whose precious blood  
Can take a world's misdeeds away.

Thou Love, who didst such anguish bear  
Upon the mount of agony,  
And yet with ceaseless, watchful care,  
Dost yearn o'er us so tenderly ;  
Thou camest not Thy will to seek,  
But all Thy Father's will obey,  
Bearing the cross in patience meek,  
That Thou might'st take our curse away.

O Love, who, with unflinching heart,  
Enduredst all disgrace and shame :  
O Love, who 'mid the keenest smart  
Of dying pangs wert still the same :  
Who didst Thy changeless virtue prove,  
E'en with Thy latest parting breath,  
And spakest words of gentlest love,  
When soul and body sank in death.

O Love, through sorrows manifold  
Hast Thou betrothed me as a bride ;  
By ceaseless gifts, by love untold,  
Hast bound me ever to Thy side.  
O let the weary ache, the smart  
Of life's long tale of pain and loss  
Be gently still'd within my heart  
At thought of Thee, and of Thy cross.

O Love, who, dying thus for me,  
Hast won me an eternal good,  
Through sorest anguish on the tree,  
I ever think upon Thy blood ;  
I ever thank Thy sacred wounds,  
Thou wounded Love, Thou Holiest ;  
But most when life is near its bounds,  
And in Thy bosom safe I rest.

O Love, who unto death hast grieved  
For this cold heart, unworthy Thine ;  
Whom once the chill, dark grave received,  
I thank Thee for that grief Divine ;  
I give Thee thanks that Thou didst die  
To win eternal life for me,  
To bring salvation from on high ;  
O draw me up through love to Thee.

We might easily multiply quotations from this volume, and from other works of Bunsen to a similar effect. But enough ; our thesis is, that if he did not depart in Christ, there is no want of charity in saying that he died without salvation. That would be the real Antinomianism. But our further thesis is that he did evidence at the last that he was brought back to a simple trust in the real Christ, the only Saviour, and that this is cause for rejoicing to the true Christian heart. How can the infidel take occasion either to blaspheme or to encase himself in his unbelief, when he hears that, after all, Bunsen renounced his follies and returned to his Lord, and died relying on the blood and righteousness of Christ only ? We understand that the Religious Tract Society have published similar views of the case in the *Leisure Hour*, quoting the testimony of M. De Pressensé, and adding, of their own accord, an elucidatory sentence that such was the hopeful close of a long and splendid career. We believe that the British and the European public will ere long do full justice to our advocacy of this question, and that some good men, who have been bewildered by the fierce clamour of a too zealous and undistinguishing clique, will acknowledge that we are neither Rationalists nor Antinomians, because we do not choose to be hurried out of the path of charity by the violence of party, because we will not submit to the insulting denunciation of an intolerant clique, and because, while the *Record* acknowledges us to be "as Evangelical as themselves"—(we humbly hope so)—we desire to advocate the truth in the spirit of love.\*

#### THE LATE PROFESSOR BAUR, OF TUBINGEN.

AN able and interesting article on the late Professor Baur has appeared in a recent number of the *Neue Evangelische Kirchenzeitung*, of Berlin, from which we extract the following facts and criticisms, as a suitable sequel to the letter of Professor Lechler, on

\* Since this article was in type we have seen with pleasure in the *Record* a short letter from the Rev. Mr. Jackson, in which he regrets his former letter, on which we have found it necessary to comment in strong terms. This is well. But every step elucidates the impropriety of the original stirring up of strife among brethren:

the Tübingen school, which we communicated to our readers in our last number. The name of the writer is not given, but the editor refers to him as a theologian of celebrity, and considers that he has not only presented a very clear account of the theological development through which Dr. Baur passed, but has also pointed out in a very striking manner the weak points of his system.

Ferdinand Christian Baur was a Württemberger by birth, and was born 29th June, 1792. He was educated at Tübingen, and attached himself with ardent sympathy to the philosophy of Fichte. The genius of Fichte stamped itself upon him, and continued to influence him more strongly through life than that of any of the other great philosophers of his country, although his own mental endowments did not qualify him so much for philosophical speculation and systemising as for the philosophical study and treatment of history. From 1817 to 1826 he was a teacher of the Greek language and literature, and his first work was his "*Symbolik der Vorchristlichen Religionen*" (the Symbolism of the Religions before Christ) in which the strong bent of his genius for investigating the inner intellectual history of man became at once conspicuous, and also a rare gift of combination, and a habit of viewing all single facts in their wide and grand connexions. As a theologian he was at first a disciple of Schleiermacher, and he continued such as long as he supposed his great master to be rather a worshipper of the ideal Christ than a believer in the identity of this ideal with the historical Jesus of Nazareth. It was under this impression that he called upon Schleiermacher to speak out more plainly and boldly on this subject than he had done in his work first published in 1821, "*Der Christliche Glaube*" (The Christian Faith). But he had misunderstood Schleiermacher, who had never intended to set up a distinction between the historical and the ideal Christ, though he had seemed to lay more stress upon the latter than the former, but who viewed the historical element as an integral part of the Christian faith. In the celebrated letter which Schleiermacher addressed to Baur upon this occasion, he used the memorable words—that if things should ever come to the unhappy alternative of choosing between knowing and believing, between the groins of the scientific and the faith of the Christian people, he would honestly prefer to stand on the side of the believing Church. This unexpected reply to Baur's call put an end to the latter's connexion with the school of Schleiermacher. Baur had learned to sympathise with Fichte in his exaltation of the ideal Christ above the historical Jesus. The union and identity of the ideal and the actual in the Christ of the Gospels was a stumbling-block which he could never get over. It seemed to him to involve a contradiction to the Absolute and the Infinite of the Divine nature. It made the person of Jesus a miracle in history, and with Baur, who held the Pantheistic view of God, a miracle was *a priori* an impossibility. After his rupture with Schleiermacher he drew nearer to the system of Hegel, and felt powerfully the charm of that all-determining logic—that all-potent thought-power, which subjects to itself even the worlds of matter and of history, and promises to throw light upon all that is confused, and to organise into system all that is isolated and scattered. Baur even out-Hegels Hegel himself. To him "logic"—or the thought-process—is the whole world of truth; all must be reduced and resolved into it; it is the immortal part or element of all dogmas. With equal learning and ability he handles, in a series of monographs, the chief Christian doctrines in this point of view—the Trinity, the Incarnation, the Atonement, and the Lord's Supper. Everywhere in these doctrines he sees one and the same thing, only under different aspects—viz., the oneness (in a Pantheistic sense), of God and humanity; at first only existing in fact, and unknown to self, but gradually working itself out to self-knowledge or consciousness. Apart from which peculiar tendency of thought, and the erroneous reflections arising from it, these monographs will long retain value for their profound research into the "sources" of dogmatic history.

The second half of his academic and literary life was devoted to researches into the early history of Christianity and the Church. These were marked by indefatigable industry and perseverance, and by rare acuteness; but the course which they took, and the results in which they issued, could not fail to be injuriously affected by the primary principle from which they started—viz., that the identity of the ideal Christ of the Church with the historical Jesus of Nazareth, was a theory inconceivable and, *a priori*, impossible. Such an assumption at starting was of course little favourable to the freedom and the unprejudiced character of his inquiries. Such an assumption, in fact, pre-determined the result before all inquiry. "For when it was assumed beforehand that it was impossible that the historical Jesus could be identical with the ideal Christ, i.e., with the Christ of the Church theology, it was also, of course, impossible beforehand that the Gospel accounts which represent him as thus identical could be true history. On the other hand, as Baur had too much reverence for Jesus and His apostles (as he viewed them) to attribute such a view of His person either to Him or to them, it became also necessary to determine, before all investigation, that all these accounts were written in times posterior to the apostolic age—when a love of mythical fiction had begun to creep into the Church. He had no liking, however, as some others, for a mere naked negativism of assertion, nor did he content himself with speculating on popular credulity and the equal pleasure which men take in exalting what is natural into the marvellous, and degrading what is ideal into the actual. He went to work strictly as an historian, and as such he recognised the duty both of explaining the *genesis* of those higher ideas of Christ which began to prevail in the Church, and also of bringing into historical agreement with this alleged explanation the numerous written documents of the ancient Church, whose apostolic origin he denied. To both of these problems it seemed to him that the early antagonism between Judaic and Gentile Christianity furnished a satisfactory solution. This antagonism Baur has undoubtedly placed, in several respects, in a clearer light than existed before; and what, it might be thought, was more natural than that this antagonism, the conciliation of which led to the rise of the ancient Catholic Church, should have called forth a series of doctrinal changes and attempts at reconciliation, and that these again should have given birth to most of the existing written monuments, which serve, indeed, as so many memorial pillars or milestones to mark the gradual progress of thought in the exaltation of the ideal both of Christianity and of Christ? And does not this view of matters, it was urged, answer better than the common one to the expectation that in historical events there should be gradation and progress, and that the beginnings of things should not rise so high as their endings, in the history of the Church, any more than any other history?"

Such is Baur's theory. But, to say nothing of his Pantheistic views of God, which made all miracles appear to him an *a priori* impossibility, he proceeds unconsciously throughout upon an assumption which he leaves wholly without proof, and which admits of none upon his principles, but which, being in itself a true assumption, needs only to be followed out logically enough, in order always to lead back substantially to the view of primitive Christianity which is ordinarily taken by the Church.

Antagonisms like those which Baur supposes to have existed between the Petrine and the Pauline parties of the early Church can lead on to efforts and strivings after a reconciliation, only when there lies at the bottom of them a uniting power which links them so inseparably to each other that they cannot part company, but are always impelled to labour after a reconciliation, when once both have become assured that it will never be possible for either of them to overmaster the other. What now was this common element which held together the two parties in question, and in spite of their

antagonism, still separated them further from the Jews and heathen around them than they were separated from one another? Or, to put the same question in another form, what was that *something new* which formed their bond of union? Could it be merely a new common name, Jesus, Messiah, or the like, without any new *reality*? It is to be regretted that Baur never properly takes up this question, but, in fact, avoids it; a question, however, which carries us back to the antecedent question of the character of Jesus and His work, what was His nature and His self-consciousness, and also to the question whether, without a real resurrection of Christ, the rise of a Christian Church would admit of being historically accounted for. Here again, no doubt, the reverential feeling is to be respected which may have held him back from the danger of coming into direct conflict with those self-utterances of Jesus, without taking which into account, in their operative causality, it is impossible to give any historical solution of the rise of the Apostolic Church. Still the blank is not less sensibly felt on that account; and in leaving his historical investigations intentionally incomplete upon this point, he has been compelled to leave unassailed and unmoved the proper centre of the Church's position. For even if we should grant that all the New Testament books had the later date which Baur assigns to them, Christendom would not allow itself to be robbed of its faith in Christianity by the argument that that faith had no historically-attested written documents to rest upon. It would only transfer its faith from the ground of written documents to the ground of unwritten historical tradition; or it would stay its faith upon the single testimony of Paul, who, as even Baur's own school have been compelled to admit, sets forth a much more complete image of Christ, and one much more closely allied to that exhibited in the Gospels, than their master himself was disposed to admit. Besides, by his silence here, Baur has kept aloof from the very point at which alone the ability of his whole theory to stand the test is brought to the crisis of historical proof, by the results of which it must either stand or fall.

Thus the hypothesis that Christianity, such as it appears, *e.g.*, in the Gospel of John, was the result of a process of reconciliation between Gentile and Jewish Christians, does itself pre-suppose some new possession which was common to both parties, and a real unity of faith; both of which facts do not come into view at all in the pages of Baur, but are rather conceived by him as the results of the reconciliation, than its preliminary conditions. But this difficulty is not the only one which is fatal to his hypothesis. The fact is that no *such* antagonisms existed in the early Church as are necessary to Baur's theory, and to such a conciliatory result as he contends for. According to him, the Ebionitic tendency was marked on the one hand by the narrow legal Jewish spirit, and on the other hand by a view of the person of Christ, which approached near to what in his judgment was historical truth. Paul, on the other hand, is an enemy of the law, and the champion of universalism. Now conciliation of opposites it might indeed be called, if the alleged Ebionitic original Church had on the one side allowed itself to be brought over by the Pauline party to the universalism of the Gospel; and if, on the other hand, the Pauline party had gone over to a high esteem of the Old Testament, and to an Ebionitic Christology; but in point of fact Paul had valued the Old Testament as highly as it could well be valued by any man—as the four Pauline Epistles acknowledged by Baur to be genuine show; so that on the Pauline side there was no room or occasion for concession on this point; nor is the Ebionitic Christology to be found prevailing in the Gospel of John, or in any of the other New Testament books which are alleged to have sprung out of the reconciliation of parties. It remains, then, for Baur to show what part of Ebionitism attained to general recognition as the result of this alleged reconciliation. If, as he maintains, Paul had connected the work of redemption, not with the historical Jesus of Nazareth, but only with a spirit-Christ, then, perhaps, something



might be said in the way of suggesting whether, for the sake of bringing over their opponents to Universalism and to the doctrine of Christian liberty, the Pauline party might not gradually have adopted the Ebionitic view of Christ's person; while the Ebionitists, on their side, in consideration of this concession, allowed themselves to go over to Universalistic views. But, in truth, Paul never represents the Redeemer as a mere ideal, spirit-Christ. It is precisely he, the champion of Universalism, who directs us in the strongest manner to the sources of salvation in Jesus—the Jesus of history, the Crucified One, the Risen One. The Redeemer of Paul's Epistles is as truly historical as the Redeemer of the Ebionitic party. Thus there was no dogmatic antagonism between the Petrine and Pauline parties of the primitive Church; and no room, therefore, for such reconciliation of views as Baur alleges to have taken place between them. That the two parties were long estranged from each other, on some practical points, and were finally merged in a united Catholic Church, is not denied; but neither their original differences, nor their subsequent reconciliation, were of such doctrinal magnitude and importance as he alleges. They would never have united if they had not been fundamentally one; and they could not have been fundamentally one in Christ, if Christ had not always been substantially one and the same to both in His person and in His work.

There is more, very much more able criticism in the article from which we quote, but which cannot be advantageously presented to English readers. Enough has been presented to show to what a fiery ordeal of historical scrutiny the earliest Christian history and documents have been subjected, in the hands of a man to whose profound erudition and severely scientific spirit all classes of his learned countrymen are ready to do homage; and to show, at the same time, that the citadel of Gospel truth still remains unshaken by all his assaults—a fortress resting securely upon the Eternal Rock. "No one," says the editor of the *Kirchenzeitung*, "will lament with us more than the author of this article, that a man of such eminent intellectual gifts, along with so much that he had learned, had not also learned the one thing needful—to lay down with humility all his learning at the feet of the crucified Son of God; nor less, that by his destructive criticism he has sought to inflict such deep wounds upon the documents of the Christian faith, and led so many souls out of the way of truth into the paths of falsehood and error."

L.

### THE MESSIANIC PROPHECIES AND THE OXFORD ESSAYISTS.\*

IN an examination of a work bearing on the interpretation or criticism of any portions of Holy Scripture, it is of the utmost importance to know at the outset on what principle it proceeds. We may peruse a book, be charmed with the beauty of its style, the boldness of its conclusions, and the apparent strength of its logic, and yet feel that after all there is a want somewhere which it may be hard to discover. A fallacy, remarks Archbishop Whately, which, when expressed in a few words, would deceive nobody, will deceive half the world, if dilated through a quarto volume. The men who profess to be guided by the star of reason alone may be all the while deceived by the fitful glare of some will-o'-the-wisp, which may lead them to despise the ascent of a Hill Difficulty, and rather to pursue some pleasant and inviting path which may seem to wind around its base until too late they are led into the dark and dismal wilderness where their feet stumble, or they fall a prey to the beasts that there abound.

Many a student is led astray by neglecting to inquire the principles with which

\* *Essays and Reviews*. The Fifth Edition. London: Longman, Green, Longman, and Roberts, 1861. No. 2. *Bunsen's Biblical Researches*. By ROWLAND WILLIAMS, B.D., Vice-Principal and Professor of Hebrew, St. David's College, Lampeter; Vicar of Broad Chalke, Wilts.

many great critics set out. The name of a great man often recommends and secures the adoption of his errors. Just as children are the most prone to copy the eccentricities of their seniors, so young scholars are the most liable to embrace the mistakes of men eminent in their department of study. The conclusions are clear and convincing, and the premises are not sufficiently examined. Such an interpretation is that adopted by the most able critics; therefore it must needs be considered as right, without an inquiry whether the creed of those that maintain the opinion is not such as to necessitate the exegesis. For instance, a critic starts with the full persuasion that the Gospels are historical and contain true facts, but with the idea at the same time that God never makes use of the miraculous. On these principles he must needs explain away a narrative that, to ordinary readers, speaks of the marvellous, or assert that such a narrative is a myth, inserted at a later period into the books in question. Such a one cannot be called an impartial critic. It may sound very well to assert that we are determined to apply the same principles of criticism to the Scriptures and to Homer; but by this very determination we resolve beforehand that the Scriptures are as Homer—*i.e.*, uninspired; and, as we reject the marvellous in the one as not historically or literally true, so we reject it in the other. To proceed on such a plan is to conclude *without examination* that the Scriptures are "uninspired," in the ordinary theological sense of that term, and so to prejudge the whole matter. Surely this cannot be called an impartial mode of proceeding.

Underlying Dr. R. Williams' essay there is this disbelief in everything miraculous. The miraculous accounts of the Scriptures may have, and generally have, some historical basis, but are in no case literally true. Reduced to the level of ordinary facts, such as we see around us, they may have been true, but in his opinion they are not true as recorded. Thus, alluding to Abraham's sacrifice of Isaac, he seems to approve of the idea that what was true in the narrative was, that "when the fierce ritual of Syria, with the awe of a Divine voice, bade Abraham slay his son, he did not reflect that he had no perfect theory of the absolute to justify him in departing from traditional revelation, but trusted that the FATHER, whose voice from heaven he heard at heart, was better pleased with mercy than with sacrifice; and his trust was his righteousness."

We do not mean at present to review his essay in detail; for our purpose it suffices thus to exhibit what we consider to be his fundamental principle throughout. We rather propose, in the present article, to give what may serve as a clue for the understanding of the Messianic portions of the prophets, and indirectly as an antidote to some of the opinions put forth in this one of the Oxford essays.

The question is asked—How can we defend the constant appropriation to Christ in the New Testament of passages in the Psalms and elsewhere—passages which do not, when taken in connexion with the context, seem to bear such an exposition?

In order to answer this query, we must refer to a chain of Messianic prophecies, some of which are alluded to as such in the New Testament.

The prophecy of the seed of the woman may serve to give us an insight into the entire matter, as containing in a general way what we shall find carried out in a particular. That promise and prophecy, given to our fallen parents ere they were driven from the garden of delights where they had been first located, had a world-wide significance. It was given emphatically to the whole race of mankind. The evil one, masked under the form of a serpent, had deceived and ruined our first parents; the promise was intended to warn and to cheer, the prophecy to comfort with the hope of a final victory over the great enemy. It speaks then of the continual struggle to be carried on between light and darkness; "the seed of the woman" is pre-eminently Christ, for the prophecy attains its highest fulfilment in Him; but it has likewise another meaning, as contrasted with "the seed of the serpent," to denote the continual

opposition between the children of God, born not of the flesh, but of the Spirit, and the children of Satan, and contains an encouragement that they should not at any time let their feeble hands hang down, or discontinue the warfare, because that victory through an imparted strength would be given them at the last; their bodies might be injured, but in all times Christ's people, whether before or after the Incarnation, would be preserved from "falling away finally," while a final destruction from the presence of the Lord would be the lot of all the enemies of His Christ and His people. "The God of peace shall bruise Satan under your feet shortly."

In the full Messianic sense the promise, so well designated as the "proto-evangelion," tells of the great Deliverer, born not after the ordinary mode of the flesh, but peculiarly "the seed of the woman," who should carry on for His people the warfare, and though wounded in His lower or human nature, should, "through death, destroy him that had the power of death—that is, the devil—and deliver them who, through fear of death, were all their lifetime subject to bondage."

Thus we have in this first prophecy primarily *Christ*, and secondarily *man*, spoken of—the conflict of the one and the victory of the other. In pursuance of the same idea, we will take Psalm viii., where we have the reverse given us—primarily a description of the glorious position of *man* among the creation; secondarily, a prediction of the perfect man, the man Christ Jesus, as "the beginning of the creation of God."

The psalm in question was composed by the Sweet Singer of Israel, as he tended his flocks by night, and looked into the boundless expanse of the heavens above him, while his sheep lay calmly sleeping at his feet. The glory of the Creator overcame him, and he tuned his harp and sung—moved by the Spirit within him—"O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens." He recognises, then, his own insignificance; yet how, by it, God could "perfect praise." Though man was so low and so unworthy, he had been appointed, by the great Creator, the beginning of His creation. Yet, beneath all this reference to man there lay a deeper meaning. Babes and infants might, by their prattle, glorify their Creator; by their songs of Hosanna they should yet herald their Redeemer. The second Person of the ever-blessed Trinity might have visited man in Eden, and there, while untainted with sin, have set him above the rest of the creation. But, by a greater condescension, He would visit sinful man when expelled from that garden, and elevate him from "lowest depths of woe" to everlasting happiness. Man was elevated in being raised above other created things, and made only "lower than the angels." The Christ of God was made low when "He took upon himself the nature of the seed of Abraham." Man might rule over the brute creation: Christ, the perfect man, "must reign until He hath put all enemies under His feet," although "now we see not yet all things put under Him."

These examples will serve to illustrate our idea of the double reference of prophecy, at one time speaking of man through Christ, at another speaking of Christ through man. We have the same idea exemplified in the position of Israel being spoken of secondarily in a Messianic prophecy, and in Christ being secondarily spoken of in a prophecy respecting Israel.

The earliest prophecy respecting Israel as a people is contained in the promise given to Abraham in Gen. xii. 2, 3, that his seed should be multiplied, and "in thee shall all families of the earth be blessed;" afterwards amplified into "in thy seed shall all the nations of the earth be blessed," and explained by Paul as referring only to the branch of Isaac, "of whom as concerning the flesh Christ came," and mainly and primarily to Christ alone, who, by the "offering of Himself once made," should make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;" and by whom "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Such is the Messianic aspect of the passage in question; but has it not a more general one? We think so. Israel, as a people, have in deed and in truth been a blessing in many ways to all the Gentile nations. When the rest of the earth was enveloped in the gloom of ignorance, the candle of the Lord was kept lighted in Judea; the books of the Lord were preserved there; the history of the Church in all ages was there exhibited in miniature, set forth for the instruction of those upon whom the ends of the world should come. The hymns of the Israelitish Church have been preserved to us, songs of the night and songs of the day, written at one time in the darkness of affliction, at another time in the daylight of glory—psalms that express the agony of a troubled soul forsaken by God, and the peace of a trusting soul resting beneath the shadow of the Almighty's wings, applicable in their highest reference only to the suffering and glorified Holy One of Israel, and bearing on their front the truth so solacing to the mourner of earth, and thus expressed by a great Puritan in rhyme:—

Christ brings me through no darker rooms  
Than He went through before.  
He that into God's kingdom comes,  
Must enter by the door.

As a counterpart we take the passage in Hosea xi. 1.—“When Israel was a child, then I loved him, and called My son out of Egypt.” There can be no question but that this is referable, in its strict and proper sense, to the people of Israel themselves, the drift of the entire portion being to narrate the love of God and the ungratefulness of Israel. When that nation was young and feeble and in oppression, it was delivered from the tyranny it groaned under, “called out of Egypt,” and carried in His bosom, “as a nursing father beareth the sucking child, unto the land flowing with milk and honey.”

Still this passage has a secondary and Messianic sense, in which the childhood of the Lord Jesus is referred to, and the flight into Egypt and the coming out thence of the “Beloved Son,” in whom God expressed Himself “well pleased.”

The key to such passages as these, which form by far the greater part of what are called Messianic in the Old Testament, is a knowledge of the close union between Christ and His people. United together in one as the Bridegroom and the Bride, what appertains to the one belongs in some measure, also, to the other. The Church of Israel typifies the Church of Christ redeemed out of every nation and people and kindred. It is the new Jerusalem, a city not built with hands; it is “the Bride, the Lamb's wife,” having the glory of God with its great Head, the Son of God, the God-man, the Man Christ Jesus. Its final dwelling-place is spiritually represented as the paradise, the cradle of humanity, “lost” by sin, “regained” by righteousness; for our Saviour is also “THE LORD OUR RIGHTEOUSNESS.”

#### THE NEW REFORMATION SOCIETY.\*

This professes to be “Tract No. 1” of a “New Reformation Society,” whose head-quarters are at 25, Conduit-street, London, W., and whose secretary is Mr. M. W. Miles. No other information is vouchsafed respecting this mysterious fraternity, except that its revenue will be derived from the sale of the books and tracts which it proposes to publish, and from voluntary subscriptions, which already amount to a sum sufficient to meet preliminary expenses. We are not told who are the committee, bankers, treasurer, contributors, and the name of Mr. Miles, in Tract No. 1, is supposed to be all the generous public will require to elicit their donations. So far as evidence is concerned, Messrs. M. W. Miles and Co. may be that distinguished gentleman by himself. And yet, it is not likely he wrote this tract, which we should from internal evidence, ascribe to another whose name figures in its pages, and in t

\* *The New Reformation and its Principles.* London: Printed for the New Reformation Society, George H. Nichols, Earl's-court, Leicester-square. 1861.

announcement of a "Work on the New Reformation," set forth at the end. The work thus alluded to is by A. Alison, Esq., on the "Philosophy and History of Civilisation." If Mr. Alison wrote this tract, we can only say he promises to be no new Luther, and we think our readers will soon agree with us.

He tells us that "this great movement" to promote "a general reformation throughout the United Kingdom and the Colonies," "may be said to have arisen from three distinct causes, all of which have come from the prolonged absence of reform of the Articles of Religion. The first cause is the rapid progress of *Supernaturalism* and *Puritanism* among the middle and industrial classes, of which the *Revival movement*, as it is called, is the evidence." So it seems that to reform the articles of religion will be to annihilate Supernaturalism and Puritanism and the Revival movement! By this we understand that, in the opinion of our infatuated author, the public are so docile that, if we give them thirty-nine new articles, they will repudiate their faith in the work of the Spirit, their adhesion to the doctrines of grace, and their promotion of religious revivals. We will not stop to characterise those who can believe this. His second cause is *Necessitarianism* and *Rationalism* among the upper classes. What he means by this he probably does not himself know; but assuredly it reads more like satire than seriousness, when taken in connexion with some things in the sequel. His third cause is the unsatisfactory state of our ecclesiastical and educational establishments, which, he says, cannot be improved until a general reformation is produced in the public mind, in the direction of unity and concord. We have no explanation of this unsatisfactory state, nor of this unity and concord; but, with regard to the latter, we get a ray of light at page 5. There we have a Church reform bill in three clauses, of which the first abolishes the Thirty-nine Articles, and appoints thirty-nine new ones, which "shall henceforth constitute the creed of the Church." We are not told how the Church is to be compelled to receive and believe them. The second clause of the act is that, after its passing and ratification, no clergyman shall be admitted to orders till he has subscribed the new articles.

And now for the unity and concord: Clause three ordains that notwithstanding the subscriptions to the articles, the clergy shall be entitled to hold their own private opinions (the right of private judgment), so that those private opinions do not amount to a practical nullification of the articles as a whole. Surely some quiet retreat, in which similar hallucinations are innocently indulged, is the most fitting residence for an author who tells us that his articles are to be the *creed* of the Church; then, that all new candidates for orders shall subscribe them; and then that the new candidates shall be at liberty to believe what they like! Even this is not all; there is a fourth clause, which provides that the clergy now in orders may subscribe the new articles, and thereby free themselves from the obligations of their present subscriptions. Competent to them to subscribe and thereby free themselves from present obligations! Why surely the annulling of the old relieves them from obligation, and the enacting of the new renders their subscription to them, not a matter of choice, but of necessity! No such thing; he gravely goes on to say that "those clergymen who prefer to hold the old articles shall be entitled to do so," after they have been abrogated; and "such clergymen shall not be bound by the new articles, but remain bound by the old articles." We hope this is sufficient to vindicate for the author a place in the next edition of the literature *des fous*; and with this remark we should throw aside this most absurd pamphlet, which, if a hoax, is a despicable one; but there has been some importance attached to it, and we therefore will compel the writer still more completely to judge himself out of his own mouth.

The New Reformation Society proposes to deal first with the Thirty-nine Articles by means of the act referred to, and then to go on to the Prayer-book, services, and canons. How the author distinguishes between the services and the Prayer-book, he does not tell us. He then intimates that of the millions we annually spend on the poor, on law-courts, reformatories, drink, hospitals, &c., one-half will be saved—"a moiety of these sums will certainly be saved when our moral and religious creeds are placed on the basis of liberty and truth." He believes that "in now asking the public to place faith in truth and justice, and in the bountiful provisions of Providence," the result will be great and glorious. So far as we are concerned, the result is a conviction that the New Reformation Society is all it ever will be, and that its "first meeting," to elect office-bearers, and to appoint a committee to draw up the revised articles, will either never be held, or be its last. The labouring mountain has already produced its mouse,

and nothing yet to come from it will "be recognised by succeeding generations as the Magna Charta of England's Religious Liberty." After the preface and the Church Reform Bill, we have a form of petition to Parliament, as absurd as the act of which we have given specimens. There is one other point in the address to the public which we must not omit. "The principles of the society are, the recognition of the authority and inspiration of Scripture, and of the divinity of Christ." We should have been better satisfied if we had been told *what kind* of inspiration, authority, and divinity are intended; and we should like to know what society could stand on a basis so meagre and indefinite?

The second chapter, on the Protestant Churches, is equally full of absurd, contradictory, and unreasonable matter. It tells us that the *Church* is the only unreformed portion of the *State*; that Church reform must begin with the laity; that religion has hitherto taught men rather to dislike one another; that Scripture is an inspiration of God; that religion is not perfect; and yet that to keep our Bible and conform our religious belief to it, is the only course consistent with true religion.

The author breaks a lance with Mr. Baden Powell, who "says that no man can prove a miracle of the Bible; but as he might as truly say that no man can disprove a miracle, the statement goes for nothing." He adds that historical questions such as these cannot possibly be settled one way or the other. He thinks, too, that to discuss the question, whether the Bible be a revelation from God, has had the effect of keeping the world in the dark as to its true interests, whereas the question of doctrine is all-important. Original evil is *want*, the narrative of the fall is an *allegory*, the Revival movement is a *malady*, and the mind of the people is being broken down and demoralised by the follies of Supernaturalism.

In the third chapter, on the Catholic Churches, we have a continuation of the same kind of thing, and in the fourth, on Scripture interpreted, we have the thirty-nine new articles, which are so empty and vague, that most of them are more or less ridiculous. Thus conversion is gradual, and produced by the *natural* operation of the Gospel, Methodism and Revivalism desolate the world, future punishments will not be nearly so severe as we are accustomed to think, evil passions are personified under the figure of Satan in the New Testament, &c.

It is evident that the New Reformation has no connexion with the seven essays, and that the so-called society is either nothing, or the offspring of certain heretics, who understand not what they say. Our readers need feel no anxiety on the subject—all such futile schemes must at once collapse, and leave the good old Gospel on its eternal foundations.

### THRUPP ON THE PSALMS.\*

A THOROUGHLY good commentary on the Book of Psalms is still a desideratum in the English language. The qualifications requisite for such a work are high, and their combination in one individual exceedingly rare. Profound scholarship in the Hebrew and Arabic languages, sound theological views, spiritual enlightenment, poetical genius, cultivated taste, an accurate critical judgment, and a popular style of writing, must exist in combination, or be supplied by the combined labours of different individuals, working to one end, before we can expect to see the production of such a commentary as is demanded. For popular use, nothing that we know has yet superseded the work of Bishop Horne; but with all its piety and sweetness, its critical value is small. The German work of Hengstenberg is, in our judgment, perhaps the most defective of his writings, poor in spirit, theologically unsound, and critically not very valuable. The work of Delitzsch has not yet been translated into English, and will probably be found objectionable in some particulars; though it seems to be a great advance upon anything of the kind yet issued by those reactionary German divines who are returning to the faith. The last-named work may perhaps afford a foundation for new efforts here in this direction; and at any rate, we are always favourable to any endeavour to supply the deficiency.

\* *An Introduction to the Study and Use of the Psalms.* By JOSEPH FRANCIS THRUPP, M.A., Vicar of Barrington, and late Fellow of Trinity College, Cambridge. Macmillan and Co., Cambridge, and 28, Henrietta-street, Covent-garden, London.

In this spirit, we took up with pleasure the work of Mr. Thrupp, as a contribution to the cause. The modesty of its title, and the equal modesty of its preface, are calculated to disarm criticism; and we should be glad if we were able sincerely to praise the work before us as a whole, on account of the gentle spirit which it breathes, and the sound tendency of some of Mr. Thrupp's views, especially in respect to the finding of *CHRIST* in the inspired songs of the Psalmist. He himself, in his preface, seems to anticipate that perhaps "many faults, and possibly occasional inconsistencies, will be detected" in the work. We do not wish to enter into any minute examination of the author's systematic views, in order to find fault. We can follow him in a great deal of what he says. But when he ventures upon new translations, we think his failure is generally most signal. Poor, flat, and unpoetical, are his attempts to substitute something new for the noble rhythm of our authorised version. And, poor as they seem to us *poetically*, they are also critically indefensible, as we shall presently prove, in some particulars. There are also some opinions occasionally hazarded with which we cannot at all agree. For instance, he admits or asserts that "*David had certainly no knowledge of a future state.*" On this theory he bases a good deal of lucubration which we think very far from the purpose. In our judgment, it is erroneous to say that believers under the Old Testament were "*ignorant of the rewards and punishments of another world.*" Doubtless their views were obscure, compared with ours. But to limit the notion of the faith of Abraham and of David to a future of reward and punishment *for their posterity in this world only*, is, we think, eminently unscriptural. Surely "the city which hath foundations, whose builder and maker is God," for which Abraham looked, by faith, meant much more than any temporal inheritance, to however an extensive or continuous posterity? Surely our Lord's own argument against the Sadducees, convicting them that they ought to have known of the resurrection from the dead, even in that passage of the law of Moses, where the glorious appearance in the bush proclaimed God to be, not the God of the dead, but of "the living Abraham, Isaac, and Jacob," is a palpable refutation of this notion? Surely, when Peter says of the Spirit of Christ in the prophets, that it led them to search what or what manner of time it did signify, when it "testified beforehand of the sufferings of Christ and the glory that should follow," he meant something more than that the Spirit of Inspiration revealed only a temporal state of blessedness and glory to follow on the Redeemer's advent?

While Mr. Thrupp so well maintains that David was not merely a type of the Lord Jesus Christ, but also a sort of embodiment of the experience of Messiah and His people, when he wrote his inspired songs, we must regard it as one of the "inconsistencies" he deprecatingly anticipates, that he has adopted what we had believed to be an old and long ago exploded hypothesis. We cannot consider that when the apostle said, "Jesus Christ brought life and immortality to light by the Gospel," he at all meant to declare that life and immortality were things previously unknown altogether. A new and glorious blaze of light was indeed thrown on these old truths by the resurrection of Jesus and by the gift of Pentecost. But the seventh article of the Church of England emphatically says: "They are not to be heard which feign that the old fathers did look only for transitory promises." And Bishop Burnet, in that article, argues, unanswerably we think, from Ps. xvi., xvii., and xlix.: "*This does very clearly set forth David's belief both of future happiness and of the resurrection of his body.*" Bishop Beveridge, also, in his comment on the same article, quotes Augustine, and says: "So that it was this renowned father's opinion that, though there were many temporal promises made in the Old Testament, yet even under them spiritual blessings were promised, *which they that understood the Scriptures aright were thoroughly acquainted with*, and therefore looked, not for transitory promises only, but also spiritual, *yea, for eternal salvation in Christ*, promised in the Old, though revealed only in the New Testament."

It is, we believe, an opinion held by some Sacramentalist religionists, that only the sacraments of the New Testament give life. What becomes of the patriarchs and prophets of old these persons do not plainly pronounce, while they intimate that some higher eternal life is given to the Christian believer now owing to the sacraments. This is the theory run to seed, no doubt. But to admit or assert that the ancients had no faith or knowledge as to the resurrection to immortality is a fatal error, and lays the groundwork of much evil. We kindly commend this point to the attention of Mr. Thrupp, while we warn our readers of its erroneous character. It is a blemish in his book, and we do not think we are at all mistaken or have at all misrepresented his views.

We now pass to a matter comparatively less important, but sufficiently important still to merit notice; we mean the very defective character of Mr. Thrupp's work whenever points of Hebrew criticism are involved. We shall refer to the new translation he gives of Ps. xlv. and lxviii. No psalms presenting greater difficulties could have been selected; and though Mr. Thrupp considers that he has given of the first-named "an accurate rendering," and of the second "a more correct rendering than that presented in our authorised version," we should be sorry to make an exchange even if we regarded critical accuracy alone, and were unmindful of the subordinate consideration of the neatness and beauty of expression so characteristic of our English version.

In proof of our statements we proceed to give a few examples. Ps. xlv. 4 is thus rendered: "And in thy majesty ride prosperously on in the cause of truth and *with the battle-cry 'Righteousness,'*" the latter clause being substituted for the English rendering "*meekness and righteousness.*" This is certainly a unique rendering. In support of it Mr. Thrupp maintains that מַלְחָמָה (the root of the word translated in our authorised version *meekness*, and by him *battle-cry*), means "*to answer*, or rather, perhaps, *to shout in answer*," and on this latter possibility, which is by no means a probability, he supposes that the noun derived therefrom means "*a battle-cry.*" But it ought to be noted that nowhere is there any derivative from the verb used in *any similar sense*, but that there is another מַלְחָמָה from whence the significations of *affliction* and *gentleness* are deduced, both of which senses occur in a number of words with which the word in the passage *must* be connected, and the very meaning assigned by our authorised version is, that of the ancient versions, the LXX. and the Vulgate. In fact, the rendering "*battle-cry*" is a mere fancy of our author.

His translation of the first verse, "To speak is mine—my exploits are the king's," is a very faulty translation. The only possible renderings are either, "I narrate my works [rather though plural '*my work*,' scil. *my poem*] to a king," or "concerning a king"—*i.e.*, my poem celebrates a king, which latter rendering is that adopted, though in different words, by our authorised version.

The eighth verse Mr. Thrupp renders:—

All thy coverlets are myrrh, aloes, and cassias;  
From the ivory palaces of Minea, Kings' daughters have made thee gay,  
Most precious of all is stationed the consort, at thy right hand, in gold of Ophir.

We will not discuss the critical propriety of Mr. Thrupp's discarding in this passage the Jewish verse division, though we consider the sense is much weakened by his doing so. In his translation of the second line Mr. Thrupp follows an interpretation justly referred to by Gesenius, in his Thesaurus, p. 799, as "*vix memoratu digna*;" and even adopting his views with respect to the verse-division, there is no superlative implied in the Hebrew, which, however, he has rendered "*most precious of all*," as it is simply "among the precious ones." Lastly, we would ask, does not the translation, "all thy garments," adopted in our Bible, convey the meaning of the



original better than that of Mr. Thrupp's, "all thy coverlets," which rather conveys a false impression? The following translation will convey our meaning of the passage:—

All thy garments smell of myrrh, aloes, and cassia;  
From the palaces of ivory, musical instruments delight thee.  
Kings' daughters are among thy loved damsels,  
The Queen stands at thy right hand (covered) with gold of Ophir.

We must, however, pass on to consider Mr. Thrupp's translation of Ps. lxxviii., remarking *in limine* that it is, on the whole, inferior in critical accuracy to that of our authorised version; while, at the same time, it lacks all the poetry of that version. Thus his translation of the passage in the 4th verse, "a rain of free gifts wilt thou shower forth, O God," and of that in the 11th, "great shall be the company of the women, the messengers of victory," evince a want of acquaintance with the force of Hebrew construction, and are instances where an exegesis correct in the main has caused a warp to be given to a translation.

But one naturally turns to the 13th verse, to see what light Mr. Thrupp has thrown upon that "*crux commentatorum*." He renders it:—

What though ye rest at your ease, the wings of a dove,  
Who herself is but decked with silver, while her wing-feathers are decked with yellow gold.

It is well that his translation is accompanied by an explanation, otherwise, we confess, no ingenuity of ours could have discovered its meaning. We regret we cannot give it in full, but the following extract will "indicate," as the Germans say, the view adopted:—

It is by no means unlikely that the comparative prosperity which the eastern tribes had enjoyed would lead them to put forth untenable claims to superiority over the rest of the Israelites. Independently of this they seem to have prided themselves on the greater beauty of the districts they inhabited; extending from the lofty peaks of Hermon on the north, through the rich woods and pastures of Bashan and Gilead to the mountains of Moab and the hills of the desert on the south. If the land of Israel were compared to a dove, Hermon and Moab might be regarded as the respective ends of the dove's pinions; and while, in consequence of the comparative tameness of the country on the west of the Jordan, the body of the dove might be said to be but of silver, her wing-feathers might be described as covered with yellow gold.

Mr. Thrupp supposes that one of the "untenable claims" put forth by Israel in contradistinction to Judah was, that, the temple should be erected in their part of the land, and goes on to say: "David, therefore, reminds them that when God had broken the power of the Canaanitish kings, the former possessors of the land, it was on one of the hills in the centre of the land to the west of Jordan that, by Moses' express direction, the first altar was built, the first copy of the law made, and the blessings and curses of the law upon obedience and disobedience first solemnly read; it was on Mount Ebal, otherwise known as Mount Zalmon, that the full Divine beauty of the Dove of Israel had been manifested, and her silvery hue brightened into snow-white brightness—a brightness even yet more beautiful than that of the yellow gold of her wings."

We stand mute with amazement at such an interpretation, which requires in the first case the words of the text to be tortured in order to supply the necessary rendering, which has again to be stretched on a Procrustean bed to bring out such a meaning. We will not at present enter into an examination of the passage; but one thing we are well assured of, that whatever be the correct interpretation, Mr. Thrupp has not given it.

We will content ourselves with giving one other specimen of Mr. Thrupp's version of the 68th Psalm; it is that of the 30th verse:—

Rebuke thou the assembly of the reed,  
The herd of mighty bulls among the calves of the heathen,  
Where the votaries, exciting each other to the dance with fragments of silver,  
Rattle into frenzy the heathen that take pleasure in frays.

Instead of "the assembly of the reed," which does not afford a good sense, though an admissible translation, the correct rendering is "the beast of the reed"—i.e., the crocodile, a poetical designation of the Egyptians. Mr. Thrupp translates the single word כְּרִיפָה by the sentence "where the votaries exciting each other to the dance." The word might, indeed, be translated "votary," in the signification of "worshipper," but how can the remainder of the sentence be extracted from the same word? It is true that the idea of *treading* is to be found in the root, but never with reference to dancing, and most certainly the word cannot bear Mr. Thrupp's rendering. Much better is that of our authorised version, "till every one submit himself with pieces of silver," or rather that of the Prayer-book version, "so that they humbly bring pieces of silver." There is no allusion to the Egyptian sistrum or rattle, as Mr. T. supposes; "the pieces of silver" simply mean money; the Hebrew verb כִּיר, only used in this place, does not mean "to rattle," but "to scatter," or "disperse," as proved by the cognate languages; nor is there any idea of "frenzy" conveyed in the word; and we cannot but think the words "take pleasure in frays" an unpoetical exchange for "that delight in war," as our authorised version has it.

Our space will allow us no further examination of Mr. Thrupp's volumes, of which we should have preferred to have been able to speak more favourably. There is indeed much in them to disarm unkindly criticism, and there is a good deal of what is valuable to the student of the Psalms who is qualified to take the author's views and assertions *cum grano salis*. But in the interests of truth, and of good taste, and just criticism, we have felt compelled to notice some of the author's defects. And we still have to wait for the desiderated commentary on the sweet Psalmist of Israel.

## Foreign Intelligence.

Our French letter is more than usually excellent this month. The first part of it throws new light on the relations between the Emperor and the Pope; and while it places the latter, with the cardinals, in an odious point of view, it lays abundant ground to justify the next step of the former—the abandonment of Rome to its inevitable and richly-deserved fate.

Protestant truth makes progress in Belgium, and has been much blessed of God among the labourers in the coal mines. An old and valued correspondent describes a striking funeral solemnity of which he took advantage, as is often done by Protestant ministers in Roman Catholic countries, to preach the Gospel to a large concourse of people.

The intelligence this month from Italy is calculated to stir us up to augmented effort for the evangelization of its millions now waiting for the Gospel. Religious liberty is practically making great strides, so that from the Alps to the Straits of Messina the Bible circulates, and the Gospel may be preached. Labourers, not foreigners, but native labourers, are wanted; schools are wanted; Christian literature, original and translated, is wanted; and much beside. Will it not be given in answer to prayer? Who can doubt it? The letters we publish from several correspondents will, we trust, awaken a new and extended interest in the spiritual welfare of the Italians. Friends desirous of helping forward the work will be glad to know that a committee is formed in London, which will thankfully take charge of their contributions, and apply them judiciously.\*

We give a good deal of missionary information from many fields of labour, all of which may be read with interest. We may particularly mention the letter from Birmah; and a paper on the Mohammedan Doctrine of the End of the World. Islamism has its future millenium, and it is curious to read the wild speculations of its writers on the subject. Newfoundland and New Zealand send us tidings which we welcome and accept as the first-fruits of more to come.

\* We shall be happy to serve as a medium of communication, should any of our readers wish to make use of us in that way. In that case, contributions may be transmitted to Rev. Edward Steane, A. C. Camberwell, Surrey, S.

## FRANCE.

France, February, 1861.

NEWLY-PUBLISHED DOCUMENTS ON THE RELATIONS OF THE FRENCH GOVERNMENT WITH THE COURT OF ROME.

Since the opening of the Legislative Session, numerous diplomatic despatches have been communicated to the Senate and the Chamber of Deputies. The perusal of these official pieces has made the public better acquainted with the relations of our Government towards the Pontifical See, and the effect of this recent information, as far as Pius IX. and his counsellors are concerned, is far from favourable.

It is proved by these documents that Louis Napoleon has not failed, during the last few years, to propose to the Roman Court most suitable arrangements. He begged and prayed the Pope and the cardinals again and again to grant such reforms as should redress the real grievances of the people in the States of the Church; and in consideration of these changes (which were quite compatible with the preservation of the temporal power of Pius IX.) the French Emperor promised to guarantee the integrity of the territorial possessions of the Papacy. But the Vatican obstinately rejected all these proposals. No new laws—no reforms—the maintenance of the old order of things—just a vague prospect of insignificant concessions when the Romagna should be again brought beneath the rule of the Supreme Pontiff! Nothing more.

The cardinals, moreover, requested the employment of physical force. They themselves purchased artillery and powder, raised regiments of volunteers, and prepared all the elements of civil war. Above all, the submission of the rebels! Though human blood should flow in torrents, as in the unfortunate city of Perugia, let no compromise be made with the insurgents! War, torture, the reign of terror, with the aid of the French, the Austrians, the Spaniards, the Portuguese, the Bavarians, &c.—such was the last word of the Pontifical Government, in reply to the propositions of Napoleon III.

This is a sad spectacle. What! priests; men who proclaim themselves the successors and the ministers of the Prince of Peace, knowing no other means of arbitration than the sword! They importunately ask that carnal weapons may be employed to re-establish their absolute authority; and it is a lay prince who endeavours to put an end to these sanguinary conflicts, and to enter upon a path

of equitable pacification! Each party was evidently doing the work that belonged to the other. The Pope, led astray by bad advice, spoke and acted like a soldier; and the soldier replied by expressing sentiments which ought to animate a priest. Is not this a striking proof that the sacerdotal body among the Papists is far below the ideas and wants of the age?

Another very characteristic fact must be mentioned. While the French garrison at Rome secured the personal safety of Pius IX., and was the sole obstacle to the expulsion of the Pontiff and his ministers, what was taking place within the walls of the Vatican? A despatch from the *Duke de Gramont*, the French Ambassador, informs us that *the most decided dynastic opposition* was openly encouraged by the most influential of the Pope's courtiers. "The Holy Father," says the Ambassador, "received the homage of the province of Brittany, which had come, by deputation, to protest against the Emperor. . . . A Frenchman, who, though he was a zealous [Roman] Catholic, did not conceive it to be his duty to repudiate those sentiments which were in harmony with his nationality, was warmly interrogated thus: 'Sir, a man is a subject of the Pope *before he is the subject of his sovereign*; if these are not your principles, we should like to know what you came here for?'"

This means that Pius IX. and the Court of Rome support the cause of the old Bourbons—the Stuarts of France! They aspire, do these audacious priests, to dethrone Napoleon III. They would overthrow his throne to-morrow, if they were able! The French volunteers who enlisted in the regiments of Pontifical Zouaves are Legitimists, *Bourbonists*, the enemies of the Emperor! The interests of religion are, with many of them, a secondary matter. What they chiefly seek, in bringing about a universal war, is the restoration of the old dynasty; the Papal question is simply a mask for their political passions!

These things have long been known to intelligent men. They have often declared that neither the Pope, the bishops, nor the Jesuits, ever contracted a sincere friendship with the Imperial Government. They discern beneath the protestations of attachment and devotedness of the clerical party an implacable hostility to the prince elected by universa

suffrage. This feeling of hatred on the part of the priests has now obtained an official certitude. The Court of Rome has publicly encouraged the demonstrations of the Bourbonists. Louis Napoleon must see what is the best course he could adopt. His wisest plan would probably be, in pursuance of the principle of non-intervention, to recall the French troops by whom Rome is now garrisoned, and to leave the Pope to arrange his affairs directly with the Italians. But will the Emperor dare to adopt a policy so decided and free from ambiguity?

FATHER LACORDAIRE AND M. GUIZOT AT THE  
FRENCH ACADEMY.

Public attention in this country has been recently drawn to a great academical solemnity. If it had reference to literature only, I should not speak of it. But religion was mixed up with the festival, and the two orators uttered what has excited considerable surprise.

Father *Lacordaire*, who revived in France the order of the *Dominicans*, had been elected one of the forty members of the French Academy, in the room of the illustrious and lamented M. de Tocqueville. It devolved upon M. *Guizot*, as Director of the Academy, to reply to M. *Lacordaire's* speech. It was a rich scene: a Protestant and a Dominican monk face to face!

All the Paris notabilities, and even the Empress Eugénie, with the princes and princesses of the Imperial family, were present on the occasion. You are aware that Father *Lacordaire* is regarded as the most eloquent Romish preacher of the present age in France. In the pulpit he displays wonderful richness of imagination, sometimes remarkable powers of thought, and always a finished style of elocution. Everybody was curious, therefore, to hear him speak before an audience of another sort, as a member of our most eminent literary body. As a faithful narrator of the facts of the case, I must say that Father *Lacordaire* did not fully realise the public expectations. His speech appeared too long and diffuse, affected in sentiment and inflated in style. The speaker was not at his ease. He had been in the habit of delivering his sermons extempore, and now he had to read a written harangue. This is not at all the same thing.

But that is not the question that interests us. Father *Lacordaire* had, according to custom, to deliver a eulogy upon his predecessor, M. de Tocqueville, author of a book entitled, "Democracy in the United States." A singular thing! The Domini-

can extolled the virtues of the Americans in the highest terms. American democracy, according to M. *Lacordaire's* testimony, is characterised by respect for the law—by love of liberty and equality—by making civil rights the foundation of all political rights—and by its religious tone. With these attributes of American democracy, the orator contrasted the defects of European democracy, which sacrifices equality to liberty; violently tramples upon the law, and is devoid of piety. "While the American," said Father *Lacordaire*, "believes, in his soul, in the God by whom he has been made, in Jesus Christ by whom he has been redeemed, and in the Gospel as the volume by which the soul holds intercourse with God—European democracy, with a few noble exceptions, believes in nothing but humanity; and even that humanity is the fictitious creation of a dream—a dream which is at once its soul, its God, its Christ, its Gospel. . . . The American does not understand a man without religion in his heart, or a citizen without a religion publicly professed. European democracy, on the other hand, does not understand a man who prays secretly, and still less one who prays before other people."

I do not inquire whether all M. *Lacordaire's* assertions are just. His panegyric upon the Americans is perhaps exaggerated; and from a spirit of opposition to the political state of France, the European democrats are unduly depreciated. That which calls for remark is that the Dominican placed a *Protestant* very much above a *Roman Catholic* people. No more powerful reply has probably been made to those blind Ultramontanes who assert that Protestantism is the ruin of public and private religion. So the Jesuits were not a little dissatisfied with M. *Lacordaire's* speech. It was a knock-down blow for them. I presume that the celebrated Dominican has not been congratulated by the Pope for having sacrificed Romanism at the shrine of the Reformation.

M. *Guizot* replied to Father *Lacordaire* with an energy of thought and expression which produced a deep impression upon all who were present. This statesman, seventy-three or seventy-four years of age, seems to have preserved all the intellectual and oratorical powers which distinguished him in the prime of life. He began his speech by showing the progress made in ideas and manners during modern times. Some centuries ago the Dominicans used to burn heretics. If M. *Guizot* and *Lacordaire* had met during the middle ages—

the monk would have pronounced sentence of death upon the opponent of the Papacy. Now they gave each other the right hand of fellowship upon the common platform of an academical assembly.

All this is true. M. Guizot, however, in his turn, displeased many of his friends by extolling the character of the Pope and condemning the Italian revolution. He spoke like a politician rather than a Protestant. M. Guizot has certainly religious convictions. He will never deny the belief of his fathers, who suffered for their faith after the revocation of the edict of Nantes. But he continues to be too much engrossed by worldly affairs, and he appears sometimes to subordinate religion to the interests of party, or to personal position. We regret this. M. Guizot would do honour to his old age were he to abandon his visions of politics; and were his piety more robust, he would attain a yet higher elevation of character.

#### QUARREL BETWEEN M. DE MONTALEMBERT AND M. VEUILLLOT.

A very instructive struggle has lately taken place between the two most ardent lay champions of the Romish cause in France, and the fact is the more noticeable as it presents so striking a contrast to the *unity* of which the Popish Church boasts so ostentatiously. In reality, that unity exists more in its forms of worship and discipline than in men's minds; and when the Roman Catholics have the courage openly to express their secret thoughts, they are as divided as the Protestants, and even more so.

I come to the dispute I have mentioned. *Count de Montalembert* has published a "History of the Monastic Orders of the West." It is a long apology for cloisters and their occupants. The author has created fantastic types of devotedness and abnegation; history, beneath his fearless pen, becomes a romance. At the commencement of his book he has placed an elaborate introduction, in which he reproaches M. *Louis Veuillot* and the former editors of the *Univers* with having played the part of sycophants towards the Imperial Government, after the *coup d'état* on the 2nd of December, 1851. If M. de Montalembert had taxed his own memory, he would have been reminded that he himself has not always been an adversary of Louis Napoleon. But since he has entered the ranks of the opposition, he has forgotten his former complaisance towards the Government of the Emperor, and he actually levels

his shafts of ill-humour against his former friends.

M. Louis Veuillot has not displayed on his part a very patient temper. He is irascible, full of abuse, and always ready for a quarrel. His reply to the reproaches of Count de Montalembert was a vigorous one. "I have found nothing in my articles to erase, *even when I was deceived*," he says. This is not a very modest statement, and it would seem that Popery does not teach humility to its disciples. M. Veuillot then accuses M. de Montalembert of being fickle, puerile, superficial, unjust: there is a deluge of far from edifying epithets. This same Veuillot boldly declares himself a *friend of liberty*. "I have desired with all my heart," he writes, "and with all my heart I have sought liberty. It has been my aim under every system of rule. The interests of liberty are compatible with those of religion. . . . I am convinced that the true [Roman] Catholics are also the *only true liberals*."

Be it observed that M. Louis Veuillot publicly expressed his regret that the German princes did not burn Luther at the stake; he strongly approved of the conduct of the Grand-Duke of Tuscany, in imprisoning the *Madiai*; he applauded the abduction of the young *Mortara*; he extolled the Encyclical of Gregory XVI., which represented religious liberty and liberty of the press as monstrous abominations; he congratulated the Emperor of Austria upon having signed the Concordat, which subjects schools and journals to a clerical despotism; and M. Louis Veuillot affirms, after this, that the only true liberals are in the ranks of the Papacy!!! The pen falls from one's hand in recording such a tissue of misrepresentation, and one is ready to ask whether it is not a hallucination!

#### SENTENCE OF THE IMPERIAL COURT OF PARIS UPON A PRIEST.

I have more than once related the fraudulent means employed by the priests to obtain for their own profit the estates of opulent persons on their decease. A scandalous affair of this kind was the subject of a judicial investigation at the commencement of the present month, by the Imperial Court of Paris. Here is a summary of the legal proceedings:—

A lady named *Verdelot*, who was a widow, and without children, had a fortune of 250,000f., or 12,000f. income. This rich prize tempted the cupidity of a certain *Abbé Bernard*, a curate in one of the Paris parishes. He had recourse to all sorts of intrigues to become Madame Verdelot's confessor, her spiritual

director, her agent, her *factotum*. Despising the most ordinary regard for appearances, he even went so far as to take up his abode in her house; he ate at the same table; and all the poor widow's affairs came under his jurisdiction. These unworthy manoeuvres ended as the Abbé Bernard expected. Madame Verdelot died, having first made a will, in which she constituted the priest her sole heir.

Thus far matters went smoothly enough. But the relations of this lady, who were for the most part honest artisans, with large families, resolved—unlike many others, apprehensive of casting a slur upon the good name of a priest—not to submit to such spoliation. They denounced the Abbé Bernard to the judicial authorities. The ecclesiastic gained his cause before the Tribunal of First Instance; for the magistrates are, in general, too complaisant to the sacerdotal gown. But Madame Verdelot's relatives carried their appeal before the high Imperial Court; and there the judges, more independent than those from whom the appeal had been made, declared that the will was *null and void*. The judgment was well drawn. It pointed out that spiritual directors exercise a *dominion, often irresistible, over their penitents*; that the Abbé Bernard *completely ruled* the widow Verdelot; that he had acquired over her will and her actions, *by means of confession, an all-powerful influence*, and so forth.

In short, the 250,000*fr.* were returned to the legitimate heirs, and the Abbé Bernard lost the fruit of all his sinister scheming. Will the priests learn from this example to overcome their cupidity, and will they abandon these disgraceful modes of ensnaring the weak?—If so, well; but this is not very probable.

#### OPPOSITION TO RATIONALIST OPINIONS IN THE PROTESTANT CHURCHES OF FRANCE.

The *new theology*, as it is called, continues to excite a warm controversy among the French Protestants. It is not easy to explain what are the doctrinal and ecclesiastical principles of these innovators. They are better able to say what they deny than what they affirm. According to them, the Bible has ceased to be divinely inspired; it is no longer an authority in matters of faith; it is a collection of human books, which may contribute to the edification of the reader. Jesus Christ is no longer *God manifest in the flesh*; he is simply a man, very great, very holy, but not absolutely exempt from error. Conversion is no longer

the *new birth*; it is an *improvement*, a gradual progress towards perfection of human nature. It is clear that opinions like these overturn the foundations of our confessions of faith, and that they ought to call forth against them energetic protests.

A discussion of this kind has taken place in the Consistory of Bordeaux. M. Pellissier, one of the pastors, attacked in his preaching the essential doctrines of the Gospel, and proclaimed I know not what *Church of the Future*, which would be very different from our old Reformed Church of France. This discourse called forth energetic remonstrances. The affair was debated at Bordeaux in two consistorial sittings. The members of the ecclesiastical body in question decided that M. Pellissier should receive a *warning*, with a recommendation to be more cautious. This was something. But the decidedly orthodox were of opinion that this half-measure was not sufficient. One venerable member of the Consistory, M. Hovy, gave in his resignation, stating that he did not wish at the end of his career to seem to "sanction preaching by which the minds of pious persons are distressed and scandalised." Pastor Villaret also addressed to our religious journals a letter containing these words: "I protest with the whole strength of my soul, as a Christian, as a pastor, as a member of the Consistory of the Reformed Church of Bordeaux, before God, before my Christian friends, before the Church, and before the world—not against the person of M. Pellissier, but against the principles proclaimed in his preaching—principles not less opposed to the teaching of the Gospel than to the doctrines professed from time immemorial by the Reformed Church of France." It is to be hoped that these acts of courage and fidelity will not be without their salutary results. Everybody is free as to his individual opinions; but the ecclesiastical society cannot, without self-destruction, open the doors of its churches and pulpits to the promulgation of the most contradictory principles.

#### HALF-YEARLY REPORT OF THE EVANGELICAL CHURCH OF LYONS.

I take advantage of what little space remains in this letter to call the attention of your readers to the *report* which the Evangelical Church of Lyons addresses every six months to its friends. The last circular, dated January 29, contains cheering intelligence, including the recital of several conversions. "The Divine blessing," say the writers of the report, "always rests upon or

humble labours, and even the calumnies of our adversaries turn out to our advantage, by affording us the opportunity of making ourselves better known." X. X. X.

## BELGIUM.

### FUNERAL OF A PROTESTANT AND NINE ROMAN CATHOLICS BY NIGHT.

Heigne, Jumet, Jan. 30, 1861.

Honoured Brethren,—It is with pleasure that I continue to read your journal; I make good use of it in communicating the most interesting facts at public meetings, which, while edifying the good people, instructs them at the same time. I have been so much occupied by various engagements, that my correspondence has suffered; yet I have much of interest to communicate to you on the work confided to us in this country by the Lord, both in other provinces and in the district of Charleroi. At nearly all points the work goes on increasing, and is slowly consolidating itself. The position of my Church is every day better understood and recognised among the population where it is placed. The moral and religious level is rising, and the spirit of sacrifice manifests itself on many occasions in a most touching manner.

I will endeavour to give you a proof of the truth of what I have just said, in relating to you a few details of a terrible event which occurred in this neighbourhood a few weeks ago. On Sunday morning, December 23, on going to the Sunday-school, I learnt that ten miners had been killed in one of the neighbouring coalpits. While the basket was bringing the men up from the bottom, an enormous stone detached itself from the wall of the mine, fell upon the basket, crushing it, and precipitating it from a height of 600 feet. I heard that one of these unfortunate men was one of our brethren, one of the most active members of our Church, who seemed almost to have had a presentiment of his approaching end. The last words he read from the Scriptures with his wife in this world, before going to his work, were the most glorious promises of support; they occupied the last thoughts of his mind before entering into the glory of eternity. Measures were immediately taken to prevent his being buried by the priests. And as the bodies were horribly mutilated, in many cases unrecognisable, a friend went down into the mine, and after being assured of his identity, put the corpse aside, in order that it might be interred by me.

In order to avoid excitement among the people, it had been decided that the funeral of all should take place in the night. As the cemetery was at a great distance, the ten coffins were placed on an enormous hearse; an immense crowd followed. I had on my right the gendarmery, on my left several *religieuses* (nuns). When we arrived within a short distance of the church, the bells began to toll: I then had the coffin of our friend taken down; it was immediately surrounded and carried by our brethren. This separation was made in front of the church, one party going to the funeral service of the priests at the church; the other continued their march with me to the cemetery. No member of the administration, no *employé* of the society, accompanied us; yet at least half of this immense crowd followed in the most religious silence. Around the grave I saw with astonishment these deep and serried lines of spectators make way for me to take my place. It was a most magnificent moonlight night, the ground was covered with snow, and it was nine o'clock. It was one of the sublimest scenes I had ever witnessed. When there was perfect silence, a choir chanted the beautiful hymn, commencing thus, "*Oh no, that is not death, home to his God to go.*" I discoursed on the words, "*I have fought a good fight,*" &c. I spoke of the conversion of our friend, of his devotion to the cause he had embraced, and then made a solemn appeal to all my numerous auditors, who were still and silent as the tomb. Just consider that all this happened in Belgium, which is a land covered with priests, and not in England, or a Protestant country. Last Sunday we made a collection for the widow, and raised a considerable sum, which shows that our people have not heard the Gospel in vain. A fortnight ago a brother was killed by the explosion of a mine, and the same manifestations were repeated, showing that the influence of the Gospel goes on increasing beyond our expectations—the glory be to God!

I am, with distinguished consideration,

J. JACCARD, Pastor.

## ITALY.

## CIRCULATION OF EVANGELICAL WORKS, ORIGINAL AND TRANSLATED.

Florence, Feb. 6, 1861.

A bird's-eye view of the extensive Evangelical operations going on in Italy at this moment, is on many grounds too difficult a task to attempt. Equally difficult is it to give correct and detailed explanations of the efforts of the various Christian societies in any of the departments of our great Evangelistic enterprise in this land. To-day I send you a copy of each of the works which my esteemed friend, Dr. Stewart, of Leghorn, and I have been enabled, during the last few months, to print in thousands, through the liberality of Christian friends, and with these books a few words of explanation as to publication efforts generally.

Italian Evangelical writers are few in number; De Sanctis, Geymonat, Meille, Chiesi, and one or two others, comprise the whole list. Recourse is, therefore, had to translations, which God has singularly blessed, in the Italian as well as in other languages. At the same time the aim of every workman in Italy is, by all he does, to develop a native Christian literature. These translations, while blessed, as we know, to the conversion and edification of many souls, are also supplying the thinkers of Italy with the precious Scriptural thoughts of our home lands.

The "Veglie Mattutine" are the "Morning Watches" of Dr. McDuff, of Glasgow. They are highly esteemed, and, from their eminently catholic spirit, have found an entrance into more than one Romanist establishment. "Catechismo Protestante" is an excellent little manual on the principal points of the Romish controversy. It is published in English, by Seeley, and has been very useful in the West and South of Ireland. "Nicodemo" and "Elia" are two valuable portraits of Scripture characters, written by a relative of Mr. Ryle, and, like his tracts, they are searching and practical. The "Ternari Sacri" are the "Sacred Triads" of Mr. Somerville, the bosom friend of Mr. Cheyne, intended for the Protestant schools of Tuscany and the young people in Christian families. "Il Convertito Italiano" is the touching Biography of a Tuscan convert, Luigi Vannucci. "Sequi Gesù" is the "Follow Jesus" of Newman Hall, translated by Scolini. "Il Primato del Papa" is a new edition of the famous libretto of De Sanctis. We have also in the press, "Confession," "Celibacy of the Priests," "Who has Falsi-

fied the Bible, the Protestants or the Papists?" and several other books. Some of these are printed by us at Turin, where the English type at the Waldensian printing-office is a great attraction; others are thrown off here, where the facilities afforded for revising the works, and putting them into immediate circulation, present too great an advantage to be overlooked. The dépôts here are in the greatest activity supplying Central and Southern Italy. The country north of Florence has, during the past year, been traversed by colporteurs, but only the other day did the gratifying intelligence reach me, that a colporteur who lately left Florence had gone due south through the Papal States to Naples, selling Bibles and religious books as he went along. Thus, then, Italy, from the Alps to the Straits of Messina, is open to the Gospel, excepting the city of Rome and the territory of Venetia; so that you may form an idea of the responsibilities of Christians at home in this crisis, and of the labour devolving upon us, with such a wide field on which to sow broadcast the incorruptible seed of the Word.

Last year the sale of books in Tuscany was beyond every one's expectations, and far exceeded the experiences of colporteurs in Northern Italy. I rejoice to say, what seems difficult to explain, that the circulation of Bibles and religious books of all kinds in Naples and Sicily of late has been far more extraordinary than anything we have been privileged to see in Central Italy. I will not now trouble you with statistics, but will only say that every box arriving in Naples has been emptied of its contents in a few days, and but for the enormous expenses of transport, a profit would remain in favour of the publishers. Indeed, this dissemination of truth goes on so prosperously, that the Romish camp is in agitation. In times gone by the civil power was brought to bear, and truth was imprisoned or banished. Now the sanction of the law is happily given to the preaching and publication of Evangelical sentiments. What then is left for the priests to do? Nothing but to take up the pen and enter the field of controversy. We are now in the very thick of this second phase in Italy's religious history. What a hopeful sign! What but good can result! Truth needs but a fair field and a fearless discussion. From many a pulpit in Florence, Leghorn, Pisa, and elsewhere, a



daily or weekly sermon is being preached, where formerly nothing was said either by way of upholding the Papacy or of opposing Protestantism. These discourses are listened to and answered by the Waldensian or other evangelists, either through the press, which is gradually opening its columns for such discussions, or at their various reunions. Yesterday, on leaving a church, Professor Geymonat was pointed at by the pulpit orator, who stopped suddenly in his discourse against the Evangelicals, and said, "*Ecco il capo*" (There goes the head of the movement). I believe we are fast approaching the time when a thoroughly Evangelical newspaper will form in Tuscany a desideratum. Meanwhile the able and favourable articles appearing in the daily prints here on the Papal question, the Waldensian Church, liberty of conscience, and such-like topics, are preparing the masses of the people for the acceptance of pure Gospel truth.

As a foil to all these Evangelical efforts, there has been formed at Leghorn a "Society in Defence of the Catholic Faith, through the Circulation of Good Books." Already four cleverly-written works have appeared under its auspices. They are sold very cheap, and consist of "Conversations on Confession," "Pastoral Charges," "Protestantism Unveiled to the People," and the "Protestant Propagandism in Italy."

As you may suppose, tirade and abuse are the principal weapons employed. One of these pamphlets contain a list of about 150 different Protestant sects under the drollest of names.

But even more especial efforts are being expended than these. Individual books are

being written against. "*Lucilla*," by Adolphe Monod, of which four or five Italian editions have been published and sold, and which, next to the Bible and the "*Pilgrim's Progress*," has been most blessed of God, in showing to the people the duty and privilege of reading the Scriptures, has been replied to in a large volume of 400 pages, by Pierini, editor of the "*Stella d'Etruria*." The "*Amico di Casa*," a popular illustrated Evangelical almanack, now in its eighth volume, and of which 40,000 copies have been sold for 1861, has brought two Roman Catholic rivals into the field this year. One has appeared at Naples, and pretends to be a "*Confutazione*" of the "*Amico di Casa*;" the other, which is being vended extensively in Leghorn and Florence, is meant to supplant the "*Amico di Casa*," and is therefore called the "*Vero Amico*" Almanack. Apart from the bitter attacks on Protestantism, which is always represented as one of the forms of modern Rationalism, there is much that is healthy in moral tone and useful in interesting information in these opposition books. The curiosity of the people is thus being stimulated, and the demand for Evangelical books increased by all this discussion.

And, indeed, it is much needed, for here, as at home, indifferentism is the greatest obstacle to the progress of the Gospel. May the Lord send forth His light and His truth, convince the gainsayers, convert the erring, and add daily to the Church of such as shall be saved, till Italy's heathen be given to Christ for His inheritance.

I am, ever yours affectionately,

JOHN R. M'DOUGALL.

#### PROGRESS OF EVANGELIZATION IN FLORENCE—NEED OF SCHOOLS.

*To the Editors of Evangelical Christendom.*

Florence, Feb. 6, 1861.

As I am in Florence, it may perhaps not be unwelcome to you to receive from my pen some detail of the work of God in this country. He is indeed blessing His work here in a surprising manner. The rooms in which our brethren evangelise are every evening crowded with persons eager to listen to the Word of God. Last Saturday evening the usual meeting was held at seven o'clock, behind the Church of San Lorenzo. At six o'clock every place was taken, and numbers came to the door who were obliged to go away disappointed on account of the crowd. We were pressed almost one upon another. I was bathed in perspiration as on

one of the hottest days of summer. My wife and sister-in-law almost fainted. Similar scenes are repeated almost every evening in the week. The good tidings of salvation in Jesus are preached with faithfulness, and with Divine power. Souls dead in trespasses and sins rise to new life. The brethren and sisters admitted to the Lord's Supper amount to nearly three hundred, all converts from Romanism to the Gospel of Christ; and their number, as also that of the inquirers, increases daily.

The Bible—no longer proscribed, persecuted, imprisoned—is sold freely in the coffee-houses and in the streets. I have myself seen several of the young priests buy it of the colportours. To give you an idea what a point

religious liberty has reached in this country, I may tell you that recently one of our evangelists proved, in a public assembly, the Bible in his hand, that the Pope believes neither in Jesus Christ nor in God. The curé of San Gaetano preaches against us, calling us assassins and children of the devil. The other day, so violent were the calumnies which this truly Roman Catholic apostolic soul poured forth against the Protestants, that the audience—itsself scandalised at such a proceeding—imposed silence upon him. In the Church of San Felicita there is a brother who has begun a course of lectures against Protestantism and Protestants. An Irish Roman Catholic lady was present at one of these lectures: she had in her hand a Bible, in which she looked for the passages which the preacher incorrectly, inappropriately, or falsely quoted. An emissary, standing beside her, ordered her, with great arrogance, to close the book. Taking no heed of this, she continued; when the brute, in the most deliberate manner, struck her. The reverend preacher, instead of reproofing the act, smiled, as in token of approval. The audience trembled with indignation. The circumstance soon spread widely in Florence; and the next day the market-people (*mercantini*, as those poor people are called who live round the market) went together in a mass, with the Bible under their arms—those who had not Bibles already ran to purchase them—to the lecture against the Protestants. When the preacher cited a passage, they immediately searched for it in the book. In a manner, like the inhabitants of Berea, they searched the Scriptures, to see if these things were as they were expounded to them. But the Bereans found the words of Paul in perfect harmony with the Scriptures, while the *mercantini* became convinced of the contrary—that is, that all the expositions of the monk were in direct opposition to the Scriptures. This fact proves—first, that the Papacy is in no degree changed; its arguments are ever the same—tortures, imprisonments, exile, calumnies, wrongs, persecutions, and blows. Secondly, that the people of Florence do not accept ~~these~~ as proofs of the veracity of a doctrine. Those happy times for Rome are over; and I thank the Lord for it! The Christians of Florence, instructed by the Word of God not to render blow for blow, nor to throw pearls before swine, no more attend these preachings, certain that truth will come to the light, and ~~many~~ in the end be unmasked.

For the most part the religious revival at

present going on is among the lower classes. Great numbers of the middle and higher rank sympathise with us, and read the Holy Scriptures in their houses, but fear to compromise themselves. They say they wish to defer declaring themselves till the kingdom of Italy is settled upon a stable foundation, their conviction being that it is at present poised as it were in air, in danger from the lightest breath of wind. The field is wide, the labourers are few; but the few have a profound knowledge of the Scriptures, great power of speech, and the most ardent zeal.

Dear Francesco and Rosa Madiari are aiding in the work of the Lord as far as they are able. Meetings have been commenced in the various suburbs of the city. It is the Carnival time with us. Hitherto the Catholic churches have been deserted in these festival days; but our meeting-rooms continue to be full, in spite of the halls, theatre, masquerades, and diversions of all kinds.

I am still detained here for the present by domestic affliction, and am anxious for our school in London. But we must trust in the Lord, hoping that He will provide, even during our absence, for the work to which, by His grace, He has called us. Meanwhile, I hope not to have spent my time in vain, since I have been in Florence. I go evangelising from house to house, and find opportunities to speak of the things of God, not only to my relations and friends, but also with several priests whom I used to know, and to whom I speak of the love of God in Jesus Christ. One of these, with whom I was a fellow-student, recognised me in the street. Although we had not met for twenty years, and knowing nothing of my religious convictions, he threw his arms round my neck, embraced me warmly, and exclaimed, "And can it be true that I shall die a Roman Catholic priest?"

A few days ago I went to visit a monk in his convent. As soon as he saw me and recognised me he expressed the greatest delight, and said that the day before the monks had been speaking against me at dinner. I am invited to spend a day in the country, five miles out of Florence, with a priest who loves to be instructed in the Word of God. If you were here, and could see for yourselves how powerfully the Lord is working in this country, immersed not long since in the thickest darkness of Papistry and incredulity, you would unite with me in raising hymns of praise and thanksgiving to Him who turns the lion into the lamb. To Him, then, and to Him alone, be

all the honour and the glory, for ever and ever. Amen.

The work of evangelization ought to go step by step with that of instruction. For want of Evangelical schools the converts of Florence are compelled to send their children to the schools of the Romanists, and to allow them to grow up in ignorance. It is, then, of the greatest importance that elementary Evangelical schools should be opened in Tuscany, and in other parts of Italy, both for boys and girls, for the benefit of Christian families. Besides this, it would be necessary to have evening schools, that adults unable to read (and the number of these, even among the converts, is large) might have the means of learning. For the maintenance in Florence of the three schools—that is, one for boys, one for girls, and one for adults—salaries, rent, and

other expenses included, about 200*l.* per annum would be needed. I have made this a subject of prayer before the Lord, and He has put into my heart to exert myself to get these three schools opened in Florence, and, if possible, before I leave. I warmly commend this cause, therefore, to the Christians in England. Count Guicciardini and the Medai also encourage me to do what I can for such an object. A little infant school has been opened in Florence. Those who come are in all seventeen, and the mistress who teaches is an English lady. Any one willing to aid so important a work may send contributions to my friend, Sig. A. Guarducci, at Baron Rothschild's, City, London.

Believe me, yours affectionately in Christ,

SALVATORE FERRETTI.

#### THE EVANGELICAL SCHOOLS IN TURIN.

We have on former occasions made our readers acquainted with the pious work carried on in these schools by Madame de Sanctis, and we now supply further information from a statement recently put forth by that excellent lady:—

It is rejoicing to our hearts (Madame de Sanctis says) to be able to tell you, that these dear schools are all in a condition of vigorous efficiency: the number of pupils has greatly increased within this last year, for there are now 196 children in attendance. Our three teachers have throughout given very great satisfaction; and have been indeed faithful and steady in their duty of teaching. We have watched over these dear schools for upwards of five years, and we have felt it our duty to hold fast to our fundamental principle of making the precious Word of Truth the basis of all our instruction, for we know that "one thing is needful," and the others only useful; and we now can look back upon our labours with pleasure, for we see that rays of light have penetrated into the minds of many of these children, and that the Word of God has in many instances been received with joy. Most of these dear children regularly attend the Sunday-school, and we cannot but believe and hope that they will carry the tidings of the blessed Gospel into their families, and that they will become living temples of the living God, and be numbered among those who have washed their robes, and made them white in the blood of the Lamb.

We shall mention a few facts to prove how much they are attached to the school, and how

the Holy Spirit has worked upon their hearts. One very interesting girl said to the teacher one day: "I should like to become a very good girl: if I pray to Jesus, do you think He will make me good?" "Yes," she said, "and pray to Him that He may send you the Holy Spirit." A day or two after she said to the teacher: "I have prayed night and day for the Holy Spirit, but I don't feel it has come yet. Oh! I shall pray until it comes." Another dear child said: "I no longer confess my sins to a priest, as I used to do before I came to this school; but now I ask Jesus to forgive me, and I feel so happy afterwards, because I know He can forgive me, but the priest cannot." We must mention another very interesting fact of a younglad of fifteen, who has attended the boys' school for two years; he is one of a very numerous family, and unfortunately the priests had induced his father to remove him from the school. The poor boy was afterwards placed at the seminary directed by these same priests: during the first few days they were very kind to the boy, and gradually they became less kind to him, until their conduct towards him was very cruel: for instance, they would make him kneel for three hours every day before an image of the Virgin Mary, telling him he must do penance, and offer up prayers to the Virgin, that through her intercession he might be forgiven for having so long attended a school kept by heretics. You will rejoice to hear that the poor boy managed to get away from the seminary, and has returned to school: he is a very promising lad, and his great wish is to become a teacher.

We have at the school a boy and girl who also desire to become teachers, but they require a certificate from Government, and they cannot obtain it unless they have undergone a course of studies in the Government training college. We feel obliged to appeal to our Christian friends in Great Britain to provide us with the means of preparing these young people for the important office to which they aspire, their parents being unable to maintain them during the time required for study. We calculate that about 12*l.* a-year for each would suffice. Surely the time to favour the poor benighted children of Italy is come. Many demands are being made from all quarters for Bible schools similar to those in Turin. We are so thankful to feel that the schools here prove to be also very useful to English children. We have several English girls, who have attended the school for upwards of two years. We do indeed sincerely trust that our Christian friends will continue to aid us in this labour of love, and may the Lord

graciously dispose the hearts of those of His people, who love this dear country, to continue their contributions and prayers, and even to increase their assistance, as the field of labour is constantly extending, and we think we could do more, if our resources were less limited.

As we are on the eve of leaving Turin to carry on the Lord's work in Genoa, we must inform our Christian friends that the superintendence of the schools will be carried on by the minister who is to succeed us here.

You will rejoice to hear that on the 15th of November we had the pleasure of opening a Bible-school in Milan. Several friends in England have already kindly sent us 35*l.* 10*s.* towards this school. We are happy to state that we have an excellent Milanese teacher. Mr. Schwenk, a gentleman resident in Milan, has kindly promised to superintend this school.

Several Christians have already sent us their contributions towards a Bible-school in Genoa, which we hope with God's blessing to open in the month of January, 1861.

#### GAVAZZI AT NAPLES.

We have received the following in a private letter:—

Gavazzi has remained in Naples during the winter, quietly labouring, and waiting for the time when he might have the opportunity of publicly declaring "the glorious Gospel of the blessed God." That time has now arrived; the work has commenced; and God has blessed it. You are aware that he was deprived of the larger of the two Jesuit churches given to him by Garibaldi, and he has not yet been permitted to preach even in the smaller one; but it is thought that the present Government will feel obliged to confirm this grant, or to allot some other place for his services and schools. In the meantime, whilst this question is pending, feeling that he should no longer remain silent, he, a few weeks ago, accepted an invitation to speak in a small room, where he had the happiness of proclaiming "justification by faith in Christ alone." He was encouraged by seeing the little hall quite full. The commencement could not have been better; and there is reason to believe that this new kind of preaching, entirely Evangelical, will find favour in Naples. He has now felt constrained to rent a more commodious room, offered to him for the evangelization. This hall contains seats for 200 persons, and about 50 more can stand in the anteroom. He has opened it for two public

services on the Sunday; and he will now be able to carry out his plans for commencing a school for adults, on three evenings in the week, in the first instance, for secular instruction. On the alternate evenings he hopes to commence a course of lectures on the Romish controversy, similar to those which excited so much interest in Florence. Some one is needed at the present moment boldly to attack Romanism in front; and in addition to his other gifts, the Lord has endowed Gavazzi with an indomitable courage, which will not permit him to shrink from the most deadly warfare by which he may promote his Master's glory. He is, of course, aware that his position is one of extreme danger; the persecution, menaces, and insults he has already endured from the priests are indescribable; and the police have now informed him that they cannot be answerable for his life. But, though detested by the priesthood and its slaves, he has much confidence in the good feeling of the people; placing his chief trust, however, in God, who is his refuge and strength; and in the prayers of his Christian friends, which he frequently intreats with earnestness. Let us hope that this request will not be forgotten, but that many, many supplications will ascend for one so well known throughout Great Britain and Ireland as an eloquent Christian patriot, who

is now called to contend, almost single-handed, in his native Italy, for the faith once delivered to the saints. May the Lord also influence the hearts of those to whom He has given the silver and the gold, to come forward with material assistance, without which the expenses of the room cannot long be sustained. I am sure you will kindly take charge of any offering which may be sent to you. The ten guineas you forwarded after a former appeal for the support of the worship in Florence were most acceptable and helpful. Till many of the Italian people have truly received

the Gospel they must be assisted by British Christians. What mission can be more important? A little aid, just at this juncture, may be the means of conferring a great and lasting benefit, of the highest order, upon Italy. Assistance is also greatly needed, just now, to provide bread for the ecclesiastics who have been under Gavazzi's instruction, and who are now on the point of abandoning Rome. One has already given in his public adhesion to the Evangelical Church, and has commenced preaching the Gospel, and others are prepared to follow.

## TURKEY.

### MISSION FIELD OF TURKEY.

A letter of much interest has been received from the Rev. Mr. Goodell, of Constantinople, many years a missionary on the ground, respecting the progress of religious liberty in Turkey. He testifies to what he has seen and known; and his testimony, in regard to the progress of religious liberty, is such as should lead us to feel grateful for the great improvement that has taken place. He writes: "Before the promulgation of the late Hatti-Humayoun there were more cases of persecution and oppression reported to the missionaries during one week than now occurs during a whole year. Then much of their time was taken up endeavouring to obtain protection and justice for the persecuted for conscience' sake. Now cases of persecution are only occasional, and their whole time is occupied by their proper missionary work. That the Hatti-Humayoun has not accomplished all that could be desired, is certainly true; but it has accomplished more than ever I expected it would. I never for a moment expected that it would prevent all oppression and wrong, and introduce at once a millenium of justice. Nor did I ever suppose for a moment that this weak, selfish, tyrannical Government was so much in advance of all the Christian Governments on the earth, that it would not connive at violations of the solemn pledge it had publicly given. But, though I never expected everything from it, I expected much, and the result has far exceeded my expectations."

From Adrianople we have important statements respecting the religious condition of the Bulgarians, by Mr. Morse. They have for some time past been strenuously demanding their release from the authority of the Greek Patriarch, and an independent re-organization

of their own Church. Of late led on by the Jesuits, they have threatened to become Romanists in a body, unless their demands are complied with by the Porte. Yet many of them would probably prefer to become Protestants. The books of the mission are being sold extensively, and Mr. Morse says, "Apparently the work will be upon us in all its magnitude before we are prepared for it."

Mr. Crane writes: "As the novelty of first impressions gives place to a more intimate acquaintance with the work, we find ourselves cheered even beyond what we had ventured to anticipate previous to our arrival here. The greater intelligence and thrift of these people, compared with those of Asiatic Turkey, of itself affords no slight grounds of encouragement to labour among them. But what has awakened in us a still greater interest is the extent to which Evangelical truth seems for some time past to have been silently pervading the reading, thinking class of Armenian minds in this community."

The Rev. Mr. Leonard writes from Marsovan: "You will be gratified to learn that the Protestants of Marsovan, even when left without preacher or teacher, have not forsaken the assembling of themselves together in the house of God. Without clock or bell, the cry of the muezzin from the minarets of Turkish mosques, summoning the followers of the false Prophet to prayer, is also their adopted signal for worship. Punctual to this cry, three times on the Sabbath, and twice on secular days of the week, they have been wont to assemble in their plain, mud-walled chapel, to hear the Holy Scriptures, join with their humble deacon in prayer, and receive such exhortation as he might be able to give; and this ever

since their pastor left them, now about four years ago. On each Sunday since my arrival the congregation has numbered about 100, and, what is very encouraging, the greater number of these are young men; some of these I hope to gather into a class for special Biblical instruction, as soon as I can obtain a native helper."

The Rev. Mr. White writes from Marash: "Since I last wrote, our congregations have very much increased, and are much more attentive than before, and all indications at present are very favourable. Owing to the unsettled state of the country, they have been unable to work in the villages, as they had hoped. Still they are not idle; they have maintained a helper in Kishifi since May last; two more are going from village to village, preaching and explaining the Scriptures; a fourth starts next for Woofret; and they will possibly take Karamanlu off our hands.

These missionary efforts of our Church are in the right direction, and we hope the blessing of God will rest upon them."

At Albustan the work has made great progress since last spring. Seventeen adults have been added to the community, and there is a wide-spread spirit of inquiry among the Armenians. The Protestants, as a community, are much respected; their head man is a member of the Governor's Council; and they are more exempt from oppression than the Armenians. They contribute liberally to the support of their poor, pay one-half the expenses of the school, and will purchase a place of prayer as soon as a site can be obtained. Much good seed has been sown here, and during the winter now we hope to see the seed spring up, and bear much good fruit.

Turkish Missions Aid Society,

7, Adam-street, Strand, W.C.

#### WEEK OF SPECIAL PRAYER IN SMYRNA.

To the Editors of *Evangelical Christendom*.

Smyrna, Turkey, Jan. 14, 1861.

Dear Sirs,—The Church of God throughout the world will doubtless wait to hear, one part from another, how the week of prayer has passed; and I know of no periodical to which we shall all look more eagerly for this news than to *Evangelical Christendom*. Accordingly, I propose to tell you what God has done for us this week.

And first let me premise that for these past years Smyrna has seemed to drag behind even the rest of Turkey. Though there have been missionaries here, both English and American, for nearly thirty years, they have seen very little fruit of their labour, and in the large English community here, while there have been a few praying ones, who have sighed and cried over the desolation, the mass have been content with a name to live, while they were dead. The weekly prayer-meeting, kept up by the missionaries, was only attended by two or three outside of their families. But for two years past there has been an evidently increasing spirit of prayer among the few hidden ones, more of wrestling with God in the closet, a feeling that we must have this blessing or perish.

Last spring the plan of the weekly prayer-meeting was changed, and some new life given it; and after the summer vacation it was resumed, with still increased interest, a larger attendance, and more faith and hope.

That interest has grown from week to week, till it has culminated in this week of prayer. The place of assembly, which will comfortably seat one hundred, was filled the first evening, and has been more and more crowded till the last, when nearly two hundred were present, every available corner being occupied by extra chairs, and numbers being compelled to stand. But more than all, the Lord Jesus was present in our midst, more and more manifestly to the last a spirit of grace and supplication was poured out upon God's people, prayer welled up from the heart, and the people with one heart united in it, and every heart, of believer or unbeliever, was solemnised.

We hope that this is the beginning of good things for this barren field. Probably such prayer-meetings have not been seen here since the days of Polycarp, but we hope to see many more. It is not a sudden, evanescent excitement; the way has been preparing for it for two years. It is the answer to many fervent prayers among the English residents; some who, we may hope, have been God's children, but who had previously backslidden, and shown little spiritual life, have been aroused, and many careless, impenitent ones have become thoughtful and impressible; some who had not attended church for six years have been drawn into the prayer-meeting.

We look for good also among the natives. There are some hopeful signs among them,

and if the foreign population show that religion is something more than a name with them, its effect will be seen among Armenians and Greeks, Jews and Mohammedans.

We hear from other parts of Turkey that this week of prayer has been waited for and looked to, and we hope to hear from all this land, and from all the world, during the remainder of this winter, news that shall make glad the city of our God. I cannot close

without expressing my sense of the worth of *Evangelical Christendom*, and my gratitude to the kind friend or friends through whose liberality missionaries receive it gratis. No periodical I receive is worth so much. May the Lord bless the donor for this refreshing cup of cold water.

- Yours truly,

A MISSIONARY.

### THE GOSPEL FOR THE ARABS.

Letters have been received from Dr. Gregory M. Wortabet from Bagdad, where he has arrived in safety, after lending some medical assistance to the sufferers in Beyrout and neighbourhood during the recent troubles. Dr. Wortabet has not gone out as a missionary in form, but as a medical man, to practise on his own account in Bagdad. He, however, has the cause of the Gospel to the Arabs at heart, and proposes to make his medical skill available to the missionaries, by giving through them advice gratis to the poor; thus seeking to extend their influence, and to open himself a door of access to the Arabs. One of the friends who sent out Dr. Gregory Wortabet on this mission (the Rev. Dr. Blackwood, Vicar of Myddleton Tyas, Yorkshire) has received a letter, dated 19th December, which among other things says: "I wish I had brought with me some medicines, as it is hard to tell these poor people that I can give them nothing but advice. The drugs at the pharmacy here are very dear, and really above the purse of the poor; for as in the days of Haroun Alraschid, so it is at this day, Bagdad is famous for the number of her poor. Mendicant dervishes are the only remains of the former Bagdads of more prosperous days. This want of medicines I have felt all along, ever since I landed on the coast of Syria. In Sidon and in Beyrout, where I was momentarily attending the sick and the wounded, I was obliged to beg the medicines from my friends the doctors in the fleet. And all the way here I was besieged every evening with sick persons wanting medicines. More than once I was obliged to open my boxes and show the poor fellows that I had no medicines. Coming down from Mosul here on a raft on the Tigris, we had an escort of thirty Bedouins to protect the goods from their fellow tribes. This is always done. One of them had been bitten by a dog, and I attended his swollen leg successfully; and I had a few cases of inter-

mittent fever amongst them, and one of a low typhoid fever. I did my best for them, but I grieved sorely that I had no medicines to give them. I told them of the interest taken in them by friends in England, and, amongst others, I mentioned your name to them. They appeared grateful, but surprised, and said in reply, '*Khash Ingless*' (the English are good!). I told them that the English would be very glad to see their condition bettered and their country thriving. Of course, not much can be expected from such short intercourse; they told me, however, a great deal about their habits and customs and manner of living, which was very interesting to me. They are nominal Mohammedans, but apparently they know very little of their religion. I told them that the Mohammedans believe in Moses and the Prophets; also in *Isa* (Jesus) and Virgin Mother. This I intended to be as a leader to an exposition to them of the life of Jesus Christ; but save the name of Mohammed, they knew very little of Mohammedanism. God grant that the day may soon come when the day-spring from on high will shine in the desert heart of Ishmael. I offered to treat any sick they brought to me. They appeared grateful. A free dispensary here would be a great blessing; but to increase its usefulness it should be under the care of the missionaries, in order that an opening might be given them of reaching the people's souls as well as their bodies. I am willing to attend the dispensary gratis."

Dr. Wortabet has addressed a letter to the Rev. Mr. Bruhl, missionary at Bagdad from the London Jewish Society, offering to attend gratis all poor sick recommended by them. We have no doubt but that as soon as possible a stock of medicines will be supplied; and we invite the prayers of Christian friends everywhere for the blessing of God upon this attempt to introduce good among the poor sons of Ishmael.

## THE DOCTRINES OF MOHAMMEDANISM ON THE END OF THE WORLD.

Aleppo, Jan. 17, 1861.

Next to the great historical work of the Redemption, and a well-grounded hope of possessing a personal and saving interest in it, no topic in the whole range of the Christian system affords more delightful contemplation to the Christian mind than the doctrine of the millenium. The world has been so long under the reign of the kingdom of darkness, and our race has so long groaned under its burden of confusion and error, and sin and suffering, and the element of vital Christianity has been so long feeble in controlling the destiny and happiness of nations, that one turns from the dark and painful picture to behold with profound joy a scene in which meet the highest glory of God, so far as it is known to us, and the best interests of mankind. Of these times of restitution of all things God has spoken by the mouth of all His holy prophets since the world began, and they are described as a season when the knowledge of the Lord shall cover the whole earth; when a nation shall be born to God in a day; when all shall know the Lord, from the least to the greatest; when His kingdom shall come, and His will shall be done on earth, as it is done in heaven, in answer to the importunate prayers offered by His people for well-nigh two thousand years. And it is even interesting and profitable to turn our attention for a moment from this expectant attitude of the Church of Christ, which the Word of God so justly warrants, to those imperfect and mutilated views held by the Jew, the Druse, the Metawaleh,\* and the Sennite Mohammedan; to note the coincidences and the differences which alike form the superiority of our system of revealed truth, and thus to lead ourselves to more frequent prayer, that He who is the desire of all nations may manifest Himself to them as the Son of God, the Saviour of sinners, and the friend of our fallen race.

Our present design is to lay before the reader a very concise view of what Mohammedanism teaches relative to that interesting period which is often called, and with various significations, "the end."

The ground on which the Mohammedan belief on this subject rests is the authority of a large number of traditions, attributed to Mohammed, and collated and arranged by some of their writers. The following account is

taken from a work of this kind, composed with great care by an author who lived in Medina about two hundred years ago. It may be proper here to remark, that Mohammedan doctors make a distinction between well-authenticated traditions and such as are otherwise. Traditions whose authenticity is well established are regarded to be binding in every case; such as are probably authentic are only of probable authority; while those whose traditional succession is very doubtful are rejected. In the case before us, only the chief points are considered by reasonable Mohammedans to rest on unexceptionable authority. Notwithstanding, however, the unquestionable antiquity of these traditions, which carries them up to a period not very remote from the time of the Arabian prophet, it appears from several expressions and points of coincidence, that a large part of the piece is mutilated from the Old and New Testament prophecies. Some points reveal evident indications of a Rabbinical origin.

The proximate signs of the end, or the hour (as it is called by the Mohammedans), will be a universal prevalence of all manner of abominations—murder, theft, drunkenness, adultery, injustice, &c. Of Islamic learning and piety nothing will be left but the merest semblance. All the piety of those times will be as when men, with the capacity of wolves, put on sheep's clothing. The number of the faithful will be diminished every day, until it is reduced to a very few. It will be a time when men shall worship mammon, build the finest mansions, clothe themselves with the costliest fabrics, and give themselves to the grossest pleasures of sense; when women shall exercise the greatest influence, receive the most of honour, and display themselves unveiled in the public streets; when bribery and corruption and extortion shall fill the courts of justice, and justice itself shall cease to exist; when, in a word, all ties of relationship, humanity, honour, and religion shall be disregarded. Constantinople will be retaken by the Christians. Towards the latter end of this period the River Euphrates will be dried up, and its bed will discover a mine of gold. To this mine men will flock for the purposes of gain; but they will not be able to get anything, and in fighting for it, only one in a hundred will escape death. Signs in the heavens will also

\* On the views of the Druses and the Metawaleh the reader may consult the writer's work on "Religions of the East."



appear, earthquakes, revolutions, and bloody wars on earth, and a mighty voice will be heard by all the inhabitants of the world—at which every sleeper will awake, and every one awake will suddenly stand up—announcing the advent of El Muhdy.

El Muhdy (the guide) will be a descendant of Mohammed by his daughter Fatima. Born in Medina, he will begin his work when he is forty years old. His mission will be to make, at the head of the remaining Moslems, the conquest of the whole world. Beginning in the East, and subduing every turbulent faction, he will thus wage war with the Franks, who will have invaded Syria, burnt their ships, in order to infuse desperate courage into their soldiery, and taken the whole country except Damascus. The first pitched battle will be fought near the ancient Emesa, with the result of victory in favour of the Christians, and of the loss of one-third of the Moslems by death, and another third by flight. With the remaining third of the Moslem army El Muhdy will renew the engagement, and the blasphemy of the Christians will then prove to be their ruin; for, as the armies advance to each other, a Christian standard-bearer will raise up a crucifix, crying, "The cross shall have the victory!" At this moment, Michael and Gabriel will descend to the succour of the believers with three hundred thousand angels, and the Christian army will be wholly exterminated. El Muhdy will then advance to Constantinople, take it, and divide the spoil among his men, of which three hundred virgins shall be the portion of every soldier, and the gold shall be so plentiful that it will be divided by measuring it on shields. He will then proceed to Rome, which, like Jericho before the Israelites, falls by a miracle, when the Moslems shall shout four times, "God is great!" Six hundred thousand men will be put to death in Rome, and from that city the believers will recover the ark of the covenant, the two tables of stone, the two measures of manna, the holy table, the robe of Adam, the rod of Moses, and the throne of Solomon. After invading and subduing all the inhabitable world, El Muhdy will return to Syria and reside in Jerusalem.

While these latter events are taking place, Antichrist will be revealed. He is described as a man of prodigious dimensions, the son of a fairy who had fallen in love with his father, an Adamite, and having but one eye. His character will be that of an archdeceiver,

and all the aims of his life will be to delude men into the belief that he is God. With this design he will at first pretend to be only a prophet; and having the power of performing miracles, either real or false, he will at last claim to be divine. Beginning his career in Persia with seventy thousand converts from the Jews, he will traverse a large part of the earth, riding on a huge white ass, whose ears are forty cubits apart, deceiving men by his miraculous powers, and all but persuading the world to worship him. For forty years he will be allowed to indulge in his blasphemous assumptions. At the end of this period, God sends Jesus, the son of Mary, to overcome him. Jesus will descend from heaven to Damascus at noon, and after leading the Moslems in prayer, will pursue Antichrist till he reaches him at Lydda. At this meeting, Antichrist, with the object of deception, calls one of his followers to lead the people in prayer. Then Jesus will say to him, "Enemy of God, you have long pretended to be the sovereign ruler of the universe; to whom, then, do you address yourself in prayer?" and with a single blow kills him on the spot.

Christ will remain upon the earth forty years, and during that time will act as the high-priest of the religion of Islam, and as the great captain of its warriors. He will compel all idolators to worship God, refuse toleration, even to those who would pay tribute, demolish the cross, and unite all men under the banner of one religion. In His days, knowledge, piety, justice, and peace will prevail; wars will be extinguished; the earth will become extremely fruitful, and men will take to the peaceful pursuits of agriculture; every fang will lose its poison, and children will play with serpents and scorpions, without the slightest injury to themselves; and the wolf and the sheep will eat grass together. At the end of forty years, having been exempted from tasting death at His first advent, He will now drink the cup allotted to all men. His death will be in Medina, and his burial by the side of Mohammed's grave.

Soon after the death of Christ, Gog and Magog will make their appearance. Of them but few particulars are given. They are a race of giants, who will travel over the world, destroying everything before them, until they are suddenly consumed by a miraculous manifestation of Divine power. The other proximate signs of the end, in its most literal signification, will be the appearance of a strange animal with a human head, and gifted with

extraordinary powers; the rising of the sun from the west; the ascent of much smoke and vapour from the earth; and a fire which, proceeding from the garden of Eden, will drive all the inhabitants of the world before it until they stand before the Throne of Judgment. All these events will closely follow each other.

In this computation of dates, the Mohammedan doctors follow the Rabbinic idea, that the history of this world will expire at the end of seven thousand years from the commencement of its population by the race of Adam. Borrowing, therefore, this chronology of the age of the world from the Christians of the East, who follow the Septuagint, they find that Mohammed lived about the close of the six thousandth year; and adding the present age of Mohammedanism (1277 years), the end, according to their calculation, must, to say the least, be very nigh at hand. Indeed, some of their ancient writers have definitely settled the appearance of El Muhdy at twelve hundred years from the Islamic era; and so the author of the book from which the preceding

account is taken. More than seventy years have, therefore, now elapsed from the date thus fixed. It is but fair to add, however, that they are all agreed that nothing further than the chief historical events can be unquestionably true, leaving the dates and particulars to probable, if not to conjectural speculation. And in point of fact, these doctrines have but a theoretical effect upon the minds of Mohammedans who study the subject.

Our object in these preceding lines will have been attained, if we have been able to elicit some prayerful interest on behalf of a hundred and fifty millions of our race. For superstitions and weak in many respects as it is, and having the elements of destruction in itself, Mohammedanism is not dead. It still stands, and stands as a giant. Its power and hold upon its followers is like that of Rome, a mystery. Nor is this mysterious delusion to pass away, until the Church of God shall pray much for the Mohammedan people, and until it shall send to them the precious Gospel of our Lord Jesus Christ. J. W.

## BURMAH.

MISSIONARY EFFORT AMONG THE KARENS—SUCCESS IN TRAINING A NATIVE MINISTRY AND CREATING A SELF-SUSTAINED MISSION—SCHOOL FOR KAREN TEACHERS—FEMALE INSTITUTE—CONGREGATIONS AND THEIR PASTORS—PECUNIARY AID: IN WHAT CASES AFFORDED—FINANCIAL PERPLEXITIES.

Toungoo, Nov. 12, 1860.

The Toungoo Mission was commenced with a view to the experiment of natives conducting a mission themselves, without aid from societies; and the experiment has succeeded far beyond my most sanguine expectations. The finances are administered by native preachers exclusively, who also attend to all matters of Church government; the missionary merely advising when advice is necessary.

It has three prominent objects or departments which require support:—

First, a school for the Karen preachers and teachers of Northern Burmah. We have found by experience that we must educate our own men in our own way, and on the field, if we wish them to be efficient. This school, which consists of more than eighty pupils, from its commencement has had no aid from any society. The bamboo schoolhouse that was first erected was built by the natives at their own expense; and the board of the pupils has always been defrayed by the natives, with occasional aid to support assistants who leave their stations temporarily, to study a few

months. A large schoolhouse is now being erected from a Government grant of three thousand rupees for the purpose. This school is now independent, and all the property belongs to the Karens, and cannot be alienated from them by the agents of any society. We require for it little more help beyond occasional aid that we can apply to the support of assistants while studying in it for short periods. The other pupils will, we trust, be supported by the natives.

Second, the Female Institute. Mrs. —, now in America, is endeavouring to interest the ladies there in female education in Burmah, and has a history of the institute in the press, copies of which will probably fall into your hands; so it is unnecessary for me to enter into details here. I may remark, however, that she has purchased a house for the Burmese Female School, which has cost more than 1,800 rupees. She has also obtained from Government a free grant of the compound on which the house stands, containing nearly five acres, in the most eligible location in Toungoo, the former residence of the Deputy-

Commissioner. On the opposite side of the river she has obtained another free grant of about thirty acres, for the Karen Female Institute; and the institute building is now nearly completed, at a cost of some 5,000 rupees, about 2,000 of which have been furnished by the Karens themselves. Mrs. — has also procured considerable school apparatus, including a piano; and all the property, as with the young men's school, is the property of the Karens.

Third, the native preachers and teachers. We commenced on the principle that the Churches and congregations should recognise the duty to support their teachers, and that the teachers should look to their congregations for support, and not, as had up to that time been the practice, to the missionary for wages. The plan is a complete success, and no wages are paid to any assistant throughout the Toungoo jungles. Still, we afford them occasional aid, but never for food, unless when travelling, and rarely for clothing. When a congregation refuses to supply their teacher with food, he leaves them; but owing to the poverty of the people, we help the poorer ones occasionally to procure a few articles of clothing. Still more often we furnish them with medicine, and sometimes, when dangerously sick, we have them brought to town, where they can have medical assistance, and where we have to support them. The leprosy has just appeared on one of our best preachers, and as English physicians can do nothing with the disease, for I have repeatedly tried them, I have furnished him with thirty rupees to go down to the Rangoon jungles, and seek help from a Karen there, who, it is said, can cure the disease in its incipient stages. I shall probably have to pay as much more for him before he gets back to the field of his labours. Another preacher, in one of the northern villages, borrowed a pony to make a short excursion, and in the night a tiger carried it off. The pony was valued at eighty rupees, but the owner, in consideration of the circumstances, agreed to be satisfied with fifty. The teacher's congre-

gation raised twenty for him, and the remaining thirty he paid himself by the sale of an inferior pony which he owned, and which he sold for just thirty rupees. This money I have promised to repay, as he is a very worthy man and useful preacher. To one man, who travelled extensively last year among the unconverted, where there was almost a famine, and who had to purchase food for himself and followers at an advance of five hundred per cent. on the ordinary prices, I paid forty-eight rupees. A few days ago I gave a hard-working assistant five rupees to aid his sick wife, a very excellent woman; and last week I purchased a new suit of clothes for an assistant that is going to a new station, but who has worn out all his clothes in school. In these and similar ways you will see, that though we pay no wages, yet we expend annually a considerable sum for assistants. It is necessary for us to keep one or two assistants in town to preach to the numerous companies that are constantly visiting us, and to write letters in reply to the numerous cases that the assistants and the Churches are often propounding to us. Provisions and clothing being dear, a man and his family require in town from twelve to fifteen rupees a-month, and thus cost upwards of one hundred and fifty rupees a-year. Last year, closing September 30, exclusive of an assistant employed in the city, and exclusive of the two hundred rupees paid the teacher of the school for Karen preachers, the teachers and preachers in the jungles cost about nine hundred rupees. When this sum is distributed over from one hundred and thirty to one hundred and forty individuals, the number of assistants we have in the field, it gives an average of about seven rupees each. . . .

Missionaries have much to do besides preaching. Our financial duties are not a little perplexing. I am happy to say, however, that through the kindness of individuals and a beneficent Providence, I always get along without much difficulty.

## WESTERN AFRICA.

MISSIONARY SUCCESS IN CORISCO AND THE GABUN—NEW CONVERTS—OPPRESSIVE LAW ENACTED IN CREEK TOWN—CANDIDATES FOR BAPTISM—DIFFICULTIES ARISING FROM THE HABITS AND LANGUAGE OF THE HEATHEN.

(Extracts from a private letter by a Missionary.)

Creek Town, Old Kalabar, Dec. 8, 1860.

I lately paid a visit to Corisco and the

Gabun, where Presbyterian missionaries from America are labouring with zeal and encouraging success. Since I came up from the quarter, in the beginning of October, circum-

stances have occurred to cheer the Corisco and Gabun brethren very much. Those at the former place *licensed* a young native as a preacher of the Gospel, and stationed him on a small island called Ilobi, about thirteen miles nearer the land than Corisco itself. It was his native place. He has reported three persons as hopefully converted, and one more as having abandoned his fetishes and begun to seek God in earnest. Mr. — says that they have evidence that half of the people in Ilobi (it is a small place) have begun to pray to the living God. I do trust that we are not to be passed over of the precious showers you have been, and are still, receiving in our favoured native land. Remember us in your prayers for the whole world. A glance at the immense field lying before and around every mission sphere in Africa, as well as in Asia, is enough to make the heart sink, were it not for the promises of the Word of God. But all the world is Christ's, and Satan must retire from his long-cherished and undisturbed seats of power.

We receive from time to time proofs of his hostility and influence here. The latest in our immediate sphere of labour, was a law made by the Creek Town gentlemen, forbidding females to wear European gowns. This law was made while I was away; but Mr. —, aided by King Eyo, procured a *clause* excepting the baptised females. On my return, I requested "Father Tom" to assemble the gentlemen, that I might speak about this gown law, and hear their answer for their own sakes. He agreed. A day was appointed; King Eyo and Mr. Timson gave their support; but I pleaded in vain the cause of decency and justice. That even the wives and daughters of the chiefs should wear anything more than a small fragment of cloth about the loins, would be an innovation, and it could not be borne that slave women should walk about the town covered. They were *very sorry* that they could not grant my request; but

they could not permit such an innovation. During the late King Eyo's life the thing was tolerated; but now his son has not the position among the native gentlemen—being but a young man among men who are as old as, or older than, his father—that would enable him to veto their wishes. I do not fear that any serious harm will follow the making of this law, although it is almost a direct blow at the work of the Lord. Yet good is always made to grow out of evil, and the unreasonable, silly wrath of man is ever made to praise the Lord!

Some are anxious to be received to baptism, but I would like to see clearer proofs of their being genuine converts. Others have fallen grievously of late. Drunkenness and uncleanness are their greatest snares. Among the heathen, and among these, before the fear of God arose in their hearts, darkness was their light, evil was their good. And now these few, poor sheep are surrounded by children of the devil, who labour to overthrow their faith and draw them back into the slough of sin. Their own former habits, too, have left deep impressions upon them; and, alas! too easily are some drawn away once and again from the truth and purity of the Gospel of Jesus.

It is no easy matter to preach the Gospel *adequately* and *lovingly* here; at least *adequately*, for want of an efficient and familiar vehicle of thought. The Ejik tongue possesses not words and forms of expression sufficient to be the channel of the holy and noble and heavenly and spiritual truths of God. The nearest word to the word *holy* is a word which was, perhaps, never used to express such an idea till the missionaries were compelled to use it for want of a better. Their language needs baptizing and Christianising as well as themselves. Besides that it is thus inadequate, we do not soon acquire such a knowledge of it as that we can make the most of it. But yet the cause moves, the kingdom comes,

## NEW ZEALAND.

TRIUMPHS OF THE GOSPEL—TRAINING OF NATIVE MINISTERS—THE EVANGELICAL ALLIANCE—MISSIONARY SENTIMENTS AND ASPIRATIONS.

(Extracts from the letter of a Missionary.)  
Tauranga, Bay of Plenty, New Zealand,  
Nov. 14, 1860.

This is my thirty-third year as a missionary of the Church Missionary Society in New Zealand. The change in the natives from

barbarism to Christianity and civilisation is a stubborn fact, notwithstanding much that may be lamented. The profession of Christianity has been very general. From the numbers of those who have taken solemn vows upon them, and have been admitted into the Church of

Christ, I doubt not many have been soundly converted to God. Not a few, after witnessing a good confession before their fellow-men, have entered into glory. It has been my privilege to attend the dying beds of many native Christians.

Thank God, there are many who maintain their steadfastness, though surrounded by great temptations and perplexities, incidental to the general colonisation going on.

We have six native clergymen, and a good number under preparation for the ministry. Our old missionary band is diminishing. Our chief hope is in a native ministry, for the present superintended by English missionaries, whose main object is to instruct and train the most promising characters as agents in the work. Our Wesleyan brethren are, I believe, in a similar position to ourselves, and are aiming at the same great object, the perpetuation of the work through a native pastorate.

There has not been a branch of the Evangelical Alliance in the Auckland province of New Zealand, or I doubt not a good number of our missionaries would have joined it. It certainly devolves upon some party to initiate one.

In the eastern diocese, where I reside, there are no clergy but those of the Church Missionary Society, nor am I aware that there are any Protestants of any other denomination. Our bishop is an old and much-revered veteran of the Church Missionary Society; he is, I doubt not, in spirit with the principles and operations of the Alliance, though not formally connected with it. I think, too, that the same remark applies to all the clergy of this diocese. As missionaries we are united in heart and in object with all who labour for the extension of the Redeemer's kingdom. A missionary spirit pervades the Churches of our beloved native country; we are interested in the prayers and sympathies of our fellow-Christians, who fervently pray for the prosperity of our Zion.

May the Lord bless your laudable efforts in the extension and consolidation of His Church a hundred-fold; and may the prayer of Christ soon have its consummation in those who are yet unconverted being, through the instrumentality of the Word, brought into the fold—that they who are now of the faith and those who will hereafter believe “may be one.”

## NEWFOUNDLAND.

FIELD OF MISSIONARY LABOUR—PREVALENT VICES—MINISTERIAL SUCCESS—RESULT OF ONE CONVERSION—CHURCH BUILDING.

(From a Missionary.)

Bay de Verds, Newfoundland,

Jan. 17, 1861.

I know not to whose kindness I am indebted for the regular monthly receipt of your valuable publication during the past year. Living in such an isolated spot, cut off from almost all intercourse with my brother clergy, *Evangelical Christendom* has been expected with eagerness, and welcomed with much pleasure. Had it not been for this publication, we should have been comparatively ignorant of much that has taken place, and is still going on in the world (the Christian world in particular), as also of the judgment of Christians in general of many important events.

The settlement in which I reside, and which forms a part of my mission, contains between 500 and 600 souls, of whom nearly half are Romanists. I have been here rather more than thirteen years; and I thank God that my labour has not been in vain. Immorality and drunkenness, which once were shamefully

prevalent, are almost banished, though the latter vice does occasionally show its odious head. But, in addition to an improvement in the outward moral conduct, I have (as I think) good reason to assert that a great inward spiritual change has taken place in many. The work of the Spirit has been going on, slowly indeed, but nevertheless surely. For some years little fruit appeared; and then one here, and another there, declared themselves on the Lord's side. And so it has gone on. One young woman, a Sunday scholar, has been an instrument, in God's hand, of bringing to the Lord her father and mother, two brothers, and another young man. The three last partook of the Lord's Supper on Christmas-day, for the first time. Oh! how these parents did rejoice on that day, and bless God for giving them such a child. We have about forty communicants here, and the same number in Grates Cove, another part of my mission. At this latter place our people have just finished a small church, all but the tower,

which they cannot go on with for want of board. They have done most of the labour themselves. Our lay reader there has been most unwearied in his exertions. . . .

The people among whom my lot is cast are poor fishermen, and cannot do much for their pastor; but, having food and raiment, we must be content.

## Miscellaneous.

### H O M E.

#### EPISCOPAL CONDEMNATION OF THE "ESSAYS AND REVIEWS."

It is, if we recollect aright, a decided Presbyterian, Dr. Merle d'Aubigné, who has called the Church of England "the eldest daughter of the Reformation." Men who can take as impartial a view of the past as that eminent historian will readily admit the propriety of the designation. Nor is the evidence of the present less conclusive. If the greatest fact of the Reformation era was that the Bible, which had been kept under lock and key by the priest, became thenceforth the property of the people, and in the construction of the great ecclesiastical edifice which, in England, at once succeeded to the Church of Rome, the authority of the Word of God was everywhere recognised, so in every one of the thousands of churches which cover the broad acres of England, provision is made for the amplest possible presentation of the lessons of Scripture to the minds of the people. It is not simply that its Articles affirm so emphatically the Protestant doctrine upon this subject. From the opening declaratory sentences of its daily service, through its appointed lessons, its regular recital of the Psalms, its collects, and other aids to devotion, taken wholly or in part from the Bible, to its closing apostolic benediction, it brings man into immediate contact with the true sayings of God. If the Bible be not inspired, or be less inspired than plain Englishmen have been wont to suppose, then no more gigantic mistake was ever made than that committed by the Reformers generally, and by the fathers of the Church of England in particular, in the reverence which they exhibited for its teachings. Be this as it may, the Church of England, and every other Reformed Church worthy the name, will feel that it is indebted not a little to the whole episcopal bench for their declaration on the subject of the "Essays and Reviews," by the gentlemen who have earned

for themselves the sobriquet of the *Septem contra Christum*. There has been some attempt to institute a comparison, not to its advantage, between this and some former episcopal manifestoes. But the effort is really, after all, suggestive of a contrast. We believe, however, that there has been no such unanimity ever thus displayed before. The reason is sufficiently obvious, and should rebuke those whose flippancy makes it quite apparent that they have yet to acquire the calm and serious temper which should be brought to any discussion upon a subject of this kind. We subjoin the Archbishop of Canterbury's letter, which has been transmitted, not only to the gentleman who forwarded the Oxford memorial, but also to other memorialists :—

Lambeth, Feb. 12.

Rev. Sir,—I have taken the opportunity of meeting many of my episcopal brethren in London, to lay your address before them.

They unanimously agree with me in expressing the pain it has given them that any clergyman of our Church should have published such opinions as those concerning which you have addressed us.

We cannot understand how their opinions can be held consistently with an honest subscription to the formularies of our Church, with many of the fundamental doctrines of which they appear to us essentially at variance.

Whether the language in which these views are expressed is such as to make their publication an act which could be visited in the Ecclesiastical Courts, or to justify the synodical condemnation of the book which contains them, is still under our gravest consideration. But our main hope is our reliance on the blessing of God, in the continued and increasing earnestness with which we trust that we and the clergy of our several dioceses may be enabled to teach and preach that good deposit of sound doctrine which our Church has received in its fulness, and which we pray that she may, through God's grace, ever set forth as the uncorrupted Gospel of our Lord Jesus Christ. I remain, Rev. Sir, your faithful servant,

Rev. W. Freemantle.

J. B. CANTUAR.

I am authorised to append the following names :—

C. J. EROR	R. D. HERFORD
A. C. LONDON	J. CHESTER
H. M. DUNELM	A. LANDAFF
C. R. WINTON	R. J. BATH and WELLS
H. EXETER	J. LINCOLN

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C. PETERBOROUGH  
C. St. DAVID'S  
A. T. CHICHESTER  
J. LICHFIELD  
S. OXON  
T. ELY

C. GLOUCESTER & BRISTOL  
W. SARUM  
R. RIFON.  
J. T. NORWICH  
J. C. BANGOR  
J. ROCHESTER

T. V. St. ASAPH      S. CARLISLE  
J. P. MANCHESTER.

The only diocese not represented in this list is that of Worcester, whose Bishop is not yet consecrated.

CORRESPONDENCE OF THE REV. T. R. BIRKS, M.A., SIR C. E. EARDLEY, BART.; AND THE REV. E. PRESSENSE, ORIGINALLY PUBLISHED IN THE RECORD, ON THE RESOLUTION OF THE EVANGELICAL ALLIANCE, OCCASIONED BY THE DEATH OF BARON DE BUNSEN.

TO THE EDITOR OF THE RECORD.

Kelshall Rectory, Jan. 14, 1861.

Sir,—Though I am reluctant to break silence where I must express strong dissent, on the one side or the other, from those whom I esteem and love, I think it my duty, after having seen your article last week on Baron Bunsen, and the Resolution passed by the Committee of the Evangelical Alliance, to ask your insertion of the following remarks. I ask it on a double ground, both as one of the Honorary Secretaries of the Alliance, and because I hold another office, in which it is due to the whole Church that private feelings and personal courtesy should never be suspected to have more influence than fidelity to the claims of sound doctrine and the truth of God.

My distance from town prevents me from attending, except very rarely, the meetings of the Committee of the Alliance. Had I been present when the Resolution was proposed, I should certainly have protested against it with all the force in my power. I agree fully with every word of your remarks, and believe them to be alike just, temperate, and seasonable. I can fully appreciate, also, the kindly feelings which influenced those members of the Committee, possibly few in number, and probably little acquainted with Baron Bunsen's writings, by whom the Resolution was passed. A year ago I should have felt no surprise on its appearance, or might possibly, through similar ignorance, have been ready myself to give it a silent acquiescence.

But the case is now widely different. For personal courtesies, or amiable private qualities, private acknowledgments from those members of the Alliance by whom such courtesies may have been received, are the fit return. It was certainly never formed to pass resolutions of sympathy and condolence, indiscriminately, whenever persons of learning, or of amiable private character, are taken away. It is an association formed for two great public objects, the maintenance of Divine truth, and the promotion of Christian love, based on faith and sound doctrine, in contrast to the strife of the Church, and the spurious latitudinarian benevolence of the world. Its public acts, with reference to public characters, ought clearly to depend, not on private feelings, the result of personal courtesies, but on broad and distinct public

grounds. Tried by this test, I believe the Resolution in question to be most unwise and unseasonable, and calculated, without some protest from other members or officers, to destroy all the moral influence of the Alliance.

What are the circumstances under which the Resolution appears? The most ominous sign of the times, by the general consent of Christians of discernment, is the publication of the recent volume of "Essays and Reviews," which have startled thousands into the conviction that a wide-spread apostasy from the truth among intellectual men is near at hand, if not already begun. Of these seven essays, linked by a plain moral unity, but still unequal in demerit, perhaps the most offensive, and in my own opinion the most dangerous, is the second, headed "Bunsen's Biblical Researches." Its greater power of mischief does not arise from the superior ability of the writer above his companions, or any force of reasoning in the review. Like one of the kings in Daniel's vision, "its power is mighty, but not by its own power." It is a summary and abridgment, simplified for the use of English readers, of Baron Bunsen's three latest works—that on Egypt, "God in History," and "Bible Work for the People." It is entirely through the weight of his character, learning, and erudition, that the review seeks to make a powerful impression on the minds of its readers. Under this guidance, there is perhaps no essay in the volume which does so much to undermine and destroy the whole edifice of Christian faith, or which would hurry those who accept its conclusions so far on the road towards utter infidelity.

Since reading the essays, a few months ago, I have felt it right to procure and read carefully Baron Bunsen's work on Egypt. My impression, before reading it, has ripened now into a full conviction, that it is the most mischievous assault on orthodox Christianity, the most formidable contribution to the cause of direct infidelity, which has appeared in the literary world in the last thirty years. The Christian character and profession of the writer only give a fresh impulse, and more dangerous moral power, to the deadly thrust aimed against the Divine authority, and even the historical truth, of the Word of God. I took up the work, expecting to find conclusions widely opposed to all simplicity of faith in the Old Testament, but par-

tially compensated by a Christian tone of thought and feeling. I have been grievously disappointed in this hope. His contemptuous tone towards those Christians who place more faith in the Books of Moses than in his own conjectural emendations of Manetho, is as marked a feature of the work as its wide divergence from the old landmarks of Christian faith. A declaration, for instance, by Baumgarten, of the credibility of the statements in Exodus about the increase of numbers in Egypt, meets with the polite commentary that "the old Rabbis have hardly been more absurd." "The common interpretation of the Bible"—that is, in reality, the Bible itself, before it has been transmuted into something widely different in the æmule of his criticism—he calls "a tissue of old women's stories and children's tales, which contradict each other." The Bible chronology he styles "a fable strung together by ignorance and fraud, and persisted in out of superstition and want of intellectual energy." The Exodus, in his view, instead of a wonderful work of Divine power, was merely an insurrection of the Jews, in concert with the Bedouins, in a time of Egypt's weakness, in which "Moses and his fellow-conspirators had quietly made preparations in the Peninsula, to ensure the success of their vast undertaking." (Vol. ii., p. 266.) Throughout two or three thousand pages I have not found an expression, I will not say of abhorrence, but of simple dislike, towards one of the foulest systems of idolatry which ever dishonoured God or destroyed the souls of men. On the contrary, he enters with zest and delight into its most repulsive details, the incest of Egyptian gods and goddesses, &c., as a curious and attractive subject of learned inquiry. The king under whom, in his opinion, the bondage of the Jews begun, is highly praised for singular greatness of mind because of his idol-offerings to a long list of deified ancestors; and one of the books is dedicated to Manetho, the priest and champion of the grossest forms of idolatry, with a direct invocation, which ascribes to him the distinctive office of the Spirit of God. It ends with these words, a direct formal act of heathen worship of the dead:—

Grateful I offer to thee whatever through thee I have  
learned.  
Truth I have sought at thy hand, truth have I found  
by thy aid.

The truth, I may add, thus discovered, answers well, like a stream, to its idolatrous fountain, since it involves the degradation of all the early books of the Bible into one tissue of deceptive and lying fable.

I feel bound, now, by a sense of public duty, to join my protest with your own against the Resolution to which you allude. It may be right and desirable for private members of the Alliance, who have received personal kindness or courtesy from the Baron or his family, to express their sympathy

and condolence in an hour of sorrow, in whatever terms Christian fidelity will allow. But the acts of public bodies are bound by the laws of their own constitution, and a reference to their own distinct object. No one, so far as I know, of late years, has laboured with equal weight of character and acquired influence, or with more openness of statement, to root out from the minds of educated men all faith in one main truth, which forms part of the very basis of the Alliance, the inspiration and Divine authority of the word of God. Even the Vice-Principal of Lampeter hints that there may be some want of taste in the strength and plainness of his invectives against it: "When he asks, How long shall we bear this fiction of an external revelation? &c., some will think the language too vehement for good taste." But if the Baron's invectives against the basis of the Alliance, in the view of his warmest admirer, are too vehement for good taste, then the Committee, in merely "not expressing concurrence in all his theological opinions," use language quite unbecoming their character as public witnesses for the truth of God. When I remember that the whole drift of his later work, which in the obituary he regrets not having lived to finish, is a direct assault on the foremost truth the Alliance was expressly formed to bear witness to and defend, I confess that the terms of the Resolution, in the actual crisis now impending over the whole Church, remind me strongly of the two hundred men from Jerusalem, who went out of complaisance along with Absalom: "And they went in their simplicity, and they knew not anything." For myself, while I cling to the hope you have also expressed with regard to the personal faith Baron Bunsen might still retain, I must disclaim all concurrence in the published Resolution. If the Baron, in his lifetime, has shown favour to the Alliance, I see no alternative that can explain it, in the face of his writings, but great ignorance of its constitution, or gross hypocrisy. The former is probably the true explanation. He read its documents, it is likely, as he read the Bible, through the spectacles of some favourite hypothesis of his own; and its basis, of course, was just as open as the Books of Moses to a philosophical and non-natural interpretation.

But I do not think it safe, or wise, or seasonable, for the Alliance to diverge from its proper public objects, to utter worthless compliments over the grave of one of the most able, zealous, and outspoken assailants and calumniators of the truth it has pledged itself to defend. The private virtues of the deceased are only one reason the more for a faithful warning against that precipitous and downward path in which he has laboured to seduce his fellow-Christians. And the only language which, for myself, I can adopt as the proper and adequate expression of my feelings and judgment, with reference to the spirit pervadi-



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these works, must be borrowed from that law of God which is so deformed and mangled by his unbelieving theories: "Neither shalt thou bring the accursed thing into thy house, lest thou be a cursed thing like it; but thou shalt utterly detest it and utterly abhor it; FOR IT IS A CURSED THING."

I remain, yours respectfully,

T. R. BIRKS.

TO THE EDITOR OF THE RECORD.

Bedwell-park, Jan. 24, 1861.

Sir Culling Eardley presents his Christian regards to the Editor, and requests the insertion, as early as possible, of the accompanying copy of a letter which he has addressed to Mr. Birks, in reply to his communication:—

Bedwell-park, Hatfield, Jan. 21, 1861.

My dear Birks,—I am sure that everything you do is done from a desire to glorify God. But will you pardon me for expostulating with you for writing as you have done to the *Record*?

When your dear father-in-law, Edward Bickersteth, died, from love to his memory, as well as from esteem to yourself, you were unanimously chosen to succeed him as one of the Honorary Secretaries of the Evangelical Alliance. We all feel that your personal excellence and literary talents do honour to the Alliance; but I am sure you will be the first to admit, that to be thus selected by the representatives of the Evangelical Church of your country was an honour to the person so chosen.

Was it right for one so honoured with the confidence of his brethren to take the step which you have taken?—taken, I am convinced, under a sense of duty—but taken, I am equally persuaded, without adequately realising the gravity of the proceeding.

Without communicating with your colleagues in office, or asking them or the Committee of the Alliance for explanation, you have addressed a strong letter of censure to a public journal, in reference to the minute adopted on the death of Baron de Bunsen.

I deny in the first place that there was anything in the minute to deserve your reproof. Here it is; and I must add it is the only document for which the Alliance is responsible. The passage from a letter, or article, on Baron de Bunsen's last hours, upon which the *Record* and yourself have commented, was only a matter of intelligence in a magazine, published on the responsibility of the editor, and was not an official expression.

Extract from the *Monthly Intelligencer*, January, 1861:—

"THE LATE BARON DE BUNSEN.—The following resolution of condolence with the bereaved family of this distinguished man was adopted:—

"Resolved—That this Committee have heard with deep and sincere regret of the death of that distinguished Christian statesman and man of

letters, the Baron de Bunsen, and desire the chairman to communicate to his bereaved family their heartfelt sympathy in their affliction. Without expressing their concurrence in all the theological views of Baron de Bunsen, the Committee would express their sense of the personal excellence in all the relations of life of that distinguished man, and of the warm affection which he at all times manifested towards the true servants of God, of every sect and nation.

"The Committee would also record their grateful recollection of the deep interest which the deceased Baron took in the Berlin Conference of 1857, and the readiness with which he responded to the call of his Sovereign the King of Prussia, to be present on that occasion."

The minute was purposely so worded as to avoid committing us to objectionable views contained in Baron de Bunsen's critical works.

The Alliance had found him an ever ready friend of religious liberty, to whom we never appealed in vain, in his public capacity, to obtain redress for grievances; he came, too, at the summons of the King of Prussia, to Berlin, in 1857, to be present at the Conference; and though he was not—and consistently with some of his opinions could not be—a member of the Alliance, he did there in the most public manner evince his sympathy with and love towards the assembled Evangelical piety of Christendom.

I say we were justified as a body in paying a tribute of respect to such a man. We said nothing of him as a teacher; and there was not one of us who would have consented to do so. We said nothing of his possessing saving faith—though, for one, I entertain the confident belief, founded mainly on the information of others, but partly also on my own limited intercourse with him, that Baron de Bunsen, with all his serious intellectual errors (for such I deem them), was a child of God, resting upon his Saviour's Cross. But what we did say was, that he was a man of personal excellence in the relations of life, and a Christian statesman.

By that expression I am prepared to stand. If you will ask the diplomatic body of London, many of whom would naturally dislike his doing so, they would tell you that no public man ever more thoroughly carried publicly avowed Christian motives into public life. And surely no one who, like yourself, is prepared to call any sovereign who may come to the throne of England, "religious and gracious," can object, *a fortiori*, to our calling such a man as Baron de Bunsen a Christian statesman. There is a very clear and definite sense in which, even apart from personal piety, public characters who strive to rule their lives by Christian principle are entitled to that epithet.

This is my first ground: I deny the justice of the censure you have pronounced on the minute of the Alliance. But even if censure had been ever

so legitimate, I must end as I began, by expressing regret that the first thing which a committee hear of the dissent of their own trusted officer from a portion of their proceedings, should be through a public print. Had you communicated in the first instance with your colleagues, I cannot but think that the explanations which you would have received would have given a different colour to your public expressions. As it is, I anticipate that you will feel, on reflection, that you have not done justice to a body which reposed in you their affectionate confidence, and whose act you have placed before the Christian public in an undeservedly unfavourable light.

You will, I am certain, pardon the frankness with which I write. It is of the essence of the Alliance that when we think a friend wrong we say so, affectionately, but freely. I should have preferred only addressing you privately, but the publicity of your animadversions on the Alliance necessitates the publication of my reply. It shall not, however, appear till Friday next, in order that, if you wish to do so, you may be able to reply to me in the interval.

Sincerely trusting that, if our lives are spared, we may long work together for a cause equally dear to you and to me, believe me to be, my dear Birks, faithfully yours,

C. E. EARDLEY.

Rev. T. R. Birks.

TO THE EDITOR OF THE RECORD.

Kelshall, Jan. 26.

Sir,—Will you have the kindness to insert the enclosed reply to Sir Culling Eardley's letter.

Yours respectfully, T. R. BIRKS.

My dear Sir Culling,—Your letter was given me by our friend, Dr. Schmettau, on Tuesday evening, at Bath, where I was attending a meeting of the Alliance. From its first sentences I inferred that it was simply your private friendly remonstrance on the too abrupt appearance of my letter, and delayed reading and answering it till my return home should give me an hour's leisure, which the journey would not allow. I fully expected that my letter would draw some observations from you publicly, in reply; but I confess that I regret the shape they have assumed, and which a short note might perhaps have led you to avoid, if I had not assumed too hastily that it was simply a private letter. My reason is, that you have mingled a question of grave public duty with one which is purely personal. There was no case why any vindication of a public act which you thought it right to offer should be contingent on my approval or reply; and the expostulations of private friendship for acts conceived to be ungracious or ungrateful, carry most weight when they are simply private, and not followed by a notice of their intended publication.

First of all, in justice to myself, I must, with great reluctance, offer a few remarks upon this

private and personal question. You seem to feel that I have both acted rashly, and also been ungrateful for the honour conferred upon me, and the confidence reposed, as an Honorary Secretary of the Alliance. I must remind you, then, of one or two circumstances which may have passed from your memory. When, after the death of my beloved father-in-law, nearly eleven years ago, the Council of the Alliance kindly invited me to fill his vacant office, I felt, of course, that it was merely an affectionate tribute to their high sense of his worth and labours in their cause, and that this motive might be in danger of leading them to sacrifice the real interests of the Alliance to their wish to show honour to one whose memory was justly dear to them. I therefore declined their request, and suggested two or three names of those who might, I conceived, be able to render them more active and efficient service. My objections were overruled, and the offer was renewed. While grateful for their confidence in myself, and still more for their affection to my beloved father-in-law, I felt that my own refusal, and their renewed request, had placed the relation in its proper light. However mistaken their estimate might be, I inferred that they acted as conscientious trustees of a great cause, and not from the mere impulse of a personal feeling toward a departed friend. Since then, I have once or twice renewed my request that, with their enlarged and altered membership, they would see whether they could not replace me, as Honorary Secretary, by some one more fully qualified for the post, and who would be able to render them help more efficient than my own. I have, therefore, from the first, received it as a trust, tendered to me, however mistakenly it may have been, on public grounds, which I was bound to fulfil, to the best of my ability, on public grounds also, and never to allow mere personal feelings to have more weight than my convictions of what was due to Christian fidelity, the real interests of the cause of Christian union, and, above all, the honour of Christ our Lord, who counts it a great sin whenever His servants are not "valiant for the truth upon the earth."

In the present instance, I was not aware that such a Resolution had been proposed, till I saw it in *Christendom*. I was grieved to see it, and thought it an act of extreme indiscretion, to use a gentle term. When, however, it was brought into public notice, and strongly, but temperately, condemned in a paper widely circulated amongst Evangelical Churchmen, some action on my part was almost necessary. Twice or three times, when in former days the *Christian Observer* or the *Record* have blamed the Alliance, or some of its acts, I have written in its defence. If I had approved the Resolution, the office of defending it before Evangelical Churchmen, would naturally have devolved upon me. To be the medium

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communication, of sympathy, or of explanation, between them and the Alliance, appears to me to be precisely the task which the title of Honorary Secretary calls me to fulfil. But since I strongly disapproved the Resolution, it seemed equally my duty to be a witness to the Alliance itself, or its Committee, of the extensive alteration of confidence, on the part of Evangelical Churchmen, which it was likely to produce. Even this was not my strongest or most urgent motive for writing at once. Through the kind urgency of an honoured friend, and no consciousness of special fitness for the task, I have now held, for near four years, the responsible office of an Examining Chaplain. This promotion has increased that responsibility. I did not think it consistent with my duty to the Church of Christ in general, or specially to the Church of England, that I should continue identified for weeks or months with the language of the Resolution, when my own convictions and feelings were widely different. I thought, and still think, that the simplest and shortest course was the wisest and the best—frankly, and without delay, to express my entire dissent, and to give some plain reasons why I believed the words in question to be "quite unbecoming the character of witnesses for the truth of God." I think that I have done this without the least discourtesy. My conscience bears me witness that I have done it in sincere and hearty friendship, not only to yourself and the Committee, but to the cause of the Alliance.

I now dismiss this personal question, which ought never, I think, to have been imported into a discussion so grave and weighty—namely, what position the Alliance ought to maintain with reference to the advancing tide of semi-infidel delusion, and whether the terms of the Resolution were consistent with fidelity to the cause of Christian truth. I did hope that it was merely through ignorance of Baron Bunsen's writings the Resolution had passed in its actual form. I am grieved to see that you defend it, and seem not to feel, even now, the moral incongruity of this lukewarm, timorously-worded allusion, to a series of systematic assaults on some of the main truths embodied in the basis of the Alliance.

And first let me correct the mistake into which you seem to have fallen, that my censure applied rather to the obituary notice than to the Resolution itself. I did not touch at all upon that notice, except to quote from it an important fact, that the works in question were Baron Bunsen's latest occupation, for which he wished his life to be spared, I have been accustomed, like yourself, to regard him as personally a pious and Christian man. After what I have read, I find it much harder than before to retain the impression; but I cling to it still. The obituary has not deepened it, but it has not destroyed it. The anomalies of the human mind, especially in German philosophers,

are inscrutable. But I regret that a discussion on the secret state of the heart, which belongs to the Searcher of hearts alone, should be mixed up with a question which rests on distinct public grounds. For this, after all, is the simple question: Does the character of Baron Bunsen's latest writings make it wise, or safe, or seasonable for the Evangelical Alliance to step out of its course to *express regret for the premature close of his literary labours, and gratitude for his services to the cause of Christ?*

First. I deny that it was right or wise to offer any such address of condolence. You could not express your full and honest convictions without changing your intended act of courtesy and condolence into something approaching to insult and reckless intrusion on an hour of sorrow. You could not simply condole without hiding your convictions out of sight, and exposing yourselves to the charge, either of hypocrisy or dangerous indifference to fatal error. Therefore, silence was the only wise and safe course; while sympathy in sorrow, from those who had received courtesies, might be rendered in a private way. Your Resolution, to be a true reflex of what you feel, or ought to feel, should have run nearly as follows: "That the Committee have heard, with mingled feelings of the death of that distinguished statesman and man of letters, Baron Bunsen. That while they unanimously disapprove and regret, and some of them deplore and detest, the tendency of his latest works, and are thankful that he has been hindered, by death, from completing them, they regret the sorrow of his bereaved family, and tender them their heartfelt sympathy in their heavy loss. That while they believe those writings, in their tendency, to be fatal to the existence of the Alliance, they cherish a grateful sense of the services he rendered to its members at the time of the Berlin Conferences, and his sympathy with the cause of religious liberty." What would the world or the Church say to a condolence of this chequered character? Would they not condemn it as a needless and unnatural intrusion on the hours of domestic affliction? The truth lies plainly within a narrow compass. If you were to express fully your own honest convictions, you ceased to condole; and if you resolved to condole, without turning a tribute of respect into an insulting intrusion, you ceased to be honest.

The Resolution expresses regret for the Baron's decease. On what, I ask, is this founded? Clearly not upon any doubts that some members of the Committee might feel on the question of Baron Bunsen's personal piety. That would turn the whole into an act of gratuitous cruelty. It could not be based on the suspension of his labours as a statesman, for he had long retired from public life. It could not be for premature and early death, for he had

reached, I believe, nearly the full age of man. The only sensible construction must be that you regretted the interruption of his literary labours, which continued to the last. But what an anomaly is this! You regret that his life is cut short before he had time to complete works which are adapted to lead thousands and tens of thousands into utter unbelief of the Word of God. You regret that the battering-rams are left unfinished, which have already aimed heavy blows against the towers and even the strong foundations of the Church of Christ. Far from regretting his death, except as a domestic sorrow, I hold it a mercy to the Church, and if he were, as I hope, on the foundation, a mercy to himself, that he was thus hindered from piling up more wood, hay, and stubble, to the increase of humiliation and sorrow in the day of Christ.

You remark, further, that the Resolution was so worded as to avoid committing you to objectionable views contained in the Baron's critical works. I reply that the words are exactly such as each of us might apply to the other, or either of us to Dr. Steane, or Dr. Steane to each of us; or, in short, say Christian to any other, however intimate his friendship, however extensive his concurrence, however high his admiration of the Christian tone of his writings. The terms which you allude to, as shielding the Resolution from just censure, are precisely those which, in my judgment, form its decisive condemnation. A person, not perhaps a murderer, but a manslayer, acting under some strange hallucination, strikes a dagger to the heart of your dearest friend. He dies without expressing repentance for the act, and you condole with his friends in these words: "Without expressing concurrence in all his past actions, we wish to express our sense of his honesty and private virtues, and that he once helped to provide us with a pleasant lodging." Is this kindness to the friend whose life he has taken? How, then, as a Christian man, to whom the Word of God and the honour of His truth ought to be dearer than the dearest earthly friend, can you find it in your heart to vindicate the wording of the Resolution?

I could say much more, but perhaps I have said enough in a case which, to myself and many others, seems clear and self-evident. May the Lord give grace to the Committee so to act as to repair that breach in the confidence of their fellow-Christians which has been caused by this great indiscretion. Having also written privately, I send this direct to the press, as the simplest course, and remain, my dear Sir Culling, Yours, with hearty Christian esteem, T. R. BIRKS.

Sir Culling E. Kardley, Bart.

TO THE EDITOR OF THE RECORD.

Sir,—You will much oblige me by inserting the enclosed letter to Mr. Birks, which I hope will terminate the discussion. I am, Sir, your faithful servant,  
C. E. KARDLEY.

14, Upper Grosvenor-street, Jan. 31, 1861.

My dear Birks,—I will not prolong the discussion.

You thought the Committee of the Alliance wrong in publishing a certain Resolution. We thought you wrong in appealing to the public before first appealing to your own Committee.

The Committee have shown by their minute\* that nothing was further from their intentions than to make light of theological error. You have kindly stated in your letter that your motive was one of "sincere and hearty friendship to the Alliance." We are bound to accept your assurance, and you and others will equally accept ours.

In closing this controversy, however, I feel it due to the Committee of the Alliance to say, that never was there a body of men more thoroughly imbued with the desire to defer to one another. Had you, or any other member, expressed any objection, at the time, to the form of the Resolution which has occasioned such excitement, I am certain that every regard would have been shown to your convictions. A printed paper of *agenda* is sent round some days before the monthly Committee. The minutes on each important subject are drafted by a previous sub-committee. It is impossible to take greater pains than are taken to ascertain the mind of our members. The object is to do nothing on which we are not all more or less agreed; and I can only suggest, for the future, that if any subject is down on the business-paper which seems to any of our friends to be one of delicacy or of danger, the plain course for them will be either to make a point of attending, or to ensure the attendance of another who will represent their wishes.

It is evident from what has passed that the action of the Alliance is of great importance, for good or for evil, to the Church of God; and I only hope that members of Committee will in future practise the greatest vigilance, so as to render it as beneficial as possible. We had not, as I have said, the remotest intention or idea, on the recent occasion, of thinking lightly of doctrinal errors, and, by mutual and affectionate watchfulness, I hope we shall henceforward be guarded against even the liability of being either suspected or blamed.

Believe me, my dear friend, faithfully yours,  
Rev. T. R. Birks. C. E. KARDLEY.

TO THE EDITOR OF THE RECORD.

Paris, Feb. 2, 1861.

Sir,—I claim from your impartiality that you will insert an answer to the numerous attacks made upon me in your periodical on the occasion of the narrative of Baron Bunsen's death, which

\* The minute here referred to was adopted at a special meeting, Jan. 29. We have not room to insert it, but it may be seen in the *Monthly Intelligencer* for February.

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I have made in the *Revue Chrétienne*, and which has been repeated in the *Times*.

My answer shall be brief. Your paper has gone to the length of saying that that narrative was a deplorable proof of the Rationalism which preys upon the Churches of France. If it be so, how can that narrative have been repeated by all the Evangelical periodicals of my country? The writer of the paper is constrained to acknowledge that I have clearly indicated my dissent from the theological views contained in the last works of Baron Bunsen, a dissent with which I had acquainted him, and which he had received with that liberal-mindedness which his detractors would do well to imitate. I assert the impossibility of discovering in my writings a single line which is opposed to the fundamental truths of Christianity. I am a friend and promoter of the Evangelical Alliance in my country; and this fact indicates clearly enough what are my theological views. But party spirit overlooks such considerations as these, and it magnifies differences on secondary points into dangerous heresies. If one is guilty of Rationalism in blessing God, that a man distinguished by the heart and the understanding has been above all human systems, when he was about to appear before God, and with his last breath, has expressed his most sincere love to our God and Saviour, I confess myself guilty of such Rationalism, and I would not exchange it for the so-called fidelity which deems it fit to criticise a deathbed, and which argues upon the last words of M. de Bunsen, and the impressions which they have made upon me, either with acrimony, or with unbecoming scurrility. I know that in another paper extracted from the *Union* the *Record* has announced that my admiration for the Christian death of M. de Bunsen will cost me dear, and that, at my deathbed, the anguish of my soul will chastise my Rationalism. For my part, if misled by narrow-mindedness, I had been unfortunate enough to disregard the work of God in one of its most impressive and solemn manifestations—if I had been unfortunate enough to appear to grieve at that which rejoices the angels—that would be a distressing thought at my death-bed.

I do not incriminate your newspaper; but I protest energetically against the unjust accusations preferred against me by some of your contributors. I am not the only one who has been wounded at heart by those angry polemics upon a tomb scarcely closed. I will no longer protract them. I will never persuade myself that fidelity to truth commands to renounce justice and charity.

With much esteem, I remain, Sir,

Yours very truly,

EDMOND DE PRESSENSE.

TO THE EDITOR OF THE RECORD.

Sir,—Will you kindly insert the enclosed letter

from Sir Culling Eardley, with my reply? I would fain hope, from his very frank explanation, that the clouds will pass away; and perhaps, through the mercy of God, after this short troubling of the waters, the Alliance itself may attain a larger measure of healing virtue than before. But the Great Physician alone can restore perfect harmony, either to his erring Church or to this sin-distracted world.

Yours ever,

T. R. BIRKS.

14, Upper Grosvenor-street, W., Feb. 8, 1861.

My dear Birks,—Thank you for appreciating my endeavours to terminate the controversy about the Alliance. I was glad to find that you thought it would not be necessary for you to say more, except possibly to state that you were not connected with *Evangelical Christendom*, of which you were once nominally on the editorial staff.

I am happy to say, it is arranged that in future there shall be no possibility of misapprehension about the connexion of the Alliance with *Evangelical Christendom*. Words on the title-page, which seemed to imply our responsibility, the editors will remove. And the report of Alliance proceedings will in future be prepared by the official secretaries and separately inserted; with the notification, that for that part of the magazine, and for that alone, the Alliance is answerable.

And now allow me to fulfil what I feel to be a personal duty.

When the Resolution which has occasioned such discussion was passed, I had not seen the "Oxford Essays and Reviews," nor was I aware that Baron de Bunsen was quoted in that volume as their chief authority.

I knew that while Baron de Bunsen's devotional works (and his piety too) were highly esteemed by the Evangelical men of Germany, his critical and theological works were considered there the contrary to profound; and I believed the slight disavowal of participation in his views, contained in our Resolution, to be amply sufficient.

Since hearing from you I have procured that book of essays, and it is upon my conscience to say that, had I seen it before, I would certainly not have been a party to the Resolution in the form in which it was adopted.

Englishmen of character, of high station, and of supposed theological knowledge, have popularised Baron de Bunsen's opinions in England, making them the foundation for a systematic attack on the faith of the Gospel. Comparatively harmless, as I have been assured, in Germany, those opinions, I entertain no doubt whatever, are calculated to do an infinity of mischief, in the form and under the auspices under which they are presented to England. Had I known what I now know, I would not have even seemed to endorse such a fatal movement in the high places of the Church of England.

I still think the distinction between Christian statesmanship, which we asserted, and Christian doctrine, which we never dreamed of asserting, is one capable of being defended. But with what I know, I consider that we were unintentionally dropping a lighted match too near a powder magazine to be safe, when we resolved as we did.

It is not too late to tread out the flames; and I hope that, in answer to the universal prayer by which this year was inaugurated, God will enable all His faithful servants to unite in doing so.

Believe me, faithfully yours,

(Signed)

C. E. EARDLEY.

Rev. T. R. Birks.

Kelshall, Feb. 9, 1861.

My dear Sir Culling.—I thank you most sincerely and heartily for your letter just received. At the present moment, it is all that I could expect, and nearly all that I could desire, personally, on your own part, to explain what is past, and to restore that mutual confidence among the friends of the Alliance which is essential to its existence. I thank God for the candour with which you avow your previous unacquaintance with that aspect of the subject which weighed the most powerfully from the first on my own mind. I believe that your letter will not only raise you higher, personally, in the esteem of many Christian friends, but do much to dispel the alarm which has been widely spread by the late Resolution, and to show the substantial unity of faith, purpose, and Christian feeling among the great body of the members of the Alliance, which the discussion, while it lasted, must have tended to conceal and obscure. Not one, I believe, of those who silently disapproved, or openly condemned the Resolution, doubted the Christian singleness of heart of those by whom it was passed, or suspected them of a deliberate intention to desert their own basis, or lend their countenance to attacks on the truth and authority of the Bible. For myself, no suspicion of that sort could ever cross my mind. My view from the first has been, that a natural and approvable desire to show Christian courtesy, and express sympathy with a private sorrow, being joined with ignorance of facts highly important to be known, or a defective sense of their present bearing on the cause of truth, had led them to do an act, the inevitable tendency of which, under the actual circumstances, they would themselves, with fuller knowledge, and after due reflection, be among the first to deplore. Their second Resolution, then, in my humble opinion, was quite beside the mark, except as it proved the wish to conciliate; and it leaves room, on the part of the Committee, for a more effectual remedy to be applied to a serious danger. I rely on the practical good sense, the Christian integrity, and the mutual forbearance and love of the members of the Committee to provide that remedy. I had resolved not to embarrass

them by any public disapproval of the second minute, since I could scarcely doubt that the silent course of events, the expressed opinions of others, and their own mature reflection, would lead to a more satisfactory issue.

Your letter, so welcome and cheering, so frank and candid in its tone, relieves me from this state of ambiguous silence. I believe that it will do very much to restore the Alliance to the place we are both equally anxious it should occupy in the confidence of Christian men. It is in this alone, under God, that its strength lies, far more than in its actual membership. Its members and officers formally disclaim the pretension to be official representatives of the Churches or bodies to which they belong. But so long as it possesses, by mingled uprightness of aim and practical discretion, the general confidence of the servants of Christ throughout the land, the Evangelical Alliance may not only do a quiet and constant work of love, but may, from time to time, afford a rallying point of great value, in the double warfare against superstition and unbelief. Thousands, I believe, whose sympathy and confidence are most to be desired, and who have been pained by the Resolution, will cordially recognise the Christian sincerity, and self-denial for the truth's sake, which have dictated your present letter. They will thank God from their hearts, who can overrule smaller evils for greater good; and who can secure, even by "negligences" of His servants on one side, or "ignorances" on another, that a standard shall be held up impartially for Christian truth and Christian love.

On one point I wish to offer a personal explanation. No one, I think, will be surprised that a line in an *agenda* paper, on the other side of a printed call to a meeting I could not attend, should have escaped notice, if it arrived safe, amongst other occupation. But it may have seemed strange that a whole fortnight should pass, and my public letter appear suddenly, without previous warning. The fact is, that, being occupied with the study of Baron Bunsen's "Egypt," with a view to provide some antidote for the wide and deep mischief I feared, I did not read through the periodicals. It was on the 10th, if my memory is right, the day when I was at Islington, that it came first under my notice. On the 11th, Friday, I could not decide what I ought to do, since I thought the entire oblivion, if it were possible, might be the least evil. On the next day I saw it noticed publicly in the *Record*. I waited till the Sabbath was over, that I might act deliberately; but my conviction was clear at once, especially since I was an Examining Chaplain, and an ordination near at hand, that a prompt disclaimer of concurrence, publicly made, with reasons assigned, was due to myself, to the Alliance, and to the Church of Christ. Only a strong motive would have overcome my repugnance, or turned me aside from what I deem

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more important and lasting work. Having done what conscience required, I felt, perhaps, an unwise reluctance to enter at the same moment into a private correspondence, which could hardly fail to be tedious and perplexing. Had I misconceived the motives and intentions of the Committee, it would have been a plain duty first to have used private appeals, and not public remonstrance. But the act was done, and already beginning to bear fruit. There was no suspicion of wrong intention that could be removed by a private letter, but I suspected some ignorance of important facts which I was in a position to supply. If I have erred at all, it has been from no want of sincere esteem and Christian love to the Committee of the Alliance, but simply from a general backwardness to diverge from immediate work by a single step more than a pressing sense of public duty required me to do. For known or unknown faults in the manner of what I have done, I desire to be humble in the sight of God, and to ask your forgiveness, and that of the Committee, if any just occasion of offence has been given. Whatever the defects of manner may have been, I do trust that, by the blessing of God, my protest, from within the Alliance, will have averted a serious danger, both to its own prosperity, and still more to many souls imperilled by a great delusion.

Once more accept my hearty thanks for your letter, and believe me, my dear Sir Culling,

Yours, with great Christian esteem and love,

T. R. BIRKS.

TO THE EDITOR OF THE RECORD.

Auckland Palace, Feb. 21, 1861.

Sir,—Though I have already written to the Committee and Secretaries of the Alliance, as soon as a copy of their last minute reached me, to express my full and cordial approval of it, both in substance and in form, I think it only right to offer them, through your columns, in which my first letter appeared, my public thanks for the Christian self-denial, uprightness, and wisdom, which have guided them in their final decision. I might probably have failed, myself, in a matter of such delicacy, to have framed a minute, in which my own judgment and feelings would so entirely concur. I thank God, from my heart, for the issue graciously vouchsafed to a discussion, while it lasted, unavoidably painful; and have a strong hope that, while the due claims of Divine truth have been maintained, mutual esteem, confidence, and love, among Christian brethren, both within and without the Alliance, will only have been increased. Let me add my special thanks to your-

self for your last article, and your cordial appreciation, shared, I know, by many, of Sir Culling's letter, and believe me ever,

Yours faithfully,

T. R. BIRKS.

The following is the letter referred to in the foregoing:—

TO THE COMMITTEE AND SECRETARIES OF THE  
BRITISH ORGANIZATION OF THE EVANGELICAL  
ALLIANCE.

Feb. 16, 1861.

Dear Sirs and Christian Friends,—I hasten to fulfil the pleasant duty of thanking you, not merely in my own name, but in the name of thousands of Christian men, for the decision announced in your minute of the 14th. I believe it to be, under all the circumstances, an upright and Christian act, well and wisely done, "acceptable to God and approved of men." Both in its substance and in its form, and in the discrimination which right feeling required in so delicate a matter, it leaves me nothing to desire. I thank God from my heart for the grace and wisdom which I believe He has given, and would take courage in the strong hope that even by such feeble and imperfect instruments as we all are at the best, it may please Him to give Christian truth and Christian love in their inseparable union, still more abundant victories in our own hearts, in the Church of Christ, and in a sore, distracted world.

Let me add how deeply I regret that under a sense of duty, however strong and dear to my own mind, I should have been, even for a short time, in apparent collision with Christian brethren, whom I have never ceased to esteem highly in love for their work sake, whose singleness of aim is so well known to me, and so many of whom it has been, and I trust will continue to be, my privilege to number among my personal friends, as well as humble fellow-workers in a blessed and holy work of Christian love. May the God of all grace pour down His grace more abundantly upon all who touch His sacred work, that we may never profane it by unholy hands, but plead for truth in love, and follow love only in the ways of truth, and grow up together into the full and perfect unity of the body of Christ, "the blessed company of all faithful people." Praying that wisdom from on high may be given you in these critical times, in which a serious conflict for the foundations seem near at hand, and a fuller blessing than ever rest upon your efforts to maintain truth and promote union,

Believe me ever,

Yours faithfully and affectionately in Christ,

T. R. BIRKS.

MONIES RECEIVED THROUGH "EVANGELICAL CHRISTENDOM."

Mr. Robert Cole, for Pesth, 5*l*.; Miss Callcott, for Deaconesses in Syria, 10*l*.; ditto, for Bulgarians, 10*l*.; ditto, for Matamoros, 2*l*.; Mrs. McAll, for Belgian Evangelical Society, 5*l*.; ditto, for Italy, 5*l*.; Sir W. Richards, K.C.B.,

for Evangelical Alliance, 5*l*.; ditto, for Protestant Pastors in Austria, 5*l*.; ditto, for Protestant Pastors in Hungary, 5*l*.; S. F., for Italy, 10*l*.

# Evangelical Alliance.

NOTE.—The *Evangelical Alliance* is responsible only for what is inserted under this head.

EVANGELICAL CHRISTENDOM.—The following minute, adopted at a meeting of the Committee of Council, held 21st February, will show the relation of the Evangelical Alliance to this journal: "A misapprehension having arisen as to the relation existing between the Evangelical Alliance and the journal entitled *Evangelical Christendom*, Resolved—That, in order to avoid any misunderstanding on this subject, the transactions of the Committee of Council be prepared and signed by the official secretaries, as the acts of the Committee, and copies sent for insertion in *Evangelical Christendom*—it being distinctly understood that the Evangelical Alliance neither has, nor ever has had, any control over, or responsibility for, the editorial department of that journal."

## BARON BUNSEN.

Finding that the explanatory minute relative to Baron Bunsen adopted at a special meeting of the Committee held 20th January last (see February number of *Monthly Intelligence*) was found insufficient to satisfy many members and friends of the Alliance, the Committee at the monthly meeting, held February 14—present, Colonel Walker, R.A., and afterwards Sir C. E. Eardley, Bart., in the chair; also, R. C. L. Bevan, Esq., General Alexander, Rev. C. Hebert, Hudleston Stokes, Esq., Rev. Joshua Russell, John Finch, Esq., Rev. Dr. Hoby, Rev. Dr. Fry, Rev. J. H. Titcombe, Rev. Samuel Minton, Major Strath, Rev. Dr. Blackwood, Rev. P. Latrobe, H. Carre Tucker, Esq., Mr. Alderman Oldham, Rev. J. S. Jenkinson, Rev. William Bevan, Rev. Dr. Lester, W. H. Elliott, Esq., W. McArthur, Esq., Rev. W. M. Bunting, Rev. W. Cardall, Mr. J. Davis, and Rev. H. Schmettau—adopted, *nem. con.*, the following Resolution:—

The Committee, deeply deploring the alarm and mistrust that have been caused by their minute of the 14th December last, which was happily so worded as to convey a very different impression to the minds of absent members of the Evangelical Alliance and other Christians from that which was intended in Committee—

Resolved—That, with the exception of so much of the Resolution as expresses condolence with the family of the late Baron Bunsen, and a notice of his courtesy and services to the Evangelical Alliance, the said minute be rescinded.

The British Organization of the Evangelical Alliance have ever strongly felt the importance of maintaining their doctrinal basis in all its

integrity; and they feel this more strongly than ever at the present crisis, when the most daring assaults are being directed at home and abroad, not only against the essential doctrines of Christianity, but also against that which is the very fountain-head of all saving truth, the Inspired Word of God.

With reference to this last-named act of the Committee on this subject, the following letter by the Rev. T. R. Birks has appeared in the *Record* newspaper:—

## TO THE EDITOR OF THE RECORD.

Sir,—Though I have already written to the Committee and Secretaries of the Alliance, as soon as a copy of their last minute reached me, to express my full and cordial approval of it both in assurance and in form, I think it only right to offer them, through your columns, in which my first letter appeared, my public thanks for the Christian self-denial, uprightness, and wisdom, which have guided them in their final decision. I might probably have failed, myself, in a matter of such delicacy, to have framed a minute in which my own judgment and feelings would so entirely concur. I thank God, from my heart, for the issue graciously vouchsafed to a discussion, while it lasted, unavoidably painful; and have a strong hope that, while the due claims of Divine truth have been maintained, mutual esteem, confidence, and love, among Christian brethren, both within and without the Alliance, will only have been increased. Let me add my special thanks to yourself for your last article, and your cordial appreciation, shared, I know, by many, of Sir Culling's letter, and believe me ever,

Yours faithfully, T. R. BIRKS.

Auckland Palace, Feb. 21, 1861.

It is gratifying to find that there is a general concurrence in the satisfaction expressed in the above letter with the minute of 24th Feb



Many testimonies to this effect have been received. The following are extracts from official communications :—

*The Jersey Committee* unanimously resolved—"That this committee have learned with unfeigned satisfaction that the Committee of Council have rescinded the objectionable part of the Resolution."

*The Committee of the Cheltenham Sub-Division* "accepts in a spirit of Christian love the Resolution of the Committee of Council."

*The Treasurer of the Guernsey Sub-Division*, in a letter acknowledging the receipt of a copy of the Resolution, and stating that he will have much pleasure in laying it before the Guernsey Committee, says: "I would express my heartfelt satisfaction that the Committee should have been led to pass such a resolution. I have communicated it to as many members of our committee as I have met with, and they all express their unfeigned satisfaction at it."

In addition to these official communications, numerous letters have been received, expressing the same sentiments, from private members.

**FUND FOR PRESENTING COPIES OF THE NEW TESTAMENT TO THE ITALIAN ARMY AND A POLYGLOTT BIBLE TO GARIBALDI.**—General Garibaldi, in an autograph letter just received, has signified his hearty willingness to receive a copy of the Holy Scriptures in various languages, which will accordingly be sent to him by post, and *not by deputation*. More than a sufficient amount required to carry out this part of the proposed plan has been received. Contributions are still requested to enable the Committee to present 100,000 copies of the New Testament to the troops stationed in Lombardy, Tuscany, the Legations, Naples, and we trust ere long in Rome itself.

**MONTHLY INTELLIGENCER.**—The following arrangements for the supply of the *Monthly Intelligencer* have been sanctioned by the Committee—viz., that copies of that paper be supplied to members of the Evangelical Alliance, and others subscribing not less than five shillings per annum; and to subscribers of a less amount, who, in addition, contribute one shilling per annum to defray the expense of postage, &c.

**DOCTRINAL BASIS OF THE FRENCH BRANCH OF THE EVANGELICAL ALLIANCE**—As some misapprehension exists regarding the basis of this branch of the Evangelical Alliance, the subjoined extract, setting forth that basis, is given from the circular of the

Central Committee of the French Branch, dated "Lyons, 12th September, 1854:" "The French Branch admits as members all Christians who wish to live in brotherly love, expressing their intention to confess with it, conformably to the Scriptures inspired of God, their common faith in God the Saviour—in the Father who has loved them, and who justifies them by grace through faith in His Son—in the Son, who has redeemed them by His expiatory sacrifice—and in the Holy Spirit, the author of their regeneration and their sanctification—one God, blessed for ever, to whose glory they desire to consecrate their lives." "This short confession of faith (add the Committee of the French Branch) seems to us large enough to exclude no true Christians, and sufficiently explicit to prevent those from conscientiously signing it who do not believe the Gospel."

**SPANISH PERSECUTION FUND.**—A contribution of 25*l.* has been made from the funds of the Evangelical Alliance towards defraying the expenses of the legal defence of the Protestant converts, Matamoros and Alhama, who are still pining in prison. Further donations to this fund will be thankfully received.

**RELIGIOUS REVIVAL AT ELBERFELD.**—An extract of a letter has appeared in the *Neue Evangelische Kirchenzeitung*, the organ of the German Branch of the Evangelical Alliance, communicating the following interesting facts: A remarkable religious awakening has recently commenced among the children of the Town Orphanage at Elberfeld. A spirit of prayer has been poured out, and day and night the children, and some of the adult inmates, are crying for mercy. Many are seized suddenly, and are not unfrequently stricken down. Within a single week about seventy persons have been brought under the influence of this gracious movement. "Some of the children," says the writer of the letter, "are already singing hymns of praise for pardoning mercy, while others are still earnestly seeking that blessing. I am almost daily in the house, and what I hear and see there is marvellous in my eyes." In a valuable letter on this subject by the Rev. Dr. Graham are the following remarks: "So far as we can see, the movement arose out of the week of prayer, at the beginning of the present year. Elberfeld is one of the most godly districts in Germany, and has been blest with faithful ministers since the Reformation. During that week the different denominations met for common united prayer. The Orphan-house belongs to

no sect, but is the common property of all. It belongs to the city, as such, and no creeds and confessions are admitted. The Bible, and the Bible alone, is the text-book of the orphans; and this common centre, where the Bible alone rules; this neutral ground, where the religious parties dare not fight, has been chosen by God for this mighty manifestation of His marvellous power. A poor Roman Catholic orphan, in one of his prayers, cried out, "O God, keep men from fighting about religion, and bring them all to the *one truth*, that Jesus Christ is the only Mediator and Saviour of the world."

#### WEEK OF SPECIAL PRAYER.

A very interesting letter on this subject has been received from Dr. Cappadose, dated "The Hague, Feb. 8, 1861," of which the following is the substance :—

The invitation issued by this Committee had been translated and circulated in Holland. A large and suitable room was hired for the meetings at the Hague during the week. The attendance, considerable at the first, increased every day, and comprised persons of all ranks of society—ministers of state, noblemen and ladies, working men and the poor.

"In order," says Dr. Cappadose, "to show that we were assembled as a branch of the Evangelical Alliance, I commenced by reading the nine articles of our common basis, to indicate that these our meetings would not be on a vague or merely philanthropic, but on purely Evangelical ground. During the week the sad tidings arrived that a great inundation had desolated several villages, and that the danger of greater similar calamities was imminent, which tended to quicken the prayers of the brethren.

"At length," Dr. Cappadose writes, "Saturday arrived. The following day was to be our last day of the meetings. I had no rest, and the question constantly recurred to my mind, 'Is this the time to cease our united prayer?' Fearing to do anything, simply according to my own wishes, in the early morning I prayed earnestly that the Lord would show me His will in this matter. Scarcely had I concluded prayer, when I heard knocking at my door a dear brother, who had come for the purpose of making known to me the wish of many brethren that we should not close our meetings. On the evening of Sunday, the 13th January, the hall was crowded, and many fervent prayers were poured out. Before the close, I rose and laid before those present a statement of what had occurred in the morning with reference to the continuance of our meetings.

Under the old dispensation, I said, David, desirous of knowing the will of God, consulted the ephod. I have an answer to my prayers on this subject, sufficient for myself; but perhaps some of you require more. Well, then, my friends, be yourselves now our ephod, for the Lord is in our midst. Those among you who desire to continue this prayer-meeting every Sunday evening signify that desire by rising. Every man and woman rose and responded in the most striking manner. Now we have every Sunday evening a very large public prayer-meeting."

Our friend then speaks of the religious deadness and formalism in Holland, but welcomes this occurrence as the cloud, little at present as a man's hand, which may, by God's blessing, greatly increase, till floods are poured out upon the dry ground.

In another letter received from Canada on the subject of the Special Week of Prayer, dated "Moncton, New Brunswick, Feb. 6, 1861," the writer says :—

"The week of prayer in January was experienced by me, and many others, to be so happy a season, and it was so blessed a sight to see the people of God of all denominations joining together in prayer, that a whole year seems too long a period to have to wait for the return of such a happy time."

SPECIAL WEEK OF PRAYER FUND (January 7—12, 1861).—The kind contributors to this fund will be glad to learn, from the following statement, that the expenses attending the arrangements for the Special Week of Prayer, and the holding of the central meetings, have been more than met by the collections at the meetings and donations.

#### RECEIPTS.

Contributions already announced ...	£22 12 6
Sale of "Invitation" ...	9 11 3
Collections at meetings as follows :—	
Willis's Rooms (2 mornings) ...	11 10 0½
Exeter Hall (2 evenings) ...	5 13 9½
Freemasons' Hall (4 mornings) ...	77 18 5½
(4 evenings) ...	27 10 2½
Sale of "Hymns" at meetings, &c. ...	9 15 10
	£164 12 1

#### PAYMENTS.

Printing "Invitation," hymns, placards, circulars, &c. ...	£52 10 0
Postage of "Invitation," circulars, &c. (home and foreign) ...	7 0 0
Stationery ...	3 0 0
Advertising, placarding, &c. ...	7 7 8
Hire of rooms for meetings ...	56 13 0
Clerkship ...	5 6 3
Petties (carriage of parcels, &c.) ...	3 10 11
Balance ...	29 4 3
	£104 12 1

**NEW MEMBERS.**—At the committee meeting on Feb. 14 the following persons were unanimously admitted to membership—viz.: Mr. James Bennett, Grimsby; Mr. Matthew Attwood, Castle Donington; Miss Tomlinson, Melbourne, Derby; Captain Huish and Mrs. Huish, Bonchurch; Mrs. Alexander Wood,

Edinburgh; J. A. Curme, Esq., Weymouth; Edward Mende, Esq., Dorchester; and at the special meeting on the 21st the following were admitted—viz.: Rev. Dr. Heidenheim, St. John's-wood; Joseph Gordon, Esq., Ballymoney.

WILLIAM CARDALL, } Secretaries.  
JAMES DAVIS, }  
HERMANN SCHMETTAU, Foreign Sec.

CONTRIBUTIONS RECEIVED AT THE OFFICE OF THE EVANGELICAL ALLIANCE, FROM JANUARY 26 TO FEBRUARY 23, 1861.

*Liverpool Sub-Division*, per James Howell, Esq., 31l. 15s.; Messrs. Samuel and John J. Stitt, Liverpool, 2l.; *Proceeds of Meeting at Bath*, per J. W. Little, Esq., 2l. 15s. 7d.; per Rev. H. Schmettan, 2l.—4l. 18s. 7d.; Mr. M. Attwood, Castle Donington, 5s.; Rev. W. Patterson, Darlington, 2s. 6d.; Rev. J. Lewis and others, Barlingham, 13s.; James Spicer, Esq., New Bridge-street, 1l. 1s.; Rev. D. Hinderer, Lagos, Africa, 10s. 6d.; Mrs. Foster, Malde Hill (don.), 1l.; Rev. James Wood, Warnham Vicarage, 1l. 1s.; Rev. J. Bull, Newport Pagnel, 5s.; Rev. R. G. L. Blenkinsopp, Shadforth, 10s. 6d.; Mrs. Alexander Wood, Edinburgh, 1l.; Dr. J. F. Bernard, Hampstead, 1l. 1s.; H. B. Rutherford, Esq., Westbourne-terrace-road, 10s.; *Southampton Sub-Division*, per E. Palk, Esq., 7l. 16s. 9d.; Rev. J. Stubbs, Nottingham, 5s.; Colonel Hyslop, Jersey, 10s.; *South-London Sub-Division*, per J. Corderoy, Esq., 15l.; Rev. A. Sorley, Arbroath, 5s.; Mrs. Wood, Bath, 5s.; W. F. Cleland, Esq., Beaufoy terrace (don.), 1l. 1s.; Miss Welch, Carlton Villas, 10s.; Joseph Gordon, Esq., Ballymoney, Ireland, 10s. 6d.; Rev. R. Reid, Firth, Orkney, 5s.; Mrs. Reid, ditto, 2s. 6d.; Rev. W. Harris, Peckham, 10s.; the Misses Dobinson, Egham, 10s.; J. P. Bacon, Esq., Fleet-street, 15s. 6d.; Rev. Dr. Blackwood, Middleton Tyas, 1l. 1s. *Cheltenham Sub-Division*, per R. B. Huddleston, Esq., 21l.

OMITTED IN PREVIOUS NUMBERS.

Rev. C. Burrows, Measham, 2s. 6l.; G. E. Bowley, Esq., Montague-place, 10s. 6d.

PER COLLECTOR.

J. Loomes, Esq., Barnsbury, 5s.; Miss Muspratt, Blandford-

square (1 year), 1l.; Lady Vallant, Notting-hill, 1l. 1s.; E. P. M. (don.), 10s.; James Duncan, Esq., Hackney, 1l. 1s.; Mr. and Mrs. J. Good, Islington, 15s.; Mr. C. Good, ditto, 5s.; T. B. Smithies, Esq., Barnsbury, 10s. 6d.; Mr. James Burn, Homerton, 5s.; Rev. John Graham, St. John's-wood, 5s.

SERMONS FUND.

*Collections after Sermons at Dublin*, by Rev. Dr. Kirkpatrick, 4l.; Rev. J. Rowland, Grimsby, Lynn, 1l.; *Collection at Melbourne*, Derby, per J. Earp, Esq., 1l. 18s. 6d.; *Collections after Sermons at Wickhampton and Stanbridge*, by Rev. C. J. Glyn, 2l. 19s.; *Collection at Shadforth Church*, by Rev. R. G. L. Blenkinsopp, 11s. 1d.; per Rev. P. Samuel, Horncastle, 1l. 2s. 6l.; *Collection at Melbourne, Derby* (additional), per J. Earp, Esq., 4s. 10l.; *Collection at Arbroath*, per Rev. A. Sorley, 2l. 7s.; *Collection at Firth, Orkney*, by Rev. R. Reid, 1l. 10s.

SPECIAL WEEK OF PRAYER FUND.

Mr. W. Le Lachour, 2l.

FOREIGN COMMITTEES.

*Spanish Persecution Fund*.—Lady Ellis, 1l.; Rev. A. R. C. Dallas, Winstan, 10s.; Colonel Laws, Bath, 1l. 1s.; T. H. Hodgson, Esq., Carlisle, 10s.; J. Hard, Esq., Nottingham, 1l.; *Berwick Sub-Division*, per Rev. W. Burton, 1l.; the Hon. Major Balhite, Melrose, 5s.; W. E. Malcolm, Esq., Langholm, 1l.; Robert Barbour, Esq., Manchester, 2l.; H. Bewley, Esq., Dublin, 1l.; F. C. Hills, Esq., Denmark hill, 2l. *Italian Free Churches*.—Lady Ellis, 1l. *Italy*.—Dr. Skeel, Norfolk-street, Strand, 1l. *Bibles in A'gera*.—Lady Ellis, 1l.

Subscriptions and donations for the *General Purposes* or to the *Fund for Foreign Objects* of the Evangelical Alliance may be sent to the Rev. William Cardall, M.A., or the Rev. James Davis, Secretaries, at the office, 7, Adam-street, Strand, London, W.C.

# Evangelical Christendom.

## THE RELIGIOUS TRACT SOCIETY AND BARON BUNSEN.

At the request of this excellent society, we subjoin their letter already published in the *Record*; though why they should think it incumbent on them to re-endorse their own fidelity to the truth we don't know. At least, it is a melancholy symptom of the kind of spirit which has been excited to see good men compelled to do so. But, whatever others may do, we maintain our ground, which never yet has been shaken from under us. Everybody now sees how the affair stands. In common with ourselves, and with numerous other periodicals and private Christians, the Tract Society's writer saw nothing but a remarkable obituary of an interesting kind, and did not see that it was an occasion for raking up other things. Neither would any one, if it had not been for the *Record*; and it certainly never entered into our minds that we were casting the slightest shadow of blame upon the Religious Tract Society.\* As the *Record* appears to withdraw its original charge of "Antinomianism" against us, we shall not prolong the controversy. We must, however, advert in the briefest possible way to two points. In the first place, let us say that perhaps, after awhile, the *Record* may admit that we did not "untruly" allege anything, as it asserted we had done. This charge we showed to be utterly without foundation; and the *Record*, not having the courage to defend it, has not had the grace to retract it. In the next place, we must defend Mr. Jackson against the *Record*. He had said that "Dissenters were a people who delighted in war." The *Record* makes him say, *Evangelical Christendom* delights in war. But first, *Evangelical Christendom* is "a journal," and not "a people." Secondly, the *Record* puts into his mouth a charge against us which Mr. Jackson never made.

But since the *Record* has itself made this charge, we shall simply appeal to our past fourteen years of a peaceful existence spent in the untiring advocacy of Christian charity in combination with Evangelical truth; and unvaried by any embittering element until the recent groundless attack of the *Record* upon our orthodoxy and integrity.

Finally, the *Record* has called upon the Alliance Committee no longer to send its ads to this journal. We are sure that those gentlemen are competent to manage their own business without the suggestions of the *Record* or of any one else. They also know who have served them with fidelity and diligence hitherto. And, as the writer of these articles has been somewhat personally alluded to, he will only add a parting word. One of the earliest projectors and founders of the Evangelical Alliance, he has for fifteen years and more toiled, and travelled, and written, and spoken, and prayed for its welfare. Intimately known to all the old members, affectionately beloved by most of them, affectionately attached to them in return, feeling the love of many of them to be the sweetest cordial he has drunk on the path of his wilderness pilgrimage, what is there he would not do for them and for the cause he has so long laboured for, so dearly loved? Anything within the bounds of possibility he would do—almost anything; but two things he will not do, nor either of the two. He will never surrender the

\* We take this opportunity of setting ourselves right with our valuable contemporary *The News of the Churches*. Let the editor of that journal be assured that the criticism to which he refers in his last number, was not aimed at him or his correspondent. It would in fact never have been made but for the circumstances under which we found the paragraph quoted in the *Record*. We are persuaded he sees through the attempt which is made to set us at variance with each other, as well as we do; and we have no doubt that his judgment and good feeling will be exercised, as ours also shall be, to frustrate the design.

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dignity and independence of the public press with which he is entrusted; and he will never consent that any religious association of which he is an active member shall be exposed to the loss of public respect without his protest. VALETTE.

*To the Editors of Evangelical Christendom.*

Sirs,—The attention of the Committee of the Religious Tract Society has been called to a passage in your leading article for March, in which it is said :—

"We understand that the Religious Tract Society have published similar views of the case in the *Leisure Hour*, quoting the testimony of M. de Pressensé, and adding of their own accord an elucidatory sentence that such was the hopeful close of a long and splendid career."

In reference to this passage I am directed by the Committee to inform you that the number of the *Leisure Hour*, containing in the page of varieties the extract from M. de Pressensé's letter, was completely printed a month before its publication; at a time when the letter appeared in many of the religious papers, and before public attention had been drawn to the fundamental errors in Baron Bunsen's writings, on the all-important question of the Divine inspiration of the Holy Scriptures—otherwise it would have found no place in any of the society's publications. I am also directed to state that in the very brief sentences introducing and following the extract, it was not intended to express any opinion as to the interpretation which Baron Bunsen's last words might bear, and much less any approval of his theological writings and views. On these, and other kindred errors contained in the "Essays and Reviews," I am authorised to add that the Committee have entrusted the preparation of a popular work to a gentleman commanding the confidence of all Evangelical Christians.

I remain, Sirs, your obedient servant,

56, Paternoster-row, March 9.

GEORGE HENRY DAVIS, Secretary.

P.S.—As this letter cannot appear in your periodical until next month, it is deemed desirable to request its immediate insertion in the *Record* newspaper.

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## THE DIGNITY OF THE REDEEMER INFERRED FROM ANGELIC WORSHIP.

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"But, all ye gods,  
Adore him, who to compass all this dies!  
Adore the Son, and honour him as Me."  
No sooner had the Almighty ceased, but all  
The multitude of Angels, with a shout,  
Loud as from numbers without number, sweet  
As from bless'd voices, uttering joy, Heaven rung  
With jubilee, and loud Hosannas fill'd  
The eternal regions. Lowly reverent,  
Towards either throne they bow; and to the ground,  
With solemn adoration, down they cast  
Their crowns inwove with amaranth and gold.

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In many passages of the Word of God the Redeemer of mankind is represented as the object of angelic worship; in none perhaps more distinctly than in that upon which we have the above Miltonic comment—"When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." (Heb. i. 6.) The reader's attention is solicited to a few desultory, yet not perhaps altogether unprofitable thoughts, on this subject.

The design of the writer of the epistle to the Hebrews, in its introductory portion, is to exhibit the supreme dignity of Jesus Christ; both in his personal nature as the incarnate Son of God, and in his official character as the Redeemer of men. And this is done with the ulterior view of thereby aggrandising the economy of human redemption, and of inferring its superiority to every antecedent form of revealed religion. In a few majestic opening words, the whole scheme of thought is announced

which runs through the entire treatise. "God, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son." Worthy of belief, as God's previous revelations were, and possessing an inestimable moral value, that which had now been communicated has still stronger claims on the faith of mankind, and brings them richer blessings; for while the antecedent revelations were conveyed through the medium of prophets—men inspired for the purpose—this is brought by his Son. Such is the argument; and it proceeds upon the well-understood principle, that the dignity of the messenger bespeaks the importance of the message. The dignity of the messenger is consequently the point to be established. Are there conclusive grounds for believing that he is not to be placed in the same category with inspired men: that he is, in fact, a being altogether of another kind; clothed, indeed, with a common humanity, but using it as a veil, and, under that veil, possessing and concealing the uncreated nature of the Godhead? There are; and the medium of proof selected for the purpose of showing it is his superiority to the angels. This superiority, it is argued, appears in two circumstances. It appears first in the superior position, which, now that the work of redemption is finished, the Redeemer occupies in the celestial world; and then in the fact that the angels are commanded to worship him.

The Redeemer occupies a position in the heavenly world infinitely superior to the position of the angels. "When he had by himself purged our sins, he sat down *on the right hand of the Majesty on high*." In such a position of authority and proximity to God no other inhabitant of heaven was ever placed. It is a position implying an infinite superiority to the angels, and it is impossible that Christ should have been placed in it if he were not, in fact, and before he was placed in it, infinitely superior to them. Let it be maintained that he is only a creature, as they are creatures; that in addition to his human nature he possesses no superior, underived existence, and the superiority of his position over them is a solecism; for he, on that hypothesis, is a man, and men are confessedly inferior to angels, while we know of no created beings of higher rank than they. But if, on the other hand, it is acknowledged that the Redeemer of men is the Son of God, then he occupies the position which he alone is entitled to occupy, as he alone is capable of filling it, and which of right belongs to him. Accordingly, we are told that he is "made so much better than the angels, as he hath *by inheritance* obtained a more excellent name than they." This superiority is his birthright; it is not acquired, it is natural to him; it is not achieved, it is inherited. "For unto which of the angels said he, at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

It is in harmony with the position which he occupies that the Redeemer should be the object of angelic worship; and the fact that he is, the apostle employs as another proof of his infinite superiority to them.

As created beings only can be worshippers, so an uncreated being alone can be the proper object of worship. Worship addressed to a creature is idolatry. It detracts nothing from the idolatrous nature of the worship, that the creature who is the object of it is a creature of higher rank than the worshipper. Angels have on repeated occasions refused worship from men, and the principle which led them to reject worship offered to themselves, would equally lead them to withhold worship from all other created beings. "I am thy fellow-servant," said the angel to John in Patmos; "worship God." Subordination one to another may exist, and probably does, among the angels as among men, and the sentiments which are proper to such a state; together with those external demonstrations in which they are embodied and manifested. But these are not to be confounded with worship. The Scriptures distinguish between the respect due to a fellow-creature occupying a more exalted

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position or sustaining a representative office, and the worship which belongs to God. But while they are familiar with this distinction, they give no countenance to the notion that there is a still further distinction in religious worship itself;—on the one hand a supreme worship which may be paid to Deity alone, and on the other a subordinate worship which may be properly paid to creatures, on the supposition that they are sufficiently exalted to be entitled to it. Civil homage is one thing, religious adoration another and essentially different thing. It is the latter which constitutes the angelic worship of Christ. It is a worship which would render them idolators if Christ is a being of a rank only some degrees higher than their own in the scale of created existence, and not a being altogether of another kind. The distance between the meanest creature and the most exalted, is a measurable distance; but the distance between the most exalted creature and an uncreated being, is immeasurable; and could not be more immeasurable if it went down to the meanest. The descent from the Divine nature to the nature of a seraph is equal to the descent of the Divine nature to the nature of a worm. In both cases it is infinite. If he who is seated at the right hand of God is not himself God; then no matter how glorious and elevated the rank he may hold in the scale of universal intelligence, he is a being infinitely inferior to God—in a word, he is a creature, and the angels are idolators when they worship him.

Besides which, on the hypothesis that the Godhead is not enshrined in the humanity of the Redeemer, the angels worship not a creature simply, but a creature whose nature is inferior to their own. And their worship in that case is gratuitous. It is rendered where no obligation has been incurred. They do not owe their existence to him, for the superior nature cannot be derived from the inferior; nor are they, like men, indebted to his redemptive work for their blessedness. Worship under such circumstances is an anomaly: it is as irrational as it is impious, as absurd as it is idolatrous. He is neither the Redeemer nor the Creator of angels; and yet angels worship him. Now that he is not their Redeemer we know, for never having sinned, they have not needed a saviour. On this ground, therefore, their worship cannot be founded, as, in part, at least, ours properly is. It must consequently rest on his deity, of which it thus becomes a logical and conclusive proof.

It enhances the argumentative value of the angelic worship of the Redeemer that it is enjoined by God. Had it flowed from some natural impulse, it might have been a mistaken impulse, for angels are not infallible—some have actually fallen—but it is based on a Divine command. “When he bringeth in the first-begotten into the world, *he saith, And let all the angels of God worship him.*” The writer to the Hebrews quotes from the Septuagint version of the 97th Psalm, the Messianic character of which is acknowledged as well by Jews as by Christians. Unitarian writers have objected to the sense in which Evangelical interpreters understand the worship enjoined, contending that it means not religious worship, but only an inferior kind of homage, such as without idolatry may be paid to a creature; but there is no dispute that the injunction itself proceeds from God. On the former point nothing further need be said. After our preceding remarks, we deem ourselves warranted to take the words as intending true religious worship, the meaning universally attached to them, except when the exigencies of a theory need to be served. And then we have Jehovah, the Paternal Deity, placing the angelic occupants of the celestial world under an authoritative injunction to pay their adorations to “the first-begotten.” Their worship therefore is presented in obedience to the explicit command of the Supreme Being, and thus comes with the additional weight of that circumstance in proof of the infinite dignity of the Redeemer.

One observation more shall close these remarks. The worship which is thus en-

joined is to be paid to Christ in his character and office of Redeemer. His assumption of human nature is exhibited as laying angels under an obligation to worship him. "*When he bringeth in his first-begotten into the world, he saith, And let all the angels of God worship him.*" It cannot be imagined that he then, for the first time, became the object of angelic worship, but that it was then placed on a new ground, and presented for an additional and new reason. Angels had worshipped before

That glorious form, that light unsufferable,  
And that far-beaming blaze of majesty  
Wherewith he went at Heaven's high council-table,  
To sit the midst of Trinal Unity.

But they are now to worship him when that form

He laid aside; and, here with us to be,  
Forsook the courts of everlasting day,  
And chose with us a darksome house of mortal clay.

Possible it is for the blessed God himself, in addition to his original and natural right to the adoration of his creatures, to acquire new claims to their reverential love. And this he did when he created the world, with its multitudinous host of living creatures, and placed man, a new order of intelligence, at their head: for then "the morning stars sang together, and all the sons of God shouted for joy." And so it raises no objection to his antecedent right to be worshipped by them that the angels were required to adore "the first-begotten" under his newly-assumed character, when he became incarnate.

Nor does it affect the argument whether the occasion referred to be his birth or his resurrection, and each has its advocates. Probably, as Dr. Owen\* thinks, no event in particular is intended to the exclusion of others in the same series; but the whole work of God, in bringing forth the Messiah, by his conception, nativity, unction with the Spirit, resurrection, and whatever else is involved in the fulfilment of the ancient promises of Christ, is comprehended in the phrase. In the introduction of the preceding dispensation angels themselves were the principal instruments employed—"the law was ordained by angels"—but "the better covenant founded on better promises" was placed in the hands of the Son of God; and when in order to its promulgation, and not its promulgation simply, but its ratification by the judicial shedding of his sacrificial blood, he was brought into the world, that marvellous spectacle, the mystery of which attempers the majesty, and the majesty of which enhances the mystery, evoked their simultaneous adoration, and all the angels of God, now infinitely surpassed in their office as antecedently in their nature, worshipped him. It would be pertinent, were it necessary, to adduce the wonders of that night when the fields of Bethlehem were resplendent with more than the brilliancy of the noon-day sun, and the neighbouring hills echoed the sweet music of their choral song; pertinent to enumerate the manifold other instances in which during his brief sojourn on earth they ministered about his person; pertinent to speak of the offices they performed at his resurrection, and when in his ascension they convoyed him with triumphal hymns back to his everlasting throne. But our space is exhausted, and we are compelled to pass over, with this cursory allusion, all these instances of angelic homage and duty. We have room only to add this one observation more, that since he returned to that pristine glory, not as he left it, when he was simply and purely God, but with another nature and in another form as the God-man, a new element has entered into their celestial worship, and another chorus than aforetime finishes their song. For so the seer of Patmos heard them in conjunction with the elders and the living creatures, and the whole Church of the ransomed, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing."

\* In loc.



## THE LOST TRIBES AND THE SAXONS OF THE EAST AND OF THE WEST.\*

DR. MOORE informs us that the inquiry pursued in this volume was undertaken as an occasional diversion from the pressure of severer demands upon the mind, and that it formed only an incidental part of a larger investigation concerning the ethnology of the East. But, although it may have been a relaxation to him from severer studies, it will strike every reader as one which few are able to form an adequate conception of. To execute it required a well-informed and well-disciplined mind, habits of patient and diligent research, a large acquaintance with little-understood subjects, and critical faculties of no common order. We are reminded of these things at every step in the course of the argument, and we are compelled to feel that few men have the qualifications required for the successful performance of such an undertaking; yet we have admired the ingenuity and the learning of our author, his original conceptions and his extensive range, his skilful arrangement of his materials, and his singularly clear and appropriate style. Besides all this, Dr. Moore writes as a Christian, his heart is imbued with right principles, and his spirit is every way commendable. We have nothing but praise for him when we contemplate his work in a literary point of view, and when we consider the earnest and excellent tone which pervades it. We wish we could add that we think his success equal to his desire and effort to solve some of the dark problems of human history.

As suggested by the title-page, we have here an endeavour to trace the lost tribes of Israel, to discover Saxons in the East as well as in the West, to show their common origin, and to connect them with the lost tribes. The new views of Buddhism involve an attempt to find the authors of this remarkable system among the Israelites, and to derive its principles from the same source. The rock-records are curious ancient inscriptions existing in India and lands adjacent, in a strange character and language, as is usually believed, but which Dr. Moore thinks to be pure Hebrew, and translates as such. In establishing the first points, he seeks to show where the tribes went to, and how they became intermingled with certain nations of the East and West. His arguments are drawn from interpretations of certain prophecies, from certain facts recorded in ancient authors, and from the etymology of various proper names. Similar methods are adopted with regard to Buddhism; but as to the inscriptions, their elucidation requires a somewhat different course.

We shall call attention to some of the details, with a view to show why we regard the conclusions arrived at on some of these subjects as at least doubtful, and, therefore, needing to be reconsidered.

We may admit, for the argument's sake, that the ten tribes carried away captive to Assyria somewhat more than seven hundred years before Christ, did not return in their entirety to Palestine. We think they did not, and that many of them either remained in Assyria or removed to countries farther east. It has always been an interesting question what became of them. Dr. Moore thinks that in the vision of Ezekiel he finds prophetic allusions to them, which may aid us in our inquiry. We have carefully considered this vision and the interpretation proposed, and we own our inability to see that it specially predicts the fate of the ten tribes. Our difficulties are mainly two, chronological and critical. The chronological difficulty arises from the fact that the vision was not given till a later period than some of the events it is supposed to foretell. The critical difficulty is more complicated; it relates to the general interpretation of the passage, as well as to the explanation of individual words and symbols.

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\* *The Lost Tribes and the Saxons of the East and of the West; with New Views of Buddhism, and Translations of Rock-records in India.* By GEORGE MOORE, M.D. London: Longmans, 1891. 8vo.

We are not even sure that the vision is a prediction at all, and that it is not rather a symbolical representation of principles of the Divine government. Dr. Moore should have first showed that the vision was a prediction; this he has not done, and his argument is much weakened thereby. But suppose it to be a prediction, how are we to be convinced that the explanation of its terms here given is the true one? The living creatures, the wheels, and the throne, are no doubt symbolical of something, but what ground is there for limiting their reference to Israel? We believe Dr. Moore to be mistaken here, as he is certainly wrong in his explanations of some of the Hebrew words in the original; indeed, the interpretation is inconsistent with other parts of the book. Thus the whirlwind from the north, in Ezekiel i. 8, is taken to convey the idea of a vast commingling of Israel with some northern power, rushing in upon the country over which the prophet is supposed to be looking. He and his Israelitish brethren were then exiles in the valleys and hills of Mesopotamia and Media. Elsewhere we find that the northern power is the Scythians commingled with the Israelites. But as this invasion took place some thirty years before, how could it be foretold by the vision?

We must pass over other points, including the passages from Hosea, to the explanation of which here presented we have some grave objections. We therefore find no support for the author's theory in the prophecies he appeals to. But we alluded to etymologies. In one of these Jezreel is explained "the seed of God;" but this is not the meaning, for we must not discard the initial letter and the verbal form. Its literal translation is "God shall sow," which can scarcely be reconciled with the use here made of the name. Neither can we listen for a moment to the apocryphal and spurious book of Edras, which is of no authority whatever; and if it were, it records as a fact what is directly opposed to the hypothesis of Dr. Moore. It represents the tribes as going somewhere (the country of Arsareth), with the intention of serving God better; whereas Dr. Moore holds that they forthwith mixed themselves with Pagan tribes, and not long after originated Buddhism.

Among the Pagan tribes in question, our attention is invited to the *Sacæ*, a branch of the great Scythian family; so important, that the Persians called all the Scythians *Sacæ*. They are placed by ancient authors somewhere to the east of the Caspian Sea, and are mentioned by Herodotus. Dr. Moore believes that the *Sacæ* were so called from Isaac, a name which he tries to show was specially assumed by the ten tribes. He thinks that they (the Israelites) were called *Sacæ* even before they left Assyria. It may suffice to say, that of all this we find not the shadow of a proof. The whole argument here, including its details, is built upon suppositions and assumptions, and not a single undoubted fact is adduced to identify the *Sacæ* with Israel. When we remember that all names are formed out of a very small number of letters, we shall see how easily they may accidentally resemble each other, without the remotest connexion between them. In this case there is the highest probability that the origin of the *Sacæ* must be looked for at a far remoter period than the one here suggested. "A nation is not born in a day;" and the sons of Israel did not in a few years so utterly lose nearly all their characteristics, that they were universally regarded as Scythians; for this change implies change of religion and language, of customs, and of everything else which it requires ages to eradicate.

Having identified Israel with the Scythians and *Sacæ*, Dr. Moore proceeds to identify with the *Sacæ* all nations whose names bear the remotest resemblance to theirs. He goes even beyond this, as when he traces the Goths, not only to the *Getae*, but to the *Gittites*, thus making them also descended from Israel. "The *Getae*," he says, "are mixed up with the *Sacæ*, as the *Gittites* were with the Israelites." "The *Mos Gothie* of Ulphilas's New Testament, written in the fourth century, contains Hebrew

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Greek, Sanskrit, and Tartar words. There were Gittites (Getae), men of Gath, amongst the body-guard of David." Such a style of etymological criticism is irreconcilable with all the principles of sound philology. And yet such etymologies perpetually recur. This is not all; a multitude of names of persons and places are supposed to be of Hebrew origin, because Dr. Moore fancies they can be explained as Hebrew. We say fancies, for we are quite sure that on the same principles there is no limit to such explanations. We readily admit the Eastern origin of the Saxons, and other European nations, because we believe all men have a common origin, and that an Asiatic one. But we do not believe that many of those referred to in this book are of so recent a period as is assigned to them, still less that they spring from, or are related to, the ten tribes. Take again the Budii, a Median tribe mentioned by Herodotus. Dr. Moore confounds these with the Bondini, identifies them with the Persian Putiya, and thinks them most likely Israelites. Putiya he supposes to be a Hebrew word פְּטִיָּה, which he invents, and explains "broken of God," and then he makes the Budii the same people to be בְּדִי, a name which he also invents, and explains "the separated people," afterwards identifying them with the Buddhists.

This introduces another question—What evidence have we of the Israelitish origin of Buddhism? Dr. Moore believes we have such evidence, and he endeavours to establish the fact by various considerations. Among all these his etymological theories stand prominent, and he gives us many explanations of names and words in accordance therewith. Thus, among the earliest and chief ancient seats of Buddhism, he finds Giyah and Buddha-Bamiyam. Giyah is straightway assimilated to Giah, a town in the tribe of Benjamin; and Buddha-Bamiyam is readily explained to mean "the Buddha by the waters of the sea." Beyond the form of these names, and Dr. Moore often deviates very arbitrarily from the usual modes of spelling, there is nothing in favour of his opinion. Indeed, he himself admits that Buddha-Bamiyam is an insulated mass of rock in a wide plain, not surrounded by water, but he thinks it may have been at some time. We are sorry we cannot go into the proofs of the Israelitish origin of Buddhism, and we only say that we consider them as utterly without foundation. They are at variance with all sound principles of reasoning and criticism. Ingenious we admit them to be, but partial, and often purely imaginary. Harmless they are, and sometimes even amusing, but they fail in all essential respects.

But what of the inscriptions, or rock-records, as they are called? Dr. Moore takes them to be Hebrew, and is so sure of it, that he puts many of them into Hebrew characters, divides his characters into words, and translates them into English. We believe him quite wrong as it regards these inscriptions. Let any one compare the original characters with the alphabets printed, for example, in Prinsep's "Indian Antiquities," and he will see at a glance that their affinities are not with the Shemitic. From this fact alone we should infer that the language is not Hebrew, but allied to the Sanskrit. This is not all. Some of these very inscriptions have been explained on totally different principles, as may be seen in the admirable work just referred to. Again, as we read Dr. Moore's Hebrew, we exclaim, "What Hebrew!" It is absolutely unlike anything else we have under that name, and no Hebrew scholar will hesitate to pronounce it quite at variance with the style and idiom of that language. We would undertake to make as good Hebrew out of Dr. Moore's own English, and have done it. If the English reader is unconvinced, we ask him to read Dr. Moore's English translations, and to consider whether any original composition in any language could so run counter to all the laws of thought. Having made Hebrew of his Maghada inscriptions, he had to translate them, but he has failed to make them logical, reasonable, and consistent. The work was possible, or it would not have been done, but it is none the less a failure, and the new version fails to represent the doctrines of Buddhism, as will be seen by referring for a moment to such works as Hardy's "Manual of Buddhism."

We are very anxious not to misrepresent Dr. Moore, and yet not to mislead the mere English reader. We therefore make a few statements which we can substantiate; and referring to one inscription in particular, that of Gurnar (pp. 270-283, and p. 393, &c.) This inscription has been read and translated as Sanskrit by James Prinsep and Professor H. H. Wilson, and their translations agree in all essential points with one another. Dr. Moore reads and renders it as Hebrew, but to do this he puts an arbitrary power upon some letters; his division into words is arbitrary; these words are some of them new; they are often strange, and bear novel meanings; the arrangement is not in harmony with the Hebrew language; the selection of words is not in accordance with extant Hebrew writings; the use of grammatical forms is perplexed and unnatural; the succession of ideas is also unnatural and illogical; the translation is forced, and does not represent the so-called Hebrew, which gives no intelligible meaning; the original characters are not Shemitic; they read in the contrary direction. As we do not pretend to understand the original, we only remark that out of sixty-four Hebrew letters Dr. Moore makes twenty-two Hebrew words, which is too few, in accordance with all we know of the language; and of his twenty-two Hebrew words he makes eighty-five English, which is far too many, or far more than would be required for real Hebrew. We have tried in vain to make any sense of his Hebrew by a literal translation, and we believe it impossible. We have tried passages of the Hebrew Bible and found it perfectly easy. Thus Proverbs xv. 1, 2, can be rendered, "Answer soft will avert anger, and a word harsh will arouse wrath: Tongue of the wise will use well knowledge, and mouth of fools will utter folly." Now if we try the same number of words from the beginning of the Gurnar inscription, by the aid of a Hebrew lexicon, we have, "the waters, their blood, to me, my mouth (a false form), their judgment (a doubtful form), my mouth, a hin, calamity, there is, my lamp, behold (*their enlightenment* is not a translation), she going, (the next word, which is rendered '*diligently persuade them*,' is not Hebrew), Dan, arose, because, (the next word is fictitious)." This is nonsense and not Hebrew, and nothing but force can make Hebrew out of it. However, we give a few lines of Dr. Moore's English, including this portion, and it will be seen what he has made out of it:—

*The waters are my worship, my DAMMA, my doctrine!*

*The mouth of Ruin hath pleaded their cause,*

*Destruction hath become their enlightenment.*

Go forth, diligently persuade them;

O Dan, arise for their overthrow;

My doctrine hath broken the Arab in pieces,

The day of affliction is become the season of life;

He heareth the stroke of his ruin;

Your trial shall be a life of fatness.

He heareth I make Destruction Life;

*The mouth of Ruin hath pleaded their cause,*

*Destruction hath become a friend,*

His breaking to pieces I have made thy fruition,

He heareth the Almighty Lord of the dead;

*The mouth of Ruin hath pleaded their cause,*

*Destruction hath become their enlightenment.*

O people, forget the fatted bull!

*The mouth of Ruin hath decided THEIR cause*

*Whose Destruction hath become their enlightenment,*

The endurance thereof shall be even renown;

Their doctrine is established by that which dismayed me;

Calamity [Su] hath brought down the years of the Arab;

Calamity [Su] hath set up the mouth of uncleanness.

The reader must not put faith in these translations,

Here we close for lack of space, and not of matter. We thank Dr. Moore for the curious information he gives us in his very interesting book, but we are compelled to say, after repeated examination of it, that its principles are not established.

## Foreign Intelligence.

We have the pleasure of laying before our readers a second letter from the Geneva Evangelical Alliance Committee, containing the programme of the approaching Conference to be held in that city, and fixing the time. We are sure it will be read with great interest.

The quarrel between the French Emperor and the Romish clergy of France deepens and spreads. They see his determination to strip the Pope of his temporal power, and are no doubt apprehensive, and justly so, that his authority will eventually be altogether superseded, by the Emperor placing himself at the head of the Gallican Church. Hence their exasperation knows no bounds. Our readers will find some pertinent observations on this subject, and some startling disclosures of priestly wickedness, in our French letter.

Our German correspondent devotes the first half of his letter to the controversy which has arisen on the death of Baron von Bunsen. Although we have ourselves, in a preceding article, taken leave of that subject, we have not deemed it right to suppress the remarks of an independent foreign observer, whose name, were we to mention it, would on all hands be admitted to be that of one of the most highly esteemed, best informed, and thoroughly Evangelical of the Protestant ministers of the Continent. Other communications, to the same effect, we have received from other continental correspondents—one especially from a professor of theology, who occupied a prominent place in the Berlin Conference, who is respected in this country, as well as in his own, for his sound orthodoxy and sound learning, and who knew intimately the manner of life and conversation of Baron Bunsen; but, for the present at least, we withhold them.

Two of our correspondents, the Frankfort friend already referred to, and another, send us detailed accounts of a most extraordinary religious awakening, attended with physical phenomena, in a large orphan asylum at Elberfeld. The circumstances have created a great sensation, not in that town only, but, by means of the press, throughout Germany. We direct attention to their letters.

In addition to long and graphic descriptions of the work of God, as it is spreading in Sweden, we this month lay before our readers a paper on the progress of the mission in Lapland, which will communicate information as interesting as it is little known.

Further intelligence will be found from Italy. In the solemn and large responsibilities which devolve upon the Evangelical Christians of that country, and upon our countrymen also who dwell among them, we commend them all to the grace of God, praying that "nothing may be done through strife or vain glory, but that in lowliness of mind each may esteem other better than themselves, looking not every man on his own things, but every man also on the things of others."

Turkey, Persia, India, and Western Africa send us letters which will well repay perusal.

### APPROACHING CONFERENCE OF CHRISTIANS OF ALL NATIONS AT GENEVA.

*(The following Circular has just been issued.)*

THE Committee of the Evangelical Alliance of Geneva to the members of the Alliance in all parts of the world, and to all true Christians, salutation, grace and peace from God our Father and our Lord Jesus Christ.

Beloved Brethren in Christ,—In our previous Circular, dated 14th February, 1860, we expressed, in reply to the demand which had been addressed to us by brethren of different

countries, our desire to see a General Assembly of the Evangelical Alliance at Geneva in 1861, similar to those which had been held in London, Paris, and Berlin; we avowed the motives which seemed to warrant this desire, and encouraged us to attempt its realisation; and, remembering the faith which unites us, on the ground of our common Christianity, where we would wish firmly to remain, we invited you to come to us, honouring and rejoicing us with your presence and brotherly meeting.

We have received many answers from different countries and Churches, and it has been pleasant to us to see the affectionate eagerness with which our proposal has been received. In view of these manifestations, we may be permitted to hope that our assemblies, under the Divine blessing of the Head of the Church, our beloved and Almighty Saviour, will be the efficacious means of confirming the faith of Christians, of exciting their joy and hope, of rekindling the love which ought to unite us all in one body, and of exhibiting, before the world, a testimony to the mercy of our God, and the power of His Holy Spirit.

We wish now to remind you of our invitation, more definitely to fix the time and duration of our conferences, and to indicate the subjects which will be submitted to our deliberations, together with the names of the brethren who will introduce them by written papers.

If, at all times, and in all circumstances, it is good for brethren to meet together for prayer and conversation on the great interests of the kingdom of Christ, is not this more important than ever in the present time? On the one hand, the greatest events are occurring or are imminent in Europe, America, and Asia: the political future of the nations appears charged with clouds, while we are unable to see to what destiny the Lord would conduct His people; on the other, the struggle between light and darkness is fiercer than ever. Religious wants are felt everywhere, new life is waking up in various parts, many souls are sighing after the truth or are rejoicing at having found it; whilst sin, moral corruption, the spirit of error and falsehood, are redoubling their efforts and changing their forms to carry on the conflict with greater success. You will believe, as we do, how necessary it is that those who belong to Christ, and who wish to work with Him, should know one another, and count up their numbers; you will feel that all the quickening influences of Christianity, instead of remaining as a paralysing isolation, ought to be brought together, and to sustain each other; you will feel that this holy gathering ought to be encouraged by all means, and that the fraternal meeting, which the goodness of our God permits us to appoint, may be for the entire Church of Christ, as it will certainly be for us, so weak a portion of it, an occasion of revival and new power in the work of the Gospel, and in conflict under the banner of our Saviour. Not only to we invite the members of the Evangelical Alliance, but all Christians, of every nation, of all languages, and from every Church, one with us in the faith of the Father, Son, and Holy Spirit, the living and true God.

Although we may be dispersed over many countries, and belong to different denominations, as there is a spiritual union amongst us, and it would be sweet and salutary to taste it and manifest it in our assemblies. In order to this end, two things are necessary; first, there should be constant prayer that the Lord may be with us, and by His Holy Spirit make us need one body; then, we ought to exercise great vigilance over ourselves, so as to live in a spirit of humility, concord, and love, in spite of secondary disagreements.

Our meetings will commence (D.V.) on Monday, September 2, and will occupy ten entire days, with one meeting in the morning and another in the afternoon. Those in the morning will be devoted to the discussion of particular subjects; and those of the afternoon will be employed, generally, about various parts of the Gospel field. Each subject will be introduced by a written paper; then the first speaker will open the discussion, in which all present may take part. The written papers must not take up more than three-quarters of an hour in delivery, the discourse of the first speakers not more than twenty-five minutes; those who follow are earnestly requested to restrict themselves to a quarter of an hour each.

As a religious meeting of the Canton of Geneva will take place on Thursday, the 5th of September, we have not arranged any session for the morning of that day.

On Sunday, the 1st of September, we shall have a meeting for prayer to implore the Lord's blessing on the conferences.

We also hope that the brethren who will

meet in our assemblies will take the Lord's supper together on some day to be fixed hereafter. The following is the programme of our meetings, the subjects which will be discussed;

the names of those who will introduce them, and the principal speakers who will open the discussions:—

*Monday, Sept. 2nd.—Morning.*—Opening meeting. Opening address by the President of the French Branch; addresses by the presidents or delegates of the several sections; salutations from other brethren. Concluding address by Pastor Barde, Geneva.

*Afternoon.*—The Sabbath, and the best means of promoting its sanctification. Paper by Professor Godet, Neufchâtel. First speaker—Pastor Fr. Coulin, Geneva.

*Tuesday, Sept. 3rd.—Morning.*—On the means which wisdom and experience indicate as the only efficacious remedy for the evils which result from the want of religious life and the state of immorality which prevails amongst a large proportion of our population. Paper by Professor Rosseeuw St. Hilaire, Paris.

[It is hoped that this subject will be discussed for each country by a special speaker; especially for England and Germany.]

*Afternoon.*—Mission work among the heathen, since the Conference at Berlin. Paper by M. Christ, President of the Society of Missions, Baale. First speaker—Pastor L. Bridel, Vaud.

*Wednesday, Sept. 4th.—Morning.*—Critical examination of the present scepticism of France. Paper by M. Ernest Naville, Geneva. First speaker—Pastor Bastie, France.

*Afternoon.*—Israel and Jesus Christ. Paper by Dr. Cappadose, Holland. First speaker—M. William Pétavel, Neufchâtel.—Dr. Gausson, Geneva, has not been able to engage to speak, on account of the state of his health.

*Thursday, Sept. 5th.*—(No meeting in the morning.) *Afternoon.*—Italian meeting. Italy and the Gospel. Paper by Pastor Meille, Turin. First speaker—Professor Mazzarella, Bologna. Italian or French spoken at pleasure.

*Friday, Sept. 6th.—Morning.*—The character of the Reformation and of the Reformer of Geneva. Paper by Dr. Merle D'Aubigné, Geneva. First speaker—Professor Herzog, Erlangen.

*Afternoon.*—Sunday-schools. Paper by Rev. J. C. Fletcher, New York. First speaker—Pastor Paul Cook, Calais.

*Saturday, Sept. 7th.—Morning.*—Religious

liberty considered as the guarantee of the order and peace of States. Paper by Pastor E. De Pressensé, Paris. First speaker—Pastor Viguet, Geneva.

*Afternoon.*—American meeting (in English). Influence of civil and religious liberty on the Catholicism of the United States. Speaker—Rev. Dr. Baird, New York.

*Monday, Sept. 9th.—Morning.*—English meeting. On the future of the colonies of the Anglo-Saxon race, with a view to the dissemination of Evangelical Christianity throughout the whole world, and the means of insuring its success.

*Afternoon.*—The religious condition of the people of Eastern Europe and Western Asia. Speakers—M. Fred. Rougemont, Neufchâtel; Pastor Monsell, Ireland.

[The names of those who will principally conduct the morning meeting, selected from amongst our brethren of England, Scotland, and Ireland, shall be given hereafter.]

*Tuesday, Sept. 10th.—Morning.*—The importance of union between doctrine and life, in order to the prosperity of the Church. Paper by Pastor Bauty (Vaud). First speaker—Pastor Grandpierre, Paris.

*Afternoon.*—The religious movement in Germany since the Conference of Berlin. Paper by Pastor L. Bonnet, Frankfort. Chief speaker—Professor Tholuck, Halle.

*Wednesday, Sept. 11th.—Morning.*—Meeting reserved for German Switzerland. What are the principal points in which the Rationalism of the present day, particularly that of German Switzerland, is opposed to Evangelical Christianity? Paper by Professor Biggenbach (Bâle).

*Afternoon.*—Meeting reserved for Germany. The arrangements will be completed shortly. The German language will be used in the two meetings of this day.

*Thursday, Sept. 12th.—Morning.*—On Christian brotherhood and the characteristics which should distinguish controversy among Christians. Paper by M. Agénor de Gasparin, France. First speaker—Pastor Tournier, Geneva.

*Afternoon.*—Revivals. Paper by Pastor Anet, Belgium. Chief speaker—Pastor Fred Monod, Paris.

Meeting for Prayer and Farewells.

We hope that several brethren from other countries will take part in the discussion many have already, at our request, promised their presence, to which we attach much value.

We beg all those of our friends who accept our invitation, to let us know without delay, so that we may be ready to fulfil the duties of hospitality.

Gentlemen and beloved Brethren, receive, with our present appeal, the assurance of our devotion and of our affection to our blessed Saviour.

In the name of the Geneva Committee of the Evangelical Alliance,  
President—J. ADRIEN NAVILLE,  
Secretary—DAVID TISSOT.

## FRANCE.

Paris, March, 1861.

### THE GREAT QUESTION OF THE DAY FOR FRANCE.

The materials for the composition of my letter are abundant; for, during the last few weeks, the subject which has most engaged public opinion, concerns the relations of the French Government with the Papacy—a religious question no less than a political one. Never, for many long years, has religion occupied so large a share of attention in the legislative assemblies, in the pamphlets and newspapers, in the conversation of people of the world, everywhere. Every one feels that he has in this subject a vital interest.

In England, the solution of this problem appears to you very simple, and indeed it is so for Protestants. Let the principle of non-intervention be applied to Rome, as to the rest of Italy, and let the Pope be hurled from his temporal throne, if no longer upheld in it by his own subjects. This mode of action would be complete and decisive; but the majority of Frenchmen, notwithstanding their want of true piety, are Roman Catholics by birth and by profession, and desire to remain so. They have, unhappily, too little religious conviction to embrace the Protestant faith. The question, therefore, to them, becomes very difficult and complex. Were the Pope to lose his temporal sovereignty, would he preserve his spiritual independence? And, should he cease to be independent, could he remain at the head of Roman Catholicity?

This is not all. The various political parties in their turn take part in the quarrel. Thus the *Legitimists*, or partisans of the Pretender Henry V.,—who include in their ranks the majority of the aristocratic families—maintain in arduous the cause of the Papacy, in the hope of thereby finding means of restoring the inheritance of the old Bourbons. Several, even, of the *Orleanists*, although *Voltaireans* rather than *Romanists*, have ranged themselves under the clerical standard, from a spirit of opposition to Napoleon III. and the dynasty of the Bonapartes. If we add together the

bishops, the devotees, the Legitimists, the Orleanists, and certain persons who, in a spirit of extreme conservatism, fear the least change, we shall have a large mass of influential persons; and this fact sufficiently explains why the majority in the Senate against the proposition originated by the prelates has been so weak. Our senators have good places and good incomes, and their greatest dread would be the opening any door to new revolutions. They demand the *status quo*, not from zeal for the Papacy, but from regard to their own interests.

The most intimate friends of the Emperor, and amongst them Prince Napoleon, have openly declared in favour of Italian nationality, and have not hesitated to affirm that if the temporal authority of Pius IX. be incompatible with it, that authority ought to be sacrificed. Their language has been energetic and courageous. They perfectly comprehend that the whole body of the Romish priesthood, from the Pontiff himself to the most insignificant country curé, have become the implacable enemies of Napoleon III., and that they will despoil him of his crown, if they can but find a fitting opportunity. In reality, as I have more than once intimated, there exists, between the Papal clergy and the Napoleonic family, a radical opposition in spirit, sentiments, principles, and object. This antagonism has been successfully disguised for some years by mutual artifices; but it must break forth sooner or later. Louis Napoleon has been raised to the throne by universal suffrage; he represents, of necessity, the national will, and the great maxims of 1789—equality, liberty, and modern right. He has been able, for some time, to wield a tyrannical dictatorship; nevertheless, he is a new man, a new prince, the elect of the people, and he cannot be unfaithful to his origin without exposing himself to destruction. The priests and monks, on the other hand, represent the old regime, with all its abuses and all its inequalities; they treat the people like sheep, destined only to obey their masters.



they detest liberty, and destroy it wherever they are strongest. How can agreement subsist between tendencies so opposite? Either the Roman clergy must overthrow the Emperor, or the Emperor must confine the clergy to their purely spiritual functions. The struggle is inevitable. *That is the question.*

Napoleon III. has too much sagacity to ignore the true state of things. He has been lavish of compliments, of money, of honours, and favours to the priests, but has still followed his own course. Now war is openly declared. The organs of the Jesuitical faction loudly proclaim that they have been deceived and duped. They thought to have at their disposal a royal tool, who would submit himself to all their exactions; in other words, they dreamed of the realisation of their own ideal—the priest, accompanied by the soldier, holding the curbed populations under a double yoke: this is what they call the true Catholic and Christian policy. Their illusions have been dispelled, and they utter cries of indignation.

The Emperor will, without doubt, pass through critical moments. Nevertheless, if he marches with a firm step along the route on which he has entered, he may reckon on the support of the enlightened and liberal classes. A remarkable change has been effected in public opinion since the campaign of Italy. If Napoleon III. have lost some of his former partisans, he has gained others, and in greater number. The France of 1789 will not succumb.

#### ATTITUDE AND LANGUAGE OF THE FRENCH CARDINALS IN THE SENATE.

I have already referred to the debate which took place in the Senate previous to voting the Address. This debate, and those of the Chamber of Deputies, have excited throughout the country the most lively interest. For nearly ten years the political tribune has been mute. The Legislative Chambers debated behind thick walls, and the nation no longer heard their voice. This melancholy silence has, all at once, been replaced by brilliant oratorical contests. You will judge whether the French have been content with this display. But I must specially indicate the part played by the Cardinals in the debates of the Senate. This high assembly includes five princes of the Roman Church, according to their official titles, MM. de Bonald, Morlet, Matthieu, Donnet, and Gousset. The Imperial Constitution has made them senators *de jure*. Their position is analagous to that of your Bishops in the House of Lords. Na-

turally these eminent ecclesiastical personages were called upon to defend the temporal authority and the conduct of the Court of Rome. They have not been wanting in the discharge of this arduous obligation. Each has in succession taken part in the debate. But they have received a most humiliating check. Their speeches have been adjudged weak, their arguments puerile, their language vulgar. All have come short of the mission which they had to fulfil. A remarkable circumstance! The laity, who have pleaded in the Senate for the cause of the Pope—MM. de Larochefajacquin and Barthe, for example—have far excelled the Cardinals; they have evinced a more perfect comprehension of the question, a closer logic, and greater powers of elocution. The Cardinals have put forth reasons so insufficient, so superannuated, and in so poor a style, that, notwithstanding the respect with which their sacerdotal character is invested, the Senate had not patience to hear them to the end. Their speeches were twenty times interrupted by the noise of private conversation, and they underwent the annoyance of resuming their seats without having produced any other impression than that of universal weakness. Unhappy princes of Romanism!

Whence, then, comes their extreme inferiority in a serious debate? The answer would be too long. I content myself with remarking that these reverend personages have generally received a very bad education. Imprisoned in seminaries from their infancy, and instructed by professors who have falsified history, morality, and politics, and who reproduce in barbarous Latin the scholastic theology of the middle ages, they have no solid knowledge, either of the past or of the present. Their ignorance is prodigious. They have not the slightest comprehension of modern ideas and modern facts. Accustomed in the discharge of their pastoral office, never to meet with contradiction, and to speak *ex cathedra*, as if they were infallible, they are very disconcerted and embarrassed when they find themselves face to face with adversaries who are enlightened, and ready to refute them. They then no longer dare to launch forth their ordinary invective because they would be immediately called to order; and being deprived of the source of those declamations, in which they stigmatise the men of our epoch as *children of Satan*, they become insignificant and tame.

I believe that the Emperor has done ill service to the Cardinals by appointing them senators. The Pope himself, were he to speak in one of our political assemblies, would expose himself to mockery and contempt. The priests are very logical when they demand that liberty of opinion should be suppressed, at least on ecclesiastical matters. A secret instinct forewarns them that they are incapable of supporting the weight of an unreserved and searching discussion.

#### LETTERS OF THE BISHOPS AND OTHER PAMPHLETS.

As we are now in Lent, the bishops have published their annual pastoral letters. Here the prelates stand upon their own ground. They have no longer to fear a direct contradiction. These mandates are read from the pulpits by the vicars and curés, and the faithful must listen silently to the episcopal remonstrances as to the words of a master, the very oracles of God!

Moreover, our bishops have availed themselves largely of their privilege. They have all this year chosen for the theme of their labarations the misfortunes of the Papacy, the perils of the Roman Church, the crimes of the Italians, the infernal spirit of the Revolutionists, and other subjects of the same kind. This is political retrogression disguised under the cloak of religion, and the language of hatred under the pretence of serving the interests of piety.

Three bishops, those of Montauban, of Orleans, and of Poitiers, have particularly signalled themselves in this Papistic crusade. The Bishop of Montauban has a special mania; he cannot publish an official letter without violently attacking liberty of conscience and of worship. In his esteem, intolerance, and the persecution of heretics, are sacred dogmas. He highly approves the establishment of the "Holy Office," and all the measures adopted in past ages to exterminate the adversaries of Rome. This honest prelate does not sufficiently remember, or, possibly, recollects too well, that he writes in a city which was formerly the metropolis of French Protestantism, and which is still inhabited by numerous Protestants. His apologies for persecution might awaken bitter recollection; but his argument is so puerile, and his style so dull, that it excites pity rather than resentment.

The Bishop of Orleans, M. *Dupanloup*, is a writer much more distinguished; his is per-

haps, at this time, the most skilful pen of the French episcopate. He has replied to the celebrated pamphlet of the Viscount de la Guéronnière upon "*France, Rome, and Italy*." M. Dupanloup does not confine himself to justifying the conduct of the Pontifical See; he boldly assumes the offensive, and accuses the Imperial Government of a guilty connivance with Piedmont. To this fiery prelate there is no ground for hesitation, no difficulty. The Pope must be maintained, at any price, in the possession of his States. The twenty-five millions of Italians who call for national unity and liberty, are nothing in comparison with him; the subjects of the Pontifical States have no rights, and are hardly human beings. The vicar of Jesus Christ upon earth must guard his temporal domain in the name of all laws, Divine and human. This is very well; the quarrel is simplified by the method of M. Dupanloup. Only it remains to be ascertained whether Italy, France, and Europe acknowledge the Pope as the *delegated representative of God*, and whether the word of the Pope is really the expression of the will of God. The Romanists have a singular method of procedure; they lay down as an incontestible truth the very thing that is disputed.

The palm of this controversy belongs to M. *Pie*, Bishop of Poitiers, not because he has the most talent, but because he is the most violent. M. *Pie* compares (in an allusion very transparent) Napoleon III. to Pontius Pilate. The governor of Judea, yielding to the clamours of the multitude, directs water to be brought to him, washes his hands, and says: "I am innocent of the blood of this just person." "Wash thy hands, O Pilate!" cries the prelate, "declare thyself innocent of the death of Christ. Thy name will be branded with the stigma of infamy, and nailed to the pillory of our Symbol. Who is the man thus denounced to the most remote generations of posterity? It is not Herod, nor Caiaphas, nor Judas, nor any of the Jewish or Roman executioners. This man is Pontius Pilate, and that denunciation is just. Herod, Caiaphas, Judas, and the rest, had their share in the crime, but nothing could have been finally accomplished without Pilate." I repeat it, every reader has mentally placed the name of Napoleon III. beneath the biblical quotation of M. *Pie*. This was decidedly too great a piece of insolence. The letter of the Bishop of Orleans has been submitted to the Council of State as a defamatory libel, and will undergo a judicial investigation.

Amongst the other pamphlets called forth by present circumstances, the most remarkable is that which bears the signature of M. *Louis Veuillot*. That old editor of the *Univers* has lost none of his violence, or of his strong language. He pretends that *Cain*—yes *Cain*—is the author of all that has taken place in Italy!! How is this? The connexion is perfectly evident: the events of Italy are the fruits of the revolution of 1789: the revolution is the daughter of Protestantism, and Protestantism is the *realised idea of Cain*! And what would become of the world without the Pope? It would relapse into paganism, and would submit anew to the yoke of *Nero*! "Were the Pope to leave the world into which he has entered under Nero (this is St. Peter, apparently) this very day, absolute evil would resume its supremacy, as under Nero; and the human race, immersed in blood and uncleanness, would complain that it was perishing too slowly." Thus speaks M. Louis Veuillot. A Parisian journal takes this occasion of inquiring for what idiots a man so spiritual has written these sickening absurdities, these enormous puerilities? The question is just.

SENTENCE OF SIX YEARS' IMPRISONMENT ON A  
ROMANIST PREBENDARY.

I hasten to another subject. For some time past, certain scandalous affairs, in which priests and monks are implicated, have been made public before the judicial tribunals. Public opinion has been by these facts strongly excited. It is no longer a question of obtaining an inheritance by fraud, as in the case of the Abbé *Bernard*, who had extorted a fortune of 250,000*f.* (see my last letter, page 128). The accusations are still more grave, and of such a nature that it is almost impossible to state them. Brother *Agathon*, a member of the "congregation of Christian doctrine," has been condemned, for infamous crimes, to fifteen years at the galleys. The brother director, and another brother, have fled from justice. But the trial which has made most noise has been that of the Prebendary *Mallet*, on whom the judges have inflicted the penalty of six years' imprisonment.

This Prebendary *Mallet* was a priest at Cambray, in the department of the North (*du Nord*). He was connected with a certain Abbé *Ratisbonne*, who is the director of an establishment for converted Jews at Paris. Unquestionably it is very proper to labour for the conversion of the Jews, and there is nothing

to hinder the opening of an asylum for their benefit; but the Abbé *Ratisbonne* and Prebendary *Mallet* have done something else. There were five young girls of an Israelitish family named *Bluth*. The father was a humble schoolmaster, who did wrong by placing too much confidence in the priests. Four of these young girls were received into the asylum of M. *Ratisbonne*. The eldest, called *Sionna*, was then sent into the house of Prebendary *Mallet*. What there passed between them? The judicial proceedings have disclosed it—it is horrible! To be brief, *Sionna* became an idiot. Her sister *Elizabeth* was enticed into the same house; she also became the victim of abominable seduction, and was, in her turn, attacked by mental aberration. The third sister *Theresa* has disappeared. It is a very sink of iniquities!

The fact which has most revolted public opinion is the system of mental reservations, negations, and falsehoods employed by the priests, monks, and nuns who were called as witnesses. These personages regard themselves as being above the law and even the most common feelings of decency. They have seen nothing—heard nothing! The scenes that have passed under their eyes they are not acquainted with! One young girl journeys from convent to convent under fictitious names, and justice cannot discover her track. The abbesses of these convents know not what has become of her! A vicar-general of Cambray declares that he has never heard a single word unfavourable to the morals of the Prebendary *Mallet*, whilst for years his detestable conduct has been the talk of the whole city. This system of premeditated and obstinate imposture has excited to the highest degree the indignation of the people. Are not all families in danger, if corrupt priests can, under pious pretexts, carry off children, expose them to the most shameful seductions and conspiracies, cause them to disappear in convents, and then defy judicial pursuit? Let the Romish clergy beware! the renewal of such scenes would infallibly provoke terrible reprisals.

DEATH OF THE AGED PASTOR, M. MARZIALS, PRESIDENT OF THE CONSISTORY OF MONTAUBAN.

French Protestantism has sustained some severe and deeply-felt trials. Some of its most excellent pastors, such as MM. *Brun* and *Maynadier*, have recently been called from this world. I regret not to have space for biographical notices of these men; but I cannot pass by in silence the death of M. *Marzials*—that

venerated pastor who has, for forty years, presided over the Consistory of Mentauban. His name is perhaps known to you. He was intimately connected with the brothers Haldane, when they came on an evangelizing mission into France and Switzerland. His son, M. Theophilus Marzials, is the present pastor of the French Church in London, and walks worthily in the way of the Gospel. M. Marzials, the father, who died in his 82nd year, was one of the last surviving representatives of our old Huguenots. Having completed his studies at the commencement of this century, he had given the hand of fellowship to the heroic pastors of the wilderness, who had passed through times of persecution, and it was by them that he was set apart to the sacred ministry. His convictions fully accorded with the doctrines of our Confession of Faith, drawn up by Calvin, and he remained faithful to it to his latest breath. In vain did new theories arise around him: having laid his foundation on the rock, he calmly contemplated the unstable inventions of the human imagination, and continued to proclaim all those truths which are revealed. Never did doubt trouble his mind—never did he relax in his pastoral activity. To this unshaken piety he joined a most affectionate and amiable character. One might have applied to him what St. Paul wrote respecting brotherly love: "Charity is not easily provoked—charity thinketh no evil . . .

beareth all things, believeth all things, hopeth all things, endureth all things." (1 Col. xiii., 5, 7.) His labours have been attended by abundant blessings. M. Marzials was one of the first to establish Bible Societies in our country, and he has taken part in all our Christian institutions. His last days have been, like his whole life, calm, serene, joyous, and full of the presence of the Lord. He bore testimony, on his dying bed, to the grace of the Divine Master whom he had so faithfully served. Now, alas! his place is empty, and who shall fill it?

#### DEMONSTRATIONS OF THE PROTESTANTS IN FAVOUR OF THE RE-ESTABLISHMENT OF SYNODS.

There are other facts in our Churches worthy of notice. The question of the re-establishment of our ancient ecclesiastical constitution continues to occupy the columns of our Protestant journals. Serious men are more and more becoming convinced that the convocation of a national synod is necessary to the restoration of regular order amongst us. Many partisans of the new theology, M. Reville amongst others, and the editors of *Le Lien*, the journal of the liberal party, are of the same opinion. This is a good sign for the realization of our hopes. It is probable that this subject will be discussed at the approaching period of our religious anniversaries.

X. X. X.

## GERMANY.

### BARON VON BUNSEN—A RELIGIOUS MOVEMENT AT ELBERFELD.

I cannot begin this letter without expressing the deep regret which I have felt at the strange controversy which has been raised against you and against the Evangelical Alliance on the subject of Baron von Bunsen. What is really the point at issue? Bunsen's theological works? The historical and critical theories that he hazarded? The errors into which he fell? No! The question relates to Bunsen himself, his personal piety, and his wholly Christian death. And because the touching religious indications of that death-bed convalesced and rejoiced his friends, because the committee of a great religious association expressed to a family in sorrow their mournful sympathy on the death of that eminent man, behold, men are to be found who make the sincerity of their zeal to consist in raising, beside that scarcely erected tomb, an inquisitorial tribunal to judge the deceased! They draw up an in-

dictment in due form, they scan the words of the dying man, his heart's utterances of faith and confidence in Jesus Christ his Saviour, of hope and reliance upon the grace of God! And what is their verdict? Not exactly that he is excluded from salvation, but most certainly that all this is not sufficient to justify the sympathies of those by whom he was known and loved! That even all this does not suffice to warrant the friends of Bunsen in designating him a "Christian statesman!"

We have no wish, on our part, to suspect the intentions of brethren who have believed it their duty to raise this sad controversy around a tomb; we acknowledge the sincerity of their zeal for that which appears to them to be the truth; and if we had here to examine the historical and theological works of the learned writer, we should combat the errors they contain with as much energy and severity

as his warmest opponents. But once more, that is not the question. And even in the interest of the holy cause of Christianity, we warn these inexorable judges, that their orthodoxy, without charity or humanity, is no more Christian truth than a lifeless statue is a man. We warn them that their orthodoxy, which they confound with piety, and which makes salvation dependent upon the results, more or less accurate, of scientific investigation, will serve the Rationalism of Oxford much more than all the errors of Bunsen. If proof of this be required, it is to be found in the theological history of Germany. It is this same orthodoxy which, during the last century, persecuted Spener and Pietism, Zinzendorf and the Moravian Church, and which has called into existence German Rationalism. This it is which, in our own day, with its semi-Catholic *Confessionalism*, is provoking throughout Germany a universal reaction in favour of that same Rationalism, which a generous, liberal, expansive, and scriptural theology had banished from all our universities. England, we fear, is about to undergo some such bitter experience, and nothing will contribute to it more powerfully than the theological school represented by the *Record*.

We also could produce most convincing evidence of the vital and personal Christian piety of Bunsen, during the latter years of his life even; but in connexion with such a controversy, we should regard the process of proof as unworthy of him and his memory. And on this account we prefer to maintain "a mournful silence!"

#### REVIVAL AT ELBERFELD.

We turn to another subject. A wholly unexpected occurrence of a religious character has produced a veritable storm in one of our great industrial towns upon the Rhine, and the commotion has been dwelt upon by the press throughout Germany with a sad mixture of ignorance and prejudice. Here are some of the principal facts, as they are related by a person in a position to make him well acquainted with them, and who is himself favourable to this astonishing movement.

There is at Elberfeld, in Rhenish Prussia, an orphan asylum, which is a municipal establishment, and which contains, at the present time, 295 children, of various ages, and belonging to different communions (Protestant and Roman Catholic). In this house a movement has commenced, the nature of which cannot, at present, be fully estimated, the immediate and ultimate results of which are

known only to God. On the 13th of January, during the present year, the last day of the week of prayer, which called together Christians in every country, one of the elder girls in the Elberfeld Asylum went, during the hour of recreation, to the head master, overwhelmed with intense spiritual anguish. He pointed her to the Saviour, and assured her that from Him she might obtain peace and pardon. She became more calm, and prayed fervently during the whole week ensuing. She then found peace and joy.

Another girl next asked to speak to the head master; she also informed him of the distress which she had experienced on account of her sins, and begged his permission to retire, every evening, into an unoccupied room, in order that she might pray alone. Gradually this became the experience of a number of girls in the establishment.

On the 28th of January, during the evening meal, the master was called to a boy, who was seated upon the stairs, crying aloud, "Blessed Saviour, pardon my sins!" "God would have all of you prostrate yourselves before him thus!" said the master to the children, who came running to the spot. He then took the youth to his own apartment, as well as two others, who were weeping for their sins, and prayed with them.

At the same time, four young people met in a bath-room, and cried to the Lord for mercy. After going to bed, as they could not sleep, they arose and went into the school-room, where they passed the night in prayer. Next day they patiently endured the ridicule indulged in by their companions, and continued in prayer and singing hymns, whenever the duties of the school left them at liberty. They were soon joined by seven other youths, who underwent the same experience, and implored the aid of the Spirit of God.

In a meeting which they had with the master on the 31st of January, a child, ten years of age, said: "You know that hypocrisy is a great sin, for it is written, that hypocrites shall not inherit the kingdom of heaven. I beg all those who are not sincere to withdraw." Not one retired. Then a youth, aged fourteen, uttered a fervent prayer. The Scriptures were read and several children spoke, laying open before God the state of their hearts.

There was another prayer-meeting, at which more than sixty orphans were present. On this occasion, a youth of fourteen, who until then had ridiculed the revival, saying, "Though they should be all converted, they won't con-

vert me!" went to bed early, making the remark, "I shall sleep soundly while the rest are praying." But he could obtain no rest. Learning that his most intimate friends had joined the prayer-meeting, he said, "I am half inclined to break my resolution." He rose and went down into a sort of washhouse, where the others were at prayer. He fell on his knees in great anguish, weeping and crying, and was seized with convulsions so violent that he had to be carried to his bed. On the next day his resistance was overcome, but he was still without faith, and sighed after peace with God. The masters and the children met around his bed, praying, singing hymns, and reading to him passages from the Bible. He mentioned portions of Scripture which he wished to hear, among others the 23rd Psalm. He then repeated a hymn which expressed his reliance upon Jesus. At length he went to sleep, and next day his distress gave place to a peace which has never left him since. This conversion made a great impression upon the orphans, several more of whom joined the little flock.

On the evening of the 2nd February, there was a meeting for prayer and thanksgiving for the outpouring of the Spirit of God. Besides the masters and other adults, about 120 children were present. Several engaged in prayer, among them being the youth whose conversion we have just related, and who thanked God for his marvellous recovery. The movement now extended, always accompanied by the same characteristics, to a great number of other children, especially among the girls. After the meeting in the evening, all over the house there was heard, at very advanced hours in the night, weeping, singing, and prayer. The meeting in the evening of next day, Sunday, February 3, was followed by the same manifestations, and for days and weeks subsequently, boys on the one side, and girls on the other, frequently assembled, in little groups, to pray and sing hymns. At length nearly all the orphans in the house experienced, in various degrees, a powerful impression from the revival.

Unfortunately, the case of the youth whom we have seen, suffered violent convulsions, and did not stand alone. Several others became really excited, fell sick, and had convulsions. They, however, always retained their presence of mind, and requested that the masters and their converted companions should pray with

them, and afford them consolation by reading the Word of God.

But at this point there arose an opposition. The thing had naturally made a noise among the public. The town council, to whom the asylum is subject, and which is composed, it would seem, of men but little capable of judging of such religious phenomena, ordered an inquiry, at the close of which the head master and other persons employed in the house were suspended from their functions. The matter was even carried before the President of the province, and this was the signal for a flood of newspaper articles, filled, for the most part, with ignorant assertions, abuse, and calumny. Throughout Germany it is the subject of conversation. At Elberfeld and elsewhere, these occurrences have divided public opinion into two very clearly defined sections: on the one hand, there are religiously enlightened and pious men, who see the work of God in this movement; on the other, there are people of the world, who see in it only an outburst of fanaticism.

Those who look at these things from a distance, and judge them calmly by the light of Scripture, and who have been rendered familiar, by the history of God's kingdom, with revivals of this nature, cannot doubt that they indicate the influence of the Holy Spirit; for the means employed by the masters are only the Word of God and prayer, and the results are, in general, repentance and the conversion of souls to the Lord Jesus. The question is asked, indeed, till the receipt of more ample information, if there has been in the direction of the movement all the wisdom and moderation which is desirable. In an excitement of this kind among children, we can easily imagine a nervous contagion, which requires to be so controlled that the moral action of the heart and conscience may, as far as possible, alone present itself.

But that which proves that this is a real revival is that it is not confined to the Orphan Asylum, to Elberfeld, nor to children. The latest accounts inform us that the movement is spreading in various other localities, and among all classes of persons. We shall have occasion to return to it. God grant that it may be to prove, to the glory of His grace, that it is a powerful work of conversion and vital religion!

## PRUSSIA.

## EXTRAORDINARY AWAKENING IN THE ORPHAN-HOUSE, ELBERFELD.

*To the Editors of Evangelical Christendom.*

Sirs,—Your readers will doubtless have heard of the remarkable awakening among the children of the Orphan-house at Elberfeld, during the months of January and February. It ought to be noticed that it commenced immediately after the prayer week in January, invitations to which had been circulated by the Evangelical Alliance all over the continent of Europe. From many parts of the world have we received communications about the blessed results of that week of prayer; but in no instance has the Lord so wonderfully manifested Himself as the hearer and answerer of prayer, as in the case of Elberfeld. The earnest and believing supplication was there at once answered by the outpouring of the Holy Spirit upon a large number of orphans, such as has seldom been witnessed in Germany. As soon, however, as it became known that this gracious work of the Spirit was accompanied, in many instances, with bodily convulsions and prostrations, a party arose in Elberfeld, who insisted on the town council appointing a committee to investigate the case. In consequence of a preliminary conference, the superintendent of the Orphan-house, Mr. Klug, was suspended from his office, on account of his having transgressed against the order and regulations of the establishment, in meeting for prayer with the inmates at unreasonable hours. This is the sole charge brought against this excellent man, for which he is temporarily suspended; while the committee, under the presidency of a Royal Commissary, is further investigating into the cause of the movement. The enemies of religion, not satisfied with this, have spread throughout Germany false reports about the movement, representing it as the result of the excitement and fanaticism of the superintendent. It is deeply to be regretted, that even papers like the *Kreuz Zeitung*, which is characterised for its respect and due appreciation of religious matters, have been misled for a time by the enemies of the truth. The following two letters, however, addressed to the *Kreuz Zeitung*, which I give you in translation, will put the question in its true light before your readers; and I need not ask them that they will fervently beseech the Lord to perfect the work which He has so graciously commenced in the children, to purify it more and more from all

human infirmities, and to establish them in their faith, so that His holy name may be exalted, and the gainsayers convinced.

HERMANN SCHMETTAU.

Elberfeld, March 6.

We will not begin with the Evangelical Alliance, or with their invitation to united prayer; but we must, nevertheless, especially remark that the ten to nineteen adults who assembled for prayer during that week in January, did not exhibit the character of those large assemblies; and though meeting for the same object, they represented more the picture of a praying family. The children were excluded from it. Very soon after, a little girl reported herself to the Superintendent, and desired to speak to him about the state of her soul. The first child was followed by many more, so that, by the 30th of January, the movement appeared to be an extraordinary one. It had hitherto been limited to the spiritual state of the children. They were under a strong conviction of sin, and sought through united prayer (for which purpose a room was set apart for them), and by reading the Word of God, to obtain peace, and were directed in this by the Superintendent.

On the 31st of January, convulsions appeared for the first time in a boy, who until then had been very obstinate. The Superintendent had held a prayer meeting, which he had been requested to do by the children, and the choice of those who should take part in it was left to them. After the prayer meeting, the boy, who had ridiculed the seriously impressed children, became much disquieted. He hastened to a cellar, which is a free and spacious place, and found children already there, who were on their knees praying for him. At the sight of this he was immediately seized with convulsions, which returned at intervals. On the 1st of February the movement mostly affected the girls. On the evening of the following day the Superintendent held a prayer meeting, where the number of children present had already very much increased. It was on that evening, when, after the Superintendent's prayer, it was expected that one of the elder members of the house would follow—that before he had commenced, a child had already begun to pray, and soon a second followed. These children's prayers must have had, with

all their simplicity, something peculiarly touching in them. And so the movement continued to increase, but without that bodily demonstration which was the case with the aforementioned boy. From about the 5th of February, onwards, it appeared that these signs were generally among the boys; while the affection of the girls, with the exception of one case, was of a more spiritual character.

On the evening of the 8th of February, the writer of these lines was an eye-witness to the state of things. In the sleeping ward I met with about twenty-five boys, almost all in convulsions. The sighs and lamentations, the unmistakable signs of the great anxiety of soul, together with the convulsive movement of the limbs—all this made a startling impression upon me. The children were, with the exception of two, fully conscious. They stretched out their hands towards me; I was called from one bed to another, in order to comfort and to calm them, and also, at the earnest desire of one, to pray with him. Here one boy pointed out to me the first verse of the 13th Psalm, in order to express his inmost feeling, for they were unable to speak during the convulsive attacks; there another had his wishes written down; here again were many who had gathered together from the adjoining beds, and were reading with intense avidity a passage of Scripture which a boy had found and pointed out to the others; at another place, I pointed out to them some of the precious promises from the Word of God, and their countenances beamed with joy at what they heard, and they clasped their hands to express how deep an impression the Word had made. The most prominent feature in the whole movement is the consciousness and conviction of sin and guilt, and the longing for pardon and peace. The attacks of convulsions which accompanied the distress of mind generally ceased after a short time and then returned, being sometimes occasioned by the meeting with new companions. It may be observed that, after the bodily excitement had subsided, the spiritual emotion continued, except that they were relieved of that violent anxiety, while the most hearty longing and seeking after the mercy of God, and the comfort of peace and pardon, always remained in the children. Others I found in a state of perfect peace, and they were silent and serious, but always engaged in thoughts of salvation.

In this manner did the movement continue to go on up to the end of last month. These

extraordinary emotions then began to become less frequent, and the house would soon have returned to its usual order and routine, except with the great blessing added of having a large number of spiritually awakened children among the inmates. The prayer of the children was always directed with intense earnestness towards one point, viz., forgiveness of sins, and, coupled with that, the creation of a new heart; for whatever else was mentioned in their prayers seemed clearly to relate to circumstances which at different times had been mentioned to the children—for instance, the distress of the Syrian Christians, and the inundations in Holland. But the very simplicity of these prayers, which always pointed to the one great question of salvation, is a proof that the spiritual state of the children was not artificially worked up—because the beginning of spiritual health and life will always be found in a conviction of sin and guilt.

Elberfeld, March 6.

The *Kreuz Zeitung* has hitherto only given a few short articles upon the occurrences in the Orphan-house at Elberfeld, which were taken from other papers; and the opinion which the editor formed from these representations, is naturally an unfavourable one, because it is based upon the statements of people, who for spiritual matters have either little or no judgment. Allow me therefore to make a few short preliminary observations, to put the matter in the right light.

The Orphan-house was built at the expense of the municipality ten years ago, and although, up to the present time, about 3,000*l.* in donations and legacies have been given towards its support, yet a considerable grant is annually required out of the municipal funds. A committee is appointed from among the members of the town council, to whom the especial management is entrusted. The superintendent and master, Mr. Klug, formerly a teacher, is according to instructions obliged to execute the orders of this committee; and has, we must premise this, during the whole time worked in perfect harmony with the committee, who, as well as himself, have heartily rejoiced at this happy occurrence, which they have neither concealed nor ignored.

There are two opinions about this institution. The Government has lately declared it to be a model institution, while Dr Wichern (who visited the house during the Kirebentag of Barmen) has expressed himself very much dissatisfied at so large a number of childrer



(about 300) being brought together, whereby an influence upon the individual minds was rendered almost impossible. Complaints have also been made, throughout the whole of last year, of the bad conduct and unmanageableness of the children; and it is true that such complaints have been made, not only by the people of the establishment, but also by the teachers whose schools they attend. If there once enters into an institution of such magnitude a spirit of unruliness and obstinacy, it is almost certain that severity, the stick, and incarceration will be found of no avail to produce a different spirit. Under these circumstances the staff of the house had recourse to the only efficient remedy—they carried out the invitation to universal united prayer during the week of January 6-13.

The house-father, the wardens, and nurses (to the exclusion of the children) united in prayer that God might bring on a change in the house. What could they have prayed for more fervently, but that the Lord might be pleased to pour out His Spirit upon the children? Is there any Christian family father, any Christian schoolmaster or pastor, who is not in the habit of doing the same for his children, his pupils, his candidates for confirmation? Then suddenly begins a movement among the children; one, two, six, ten children, one after the other, come and confess their sins. Is this the doing of men? I consider it a folly to think that a number of obstinate and inveterately disobedient children can be brought to conviction and confession of sin by merely human instigation. It is true he who is such a stranger to the Gospel as not to know that there is a Holy Ghost, that God answers prayer, and sends His Spirit to the awakening and reviving of the heart, cannot but believe that the house-father has enchanted the children, so that all, as it has been said, is but a dissimulation. We do not for a moment hesitate to confess, that the spiritual awakening among the children, as it began, was the gracious operation of the Holy Spirit. However, does it not look like imitation or epidemy, that this spirit of repentance seizes within a fortnight more than half of the children? Who would deny that, wherever the Spirit of God begins to work, something of human infirmity and sin is mixed up with it? On the day of Pentecost, when 3,000 persons repented and were baptized, there may have been a good number of those among them who merely imitated the rest. Ananias and Sapphira testify to it. Would it be right to reject

the whole movement as dissimulation on account of a few exceptional cases? Many of those who at the beginning were only imitators, have afterwards been seriously and sincerely awakened, and have carried away a wholesome fruit from their imitation. However, the convulsions which appeared in some of the children, must they not make us hesitate? In the first place, it is important to regard how various the reciprocal actions are between the life functions of the conscience and those of the body. Who has not felt intense bodily pain when the lively sorrow of his sins overwhelmed him? King David, awed by the terror of the Lord, felt as if arrows had pierced his body, as if his bones were broken, and as if the waters overwhelmed him.

Are not these experiences frequent? And yet we do not read that the physician of King David, or his prime minister, insisted on the instantaneous dismissal of the royal confessor, the Prophet Nathan, on the ground of his having caused so much evil by his short sermon, and having "mightily troubled both the body and soul of the king." Are the events in the Orphan-house essentially different? Is it so entirely inconceivable that children, partly descending from the most abandoned classes, and having heavy burdens of guilt on their young consciences, should have been awakened to repentance, and thereby been, spiritually and bodily, deeply affected? On the other hand, we would ask: Is this fact, historically, quite so unheard of as it appears in our days? We call to memory the general and sudden prayer devotions of the so-called "Betekinder" (praying children) in Silesia, at the end of 1707 and in the beginning of 1708. Some forty years ago, Elberfeld was the scene of a widely spread and deeply affecting awakening of children. We have sound Christians and eminent dear men among us, who date their spiritual life partly from this awakening of soul. A similar event is recorded in the history of the celebrated reformatory at Beuggen (Switzerland), which was more than forty years under the management of the excellent Zeller (father-in-law of Bishop Gobat). In the first decade of its existence, this richly blessed institution was visited by a remarkable awakening among the inmates. The sober Mr. Zeller spoke still in his later years of this blessed time with the greatest emotion.

It is said: "By their fruits ye shall know them." It is true, we know well, that awaken-

ing is not yet conversion, and that many blossoms do not bring fruit. We also know that many blossoms which were good may be violently knocked off, and it is not right to say: "We shall see what result it will have among the children, and thence we shall decide whether the work was of God, or merely the production of human fanaticism." For the work of God, as our Church history tells us, has often been hindered, and even violently destroyed by man. But even at this present moment, intelligent men—who, notwithstanding the hermetical seclusion of the children, have gained access to them—thankfully say that there is a lovely spirit among the children, and that a great many have seriously reformed.

After having said so much, we do not at all conceal from our eyes that errors may have been committed in the matter. The house-father Klug (we have known him for a good many years) is by no means a fanatic—on the contrary, a quiet, sober, almost timid man, who, in his joy at the extraordinary change in the children, and considering the abnormity of the case, has not known how to direct the matter. It requires, indeed, great energy of mind not to be carried away by such a case. Therefore we blame him for transgressing the house order—we blame him for not having separated the children, seeing the convulsions spread epidemically—we blame the nocturnal prayer-meetings of the children in the cellar and in the garret, &c.; but all this cannot influence us to regard the whole case in itself as re-

proachable. We have sometimes read that he who in a battle commits the greatest mistakes is the conqueror. Without mistakes, sometimes great mistakes, no victory is gained. The chariot of victory of our Lord drives through the mire of this world, and much of it adheres to its wheels—but nobody can contend but that it is the Lord's chariot. We are not blind to the irregularities which, through human infirmity and mistake, may have stained the cause of the Lord, but we cannot reject the essence of the cause on this account.

Elberfeld is at this moment a divided camp. It is not right if our friends declare everything to be purely the operation and the effect of the Holy Spirit, without acknowledging human infirmity and sin in it. Entirely wrong are those who, on account of those infirmities, deny that it is a work of God. We do not hope to come to any understanding with adversaries, to whom every awakening, be it quiet or violent, is an abomination. They have recourse to lies, calumnies, blasphemy, and still worse weapons, as a great many Rhenish and even Berlin newspapers show: they contend against the excesses and extravagance of religious life; but their true tendency is to stifle every salutary Christian revival. They will soon speak differently. While they urge that the fire should be put out in Elberfeld, it begins to burn at another part of Elberfeld, and it seems as if our Lord were pouring out over the whole province showers of mercy. It will be revealed who is the Lord!

## SWEDEN.

### PROGRESS OF THE GOSPEL AND ITS SPIRIT.

March 11, 1861.

*To the Editors of Evangelical Christendom.*

Dearly beloved Brothers in the Lord,—This year also I must begin my letter by heartily thanking you for sending me *Evangelical Christendom*, that peaceful dove with the olive branch, always longed for and ever welcome.

The renewed exhortation to united prayer, during the week commencing with the 6th January, was received doubtless with goodwill in many parts of Sweden, especially as several of our religious papers reproduced the invitation. On the 8th and 9th of January, the Christianstad Tract Society held its quarterly meeting in this parish, at which representatives from nearly forty parishes were present. Each day united prayer was offered, with

much devotion, at these large gatherings. How delightful the thought, that the incense of prayer ascended at the same time from innumerable places on our sin-infected earth, opening as many opportunities for God's Holy Spirit to accomplish His work amidst these hosts of praying ones, whose hearts would then be open to receive His gracious influence!

I have great pleasure in stating that the Agent of the Evangelical Alliance in Stockholm, Captain Berger, whilst travelling on the business of the Alliance, has visited this parish, and spent several days under my roof. He despatched during that time a large number of printed circulars to influential persons in this neighbourhood, containing a translation of the Berlin Committee's and Sir Culling Eardley's letters. It is also gratifying to be

able to say that the religious contests, bitterness, and party spirit which prevailed, have to an astonishing degree yielded, and vital Christianity, peace, and joy take their place. I am enabled to give you the most striking evidence of this with respect to both the exalted and the humble in our land. Previous to the new toleration law, passed about six months ago, the Baptists had great difficulties with respect to marriage. They were not recognised by the State, and the heathen clergy would not marry them; and their marriage not being regarded as legal, no property could be claimed in connexion with it. At length, and in reply to the inquiry made by the Bishop of Herno-saud, the King, as the supreme bishop in the Church, issued, on the 20th March, 1859, the following rescript: "Inasmuch as the Church law does not provide that the publication of the banns of marriage ought to be refused, merely on the ground that one or both parties desiring such publication, do, on their own acknowledgment, separate in some respects from the Evangelical Lutheran Confession; and as it is not charged with apostasy from the State Church, to which, therefore, he must be considered as still belonging, His Majesty cannot discover any obstruction to his lawful marriage." Notwithstanding this mild declaration, very few clergymen can be found in our country who can be persuaded to unite Baptists in marriage. In the province of Skania, I am, perhaps, the only clergyman who has promoted their lawful marriage. Such marriages became ultimately so numerous, that I could not but regard myself as in a position somewhat similar to the well-known English blacksmith at Gretna-green. I have just, in these latter days, been served by a neighbouring incumbent with the following charges: *a*, that I have united Baptists in marriage; *b*, that on their removal from this parish, I have not named in their certificate that they are Baptists; *c*, that I have not given the date of their last communion.\*

My reply to these accusations is, that His Majesty's royal letter, above cited, does not regard a person's own acknowledgment as furnishing a reason for refusing publication of banns, but that the individual in question must still be considered as belonging to the

State Church; and as it may be added that if any one was even convicted of being a Baptist, he ought, in obedience to the old law, to be expatriated, and, according to the new toleration edict, to enter a separate, legally constituted Baptist community, I have, when special scruples of conscience appeared, assisted to publication of banns and legal marriage certain poor persons who, admitted to the holy sacrament in our Church, have subsequently been perplexed about baptism; and further, that the royal letter required just such a certificate of removal as that complained of. It is said that my defence occasioned considerable amusement when read in the consistory of Lund. No decision has yet been given in the case. As I have given you an evidence of our monarch's forbearance towards those of differing opinions, I will add a proof of the growing forbearance which is found amongst his subjects. According to the new law, Dissenters have undoubtedly a right to form religious communities in this country. But, as soon as they do this, they are strictly forbidden, under a severe penalty, to preach their peculiar doctrines elsewhere than in their own church or chapel. It appears that, in consequence of this, the Baptists have agreed not to form Baptist churches on the conditions of the toleration law, but to content themselves with the indication furnished by the above-cited royal letter. They declare therefore, at least many of them, that they will not separate themselves from the national Church, and that they desire to have fellowship with the Christians in the land as brethren. For this purpose it is manifestly necessary that they shall not be partisans. On the other hand, the godly within the State Church—the so-called "Läsare". or "Readers," at least in this neighbourhood, who have no dissenting opinions—have agreed that, so long as the Dissenters continue peaceable and avoid all proselytism, they will hold fellowship with them in confidence and brotherliness, according to Phil. iii. 16 compared with Titus iii. 10. Such is the development of Church matters in the south of Sweden during the last six months. Have we not great reason to thank God for it? May this state of things increase more and more in the same direction, to the glory of our Lord Jesus Christ!

The fact, however, must not be concealed

\* The Church law requires that all her members shall, at least once a year, receive the Lord's Supper, and it is a fact well known that the police force in Stockholm have been ordered by their chief to go to the Lord's Supper, that they might not be hindered in giving evidence on oath before the courts.

that the last post from the North brings intelligence of a baptism by legal coercion there. Oh that our clergy would consider the absurdity of this course!

The cry for a separation of Church and State is heard in our land from an increasing number of voices. It is perceived more and more that the Diet is not the proper forum for deciding Church questions. The gifted and zealous Dean of Gotheberg, Dr. Wieselgren, has declared, in presence of a large gathering of the people, the importance of an independent Synod, and others have coincided with him. Curious events hasten this. One is the strange fact that the Bishop of Gotheberg has been censured by the public prosecutor for the manner in which he proceeded in a matter of Church discipline.\* Another is the fact that a clergyman, deprived of his office by the spiritual court, has had the sentence altered to

suspension by the secular judge. A third is that a parish clerk, who has published a most shameless attack on Christianity, is suffered unmolested to retain his place, and lead the singing of the congregation. All this, and much besides, contribute to open the eyes of the people to behold the bondage of the Church. May the Spirit of the Lord guide the continually increasing spiritual movements in the land!

The Free Scandinavian Church meeting is fixed to be held in Christiania, the capital of Norway, and to begin on the 29th July. The first meeting was held in Copenhagen in 1857, the second in Lund in 1859. The meeting is open to Christian laymen as well as clergy, and foreign brethren are always welcome guests.

Yours in Christian love,

CARL BERGMAN.

#### A MISSION TOUR FOR THE EVANGELICAL ALLIANCE.

"The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly."—Psalm cxviii. 16.

*To the Members of the Committee of Council of the British Branch of the Evangelical Alliance, and Christian brethren who have contributed with pecuniary aid for promoting the Evangelical Alliance in Sweden.*

Honoured and very dear Brethren in Christ Jesus our Life!—In consequence of the important mission which, as travelling secretary, I have received from the branches of the Evangelical Alliance in London, Geneva, and Stockholm, to labour for the extension of the Alliance in Sweden, I propose now, with the Divine assistance, to give an account of my travels during last summer. Permit me first, however, to say a few words concerning the general conference on the 18th June last.

The meeting having been opened, followed by a psalm, Pastor Ahlbing then offered up a fervent prayer, and held a short discourse upon a text taken from the Prophet Joel. This was followed by an account of the progress of the Swedish branch during the past year, from which the following are extracts:—

"In this place," says a clergyman, writing from a large country town, "we associate on

friendly terms with our Baptist and Free-Church brethren, visiting alternately at each other's houses. During my last illness, I have had the most satisfactory proofs of this. Everybody knows that I am a strict Lutheran, but both Baptists and Free-Churchmen have shown me and my family the warmest brotherly sympathy during those days of trial"

A rector, aged 80, writing to a friend at Stockholm, whom he believed to belong to the Baptist communion, expresses himself thus: "All we unworthy creatures, to whom God, by His grace, has given a living faith, ought to know and recognise each other in Christ, and walk together in life and in death. All sectarian disputes should vanish as dust before the tempest. Amen."

A young clergyman in the province of Jemtland writes: "The evening before yesterday I had an opportunity of hearing an earnest and animated discourse from the Curate H—— in B—— village. The labours of Curate T—— in B—— have been much blessed. The Pastors R—— and A—— are powerful preachers, and are not sparing of the Gospel. Pastor L—— has lately been awakened and found peace, and confesses in public and in private his faith in the Lord Jesus. They all

\* The case was a complaint made against an incumbent, because he had, at a domiciliary visitation meeting, said strong things against the producers and vendors of brandy. The sentence was that he should be reprov'd by the Bishop, and the Bishop was complained of by the magistrate because the reproof was not thought severe enough.—*Translator.*

seem to be more tolerant towards persons of different opinions, and are not eager to bring forward disputed points of doctrine, nor to contest interpretations differing from theirs. They preach Christ crucified. The lay preachers do not all show the same wisdom in their proceedings. The Baptists in general are more moderate; several of them are employed as village schoolmasters, the duties of which they perform faithfully and diligently, seeking to lead to the knowledge of Christ the souls of those committed to their care. To God alone be glory for the spread of the truth and the triumph of His Gospel. We have heard with rejoicing of the great revivals in other lands, and look forward with joy and hope to a brighter future for our poor, cold country."

A missionary society, based upon the principles of the Evangelical Alliance, had been formed, in the course of the year, in Oster Wahla parish, in the province of Upland. The second paragraph of the rules of the society is as follows: "As members of this society are invited all those poor sinners who have experienced the transforming power of faith in their hearts; whose first object in life is to glorify in word and deed the Saviour who bought them with His blood, and who are therefore prepared to go forth without the camp, bearing His reproach."

The passages of Scripture selected as subjects for meditation at the Conference, were the following—I. John v. 1.; John xvii. 20. 21; John xiii. 35. All the speakers agreed in saying, that the Evangelical Alliance is founded on scriptural principles, and is of great necessity; that love must follow when faith has been implanted in the heart by the Holy Spirit of God; for it is natural that the regenerated man, in consequence of his renewed nature, should love God; but if there is a want of love to God, there will also be a want of love between the children of God, wherefore love is an object for which they ought continually to strive. (1 Cor. xiii. 1.)

Rector Hammar gave a short, but interesting and touching account of the Waldenses, and proposed that measures should be adopted to collect funds to assist them in their work of evangelising Italy. Rector Elmblad warmly seconded this appeal, urging that they ought immediately to proceed to action, saying, "Let us not delay an hour, not a moment;" on which a considerable sum (with regard to the auditors) was collected.

Mr. Johansson, who had been so kindly

received in England, and allowed to accompany some of the agents of the Alliance in their travels, having returned a few days before the meeting, had much that was interesting to relate. Mr. Wiberg spoke on the Mortara case.

Among the numerous assemblage were two foreigners, who, although now no longer subjects of the same earthly king, were received as fellow subjects of the same heavenly King. The one was Mr. Schaumann, Professor of Theology at the Imperial University in Helsingfors, and the other Pastor Fredriksson, from Nyland. The meeting was concluded with prayer and singing. A spirit of zeal and love prevailed among us, for which the Lord be praised!

On his return home, Rector Hammar gave an impartial account of the meeting, which was of service to the Evangelical Alliance, and quite different from the article that appeared in the *Watchman* newspaper.

#### VOYAGE TO CALMAR.

A few days after the conference, I left the port of Stockholm in the steam-boat *Svea*. At the dinner-table, which, in consequence of the calm weather, was tolerably well filled, a lively conversation arose concerning watering-places and amusements. An elderly lady of a sickly appearance, who with her daughter sat opposite to me, engaged eagerly in the conversation. She was on her way to Carlsbad. Just before we rose from table, I felt myself constrained to utter a word of warning—how people wander from watering-place to watering-place, spare neither expense nor trouble, and take great care of their bodies, while they are indifferent with regard to the life and health of their souls; and yet that which is of earth must sooner or later return to earth again, notwithstanding all that is done to preserve it. The loud and confused conversation was now suddenly broken off, and a pause ensued. People looked significantly at each other and rose from the table. Oh, how little is *He* known who "came to His own!" In the afternoon I had an opportunity of continuing the important subject with the sick lady, who was not unwilling to listen to those truths.

The following morning, between three and four o'clock, we came in sight of the cathedral of Calmar, with its four towers, which, in the dim morning light, looked at a distance like a ship of the line at anchor. This town is, among other things, remarkable for the so-called "Union," by which Sweden, Denmark, and

Norway were united under one crown, which was first worn by Queen Margaret, called the Semiramis of the North, the clever, bold, and magnanimous daughter of the Danish king Waldemar.

Calmar is situated upon the eastern coast, and is separated from the island of Oland by a narrow strait, called the Straits of Calmar. As the steam-boat did not enter the harbour, but lay at anchor for a short time in the roads, the landing was difficult—passengers and freight being packed in the same boat. I was one of the last who jumped from the ladder of the steam-boat, and just as I reached the overloaded boat a wave caused it to roll so violently that I lost my balance, and fell among boxes, flour-bags, and barrels. But the Lord preserved my life and limbs, and brought me and my only child safe to land.

The spiritual tendency of this place has hitherto been strictly on the side of the Church; so that religious meetings conducted by laymen have been considered contrary to the doctrine of the Church, as it has been represented by priests and inculcated in some books. No one dared to interpret the Holy Scriptures: that was left to proper teachers, whose words were implicitly believed.

A wholesome change has, however, now taken place, and a bright life of faith shows itself in many a Christian. There are certainly still some persons who look with suspicion on the new form Christianity has taken, and hold themselves aloof—to which Rector T——'s voluminous work, "The Seven Trumpets," has much contributed. The eyes of others, on the contrary, have been opened by the disapprobation this author so decidedly pronounces against all lay agency. Some few have unhappily fallen into Antinomian error.

**MISS FRYXELL'S BOARDING SCHOOL FOR YOUNG LADIES AT ROSTAD—"THE DEN OF THIEVES BECAME A HOUSE OF PRAYER."**

What has most favourably acted upon the Christian life in Calmar is the boarding-school at Rostad, where the Lord, by His Holy Spirit, has kindled the fire of His love. This establishment is, in truth, the only one of its kind in our country. Miss Fryxell, whom the Lord has endowed with great gifts for the management and guidance of children, devoted her whole life to that important branch of Christianity. With a view of acquiring the neces-

sary information for the missionary calling, she passed a year at the institution at Basle, intending to proceed thence to instruct heathen children in the knowledge of their best Friend and Saviour. But the Lord had otherwise appointed. In consequence of weak health and the repeated advice of physicians, she was forced to return to her own country, where the Lord in His wisdom and goodness had pointed out to her a wide field of usefulness. "From day to day," she on one occasion remarked, "I obtain grace to perceive that my beloved Lord wanted me at home." As a testimony how the eternal concerns are prevailing at this institution, may be mentioned that it happens not unfrequently that loud prayers are sent up to the Saviour from the garret, whither the children resort to pour out their hearts in privacy and bewail their sins. At morning and evening prayers, other persons beside the inmates of the school are allowed to be present; and Christians from the town may there be seen sitting among the children, and learning with them.

Miss Fryxell is a Christian with a large heart, who does not look to the Church forms, but to the mind of the Spirit; wherefore she also receives the children of parents who do not belong to the Lutheran Church. On the occasion of some travellers, who held contracted views concerning communion of saints, she begged me to read the tract, "Two Meetings\*," after which her pupils sang sacred songs for four voices.

From the house, which stands upon an eminence, there is a beautiful view over a part of the straits, the town, and the castle, where the great Gustavus Adolphus, the champion of religious liberty in Germany, occasionally resided, and where the paintings on the walls of the bedroom of Gustavus Adolphus, representing wild-boar hunts, are said to have been painted by Eric XIV. himself. Some years ago, Rostad was a celebrated tavern, where the children of the world held their bacchanalian feasts. Such mighty changes the Lord bringeth forth!

Through the kindness and hospitality of this dear sister, I had easier access to the Christians in the town. I am under particular obligation to Miss L——, who not only arranged a meeting at her own house, but encouraged others to do the same; so that on several occasions I was enabled to represent

\* The one was held in Exeter Hall the 1st of June, 1843. An account of it was communicated to the editor of the *Pictorial* newspaper by Pastor George Scott. The other took place at De-la-Croix's Hotel, Stockholm, the 18th June, 1858—arranged by Dr. Steane and Mr. Hinton.

to them the importance of union among those who, by the Spirit, are united with the Father and the Son.

#### SOCIAL CHRISTIAN PARTIES.

At a "sewing society" for missions, held in a garden, a schoolmaster read a passage from "Prætorius," a book which is in very general use among Christians of the State Church. As far as I know, there is no Lutheran religious book which lays so much stress on the Lutheran view of baptism as this. I afterwards read one of the tracts of the Alliance.

At a party at Miss W—'s a lively dispute arose between a spiritual-minded clergyman and some of the ladies, concerning a sermon of the celebrated Pastor A—in Mådesjö Church. Among other things he was said to have expressed himself as follows:—"My colleagues, what do we in these days for the salvation of souls compared to the unlearned and lay preachers, who, with the Bible in their hands and the Bible in their hearts, go from house to house, speaking the Word boldly?" Some severe words were also said to have been uttered against the State Church. The ladies, although disapproving of the harsh expressions with regard to the Church, defended his cause, considering him to be a Christian whose labours for the extension of the Kingdom of Christ have been blessed. At the request of the hostess, the above-mentioned clergyman finished the evening with prayer, which unhappily, in consequence of the preceding conversation, did not breathe a spirit of brotherly love. A few days afterwards, this same clergyman preached in the cathedral on the 1st Corinthians, xii. 4—11. This sermon produced an unpleasant impression upon most of the Christians, and was unfavourable to their mutual love, because the preacher, in sharp language, several times evidently referred to Pastor A—'s great gift and labours. Miss L— was much grieved at the sermon, and begged me to go to the clergyman and speak to him, if by the grace of God he might be induced to cease from his opposition: I had already felt myself constrained to pay him a visit, and I was kindly received. Before I could introduce the subject, he himself began by regretting, in humble terms, the harsh words which he had spoken in the pulpit: when I mentioned what an unfavourable impression it had made on many of the Christians, he answered me, "I have been grievously unwise, and I have been justly punished by the Spirit." The following Sun-

day he bore a good testimony of having taken up the admonition, for the sermon he then preached was an outpouring of peace and love. Thus the Lord binds the hearts of men, reserving to Himself the victory!

Before setting out from the town, I visited

#### THE NEW CELL-PRISON,

in order to distribute some tracts among the prisoners. I introduced myself to the director of the prison, and he accompanied me. Having finished our round, I mentioned to him my wish concerning the tracts. On his inquiring what sort of books they were, I answered: "They were such books that might, perhaps, lighten the burdens of his office, and diminish the expenses of the State." He looked over them, saying he would place them in the hands of the chaplain of the prison. I afterwards visited the chaplain, by whom I was most kindly received. He thanked me for my books, and promised to make of them the use I wished. The director of the prison is accused of ill-treating the prisoners, and another has been appointed in his place.

#### DEPARTURE FROM CALMAR—THE WALDENSES' VALLEY.

From Calmar I followed the coast in a northerly direction. The postillion I got was very talkative; he insisted upon his being a true Christian, and, nevertheless, he swore and profaned the name of God continually. I succeeded in showing him that he contradicted himself by his own words, and at last he was silenced.

In the evening I went to Pastor Rundquist's, where I was most cordially received. The pastor and his wife are both liberal and earnest Christians, and friends of the Alliance, so I could freely communicate to them my views concerning the union of God's children. They said there was much show of godliness, but little living piety. After supper the servants were called together, and we prayed and meditated on one of the Psalms. It was late in the evening when I left this happy home in Waldenses' Valley, as they called it. Mr. R— accompanied me a good part of the way to the post-station.

#### MONSTERAS,

a large village on the coast. About three years ago a great revival took place here, and since that time there are many who "walk in the truth." The winter 1858-59 the progress of the living Christianity was especially remarkable. The present state of things was

not equally satisfying. Many minds were troubled about the question whether they were right in receiving the Lord's Supper in the State Church. Others had fallen into the pernicious delusion which seeks to prove that sinners are sinless; this fatal error had caused an inevitable separation in spiritual communion from the sincere Christians.

In compliance with a special request, I made an explanatory speech upon the origin and progress of the Evangelical Alliance. The spacious, newly-constructed mission-house was the place of meeting on this occasion.

The clergy stood, alas! not on the side of the living Christianity, but rather seemed to make common cause with its opponents; the peasantry in this place was known to be ungodly, wayward, and much given to drinking. From Monsteraas I returned, following the coast, and saw again, after an absence of ten years, the beautiful estate of

#### STRÖMSERUM,

which was once the property of Gustavus Vasa. The present owner of this fine property, Baron Rappe, has devoted great sums to the Lutheran Mission. A broad and deep river with its dark water flows through the splendid park, forming several small islands covered with trees, shrubs, and flowers, as luxuriant as in a southern climate. In the park are two old oaks, said to have been planted by Gustavus I. The day after my arrival being Sunday, we attended Divine service together in a little church about six miles off. In the afternoon we discussed the sermon, and the following is some portions of what we remembered: 1 John iii. 1-2. "The Roman Catholic Church teaches that it is not right to seek for assurance of having received the spirit of adoption, which false principle resounds but too often in the Swedish Lutheran Church; but such doctrine is contrary to the Word of God. The spirit of adoption which is given us, is not less really imparted for its being concealed; that spirit is continually longing to be manifested: 'When shall I see Thy face?' 'It doth not yet appear what we shall be.' It was not revealed in the house of Herod what would become of John the Baptist. The future state of Stephen and of all the martyrs that succeeded him was as little known to the world; but there will come a day when they will appear in glory."

One morning at Strömserum we spoke of the Evangelical Alliance, and I read to my friends the Berlin address, which received

their approbation. We made an excursion to some of the islands at the mouth of the river, and landed on the most beautiful, from which we had a fine view over the sea, then slightly agitated by a breeze. At a distance of two Swedish miles we could see the ruins of the fine old castle of Borgholm, on the island of Oland.

After our eyes had some time enjoyed the view of visible things, which, however beautiful, are yet perishable, we turned our thoughts to their Creator, and the eternal kingdom of grace which He has established through His well-beloved Son. Miss R—— took out her bible and read to us the latter part of the 20th chapter of Acts, which became the subject of a lively and edifying conversation. We then read a Psalm, and afterwards united in prayer. Praised be the Lord, who thus feedeth His children with the heavenly manna! After morning prayer the next day, we read from the "morning meditations" of M. T. Roos, "Rejoice with them that do rejoice, and weep with them that weep." After having offered my best thanks for the kindness that had been shown me, I started in a southerly direction, and went to

#### RYSSBYLUND—RELIGIOUS CONTROVERSY.

Ryssbylund belongs to Mr. Kylberg, and there he and his brother have established an agricultural institute. About twenty persons of the country people are instructed there, and while learning what belongs to this life, they do not neglect that which concerns the life to come. A deaconess from Stockholm superintends an orphan house in the neighbourhood, and during last autumn a "sewing society" was formed here, whose members meet once a week. Their works were sold by auction, and the proceeds amounted to 780 rix dollars. This money was given to an establishment for blind and deaf persons in the parish of Hjorthed.

At Ryssbylund, a religious controversy arose one evening, between a veterinary surgeon on the one side, and the brothers K——, Baron Sparre, and myself on the other. On our first question, this in many respects learned man acknowledged that he believed the Bible to be the Word of God. We considered this question necessary, in order to show him with what weapons we intended to contend. But in the course of the long conversation which followed, he retracted what he had before acknowledged, and rejected the clearest truths of Scripture. As soon as the Son of God, and redemption through His Cross, were represented to him



the *only foundation* for a sure peace with God, the carnal mind arose in defiance. His Christianity consisted in the faithful performance of his duties, and in good works, and thus having a good conscience. When I represented to him the necessity of having another's righteousness, to be able to possess "the testimony of a *good conscience* towards God," he grew angry, and exclaimed: "I am not such a child either." Would that you were a child, thought we; for "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Seeing such determined opposition and irritation, and midnight approaching, we wished our adversaries good night, having during several hours vainly endeavoured to convince him from the Scriptures "that Jesus was Christ." (Acts xviii. 28.) We went away together, and in my room united our supplications at the throne of grace for this opposer of the truth. These brethren knew little about the Evangelical Alliance, wherefore I explained its object, and gave them a few tracts on the subject, which they thankfully received.

#### THE ISLAND OF OLAND.

In forming my plans of travel, I had not included Oland; but as I sat in the carriage, I became so convinced of its importance, that I directed my course towards the coast, and after a few hours' drive through the forest, arrived at the ferry, Rafsudden. The straits at this place are so narrow, that the objects on the opposite shore can be easily discerned. What most attracts the attention is the number of windmills, which are placed like a chain of videttes on a barren plain called Alvaren, extending as far as the eye can reach. The wind being favourable, the crossing over to "Stora Rör" was effected in half an hour.

In consequence of a conversation between the ferryman concerning the power of kings and their help, I directed their attention to a King that is mighty and a Helper in all need, and gave them a printed handbill, on which were the following lines:—

If thou hast but Jesus,  
Who thy sins hath borne,  
If without selfish, dubious poising,  
Thou but receiv'st His free gift love,  
Trials would be felt no more  
Thou nought in life, in death could daunt.

These lines have become very precious to me since the summer of 1859, when for a whole hour before an accident occurred which endangered my life, this sweet call of the Spirit sounded in my ears.

The first earnest Christian I met at Borgholm, the only town on the island, was a tradesman whom I had not seen since 1849. Since that time the Lord had wrought a great change in him; for now he had felt himself a sinner, but had become a child of grace. When I entered the little room behind the shop, he was standing before an open Bible. He did not recognise me at first, but appeared much pleased on my mentioning my name. "Come," said he, "look here, look here," as pointing with his finger he read aloud, "But what things were gain to me, those I counted loss for Christ." (Philippians iii. 7—9.) While reading these verses aloud, the tears rolled down his cheeks. He was as a child, thanking his heavenly Father, that as a lost being in himself he had been allowed to exchange his own unclean righteousness for the righteousness of God. The death of his daughter at the age of eighteen, in consequence of fright, occasioned by the running away of the horses in a carriage; this accident contributed also (he had many years been inquiring after the truth) to carry him to the foot of the Cross, and there seek consolation and peace. The accident also led to her conversion, and she fell asleep in Jesus.

#### PUBLIC MEETING.

A meeting was held in the large room of the school-house, and was well attended. The speaker who succeeded me was a Captain in the royal navy. Almost everywhere, but especially in those places where Christians had mission-houses, or large rooms, I felt myself constrained to set forth the blessings of the Gospel, according to the grace which the Lord granted me, and this for two reasons—first, because the people expressed a *great desire* for it; and secondly, because it was necessary to show on what ground I laboured for Christian union whether it was from human motives, or from the love of God in Jesus Christ. 1 John iv. 11 was my text on many occasions.

At the close of the meeting above mentioned, I met Baron F——, an old friend of mine; he was curate to an old clergyman in the neighbourhood of the town. Having been informed of my arrival at Borgholm, this dear brother, in concert with the Cantor, had wished to give me the information and advice necessary for my journey, and very kindly did so that same evening.

#### THE CLERGY.

The island of Oland forms a part of the diocese of Calmar; it is fourteen Swedish miles

in length and about one in breadth, and is divided into thirty-two benefices. There are no Dissenters. The people are intelligent and lively, and so willing to receive the heavenly seed, that they will leave theirscythes and rakes in the busiest harvest time, and hasten to the places where the Word of God is preached. It is in the northern part of the island especially that the Lord Jesus has gained the greatest number of victories, and the instruments He has employed have been generally people in humble life. From what I could learn, Baron F—— is now the only earnest pulpit preacher, since a highly-gifted spiritual clergyman removed to the continent last May, through whose testimony to the Divine mission of Christ many a inner has been inscribed in the Book of Life. The first awakening took place about twenty years since in the parish of Källa, through the powerful preaching of the late Rector Ringberg. This revival has always preserved a strict church character, showing a shyness for lay agency, and continuing the use of books which lay more stress upon sanctification than justification. This little Christian flock now stood alone, while a more evangelical spirit was working around them in missionary and sewing societies, the distribution of tracts, and free meetings for religious exercises, conducted by travelling clergymen and laymen.

The clergy have contributed to preserve the exclusive character above mentioned; and from the pulpit they not unfrequently denounce Baptists and Separatists, those "disturbers of the peace," and warn their parishioners neither to hear them nor to allow them to hold meetings in their houses. If I could gain Schoolmaster L——'s confidence, and my friends, much would thereby be obtained, as he was the leader of the little flock in Källa; but they feared I should not gain access to them, because they were particularly on their guard against travellers who preached the Word of God. Meanwhile I was the bearer of verbal messages of friendship from Baron F——, who had been some time in service in that neighbourhood, and was personally acquainted with Schoolmaster L——.

Having thus become acquainted with the state of affairs, I committed the matter to the Lord, praying for the guidance of His Holy Spirit, that His name might in all things be glorified; and then I determined to direct my

course towards the north. Before leaving the town, I went with Captain —— to pay a visit to the clergyman, with whom he had a long conversation, and found him not unfavourably disposed to a freer evangelical activity.

The Alliance lecture was held at Mrs. S——'s, which was attended by the Christians in the town. We commenced and ended as usual with prayer and singing, and the Lord was among us with his peace-giving Spirit.

JOURNEY FROM BORGHOLM.—PREACHING IN THE OPEN AIR.—GOD'S PROTECTING HAND OVER HIS CHILDREN.—BÖDA.—A SCRIBE PUT TO SHAME.

At *Klinta*, a large village, a number of people had collected at a farm belonging to a peasant named J. Nilsson, and situated near the sea; some were seated on benches, others on the grass under the shady trees.

After prayer and singing, I read the account of our Saviour's crucifixion as given by St. Luke. Towards the end of my discourse, I spoke of the importance of "believing in the light" (John xii. 36) while it is near; now is "the accepted time," for a time might come when the Lord would "remove the candlestick out of its place" (Rev. ii. 5). Ay, that it not unfrequently happened that the Gospel light had been taken away from a whole nation, and removed from one kingdom to another, which is the severest punishment of Almighty God; and whenever the Gospel light has fled, there the people are rejected, and a dreadful darkness prevails. I afterwards heard that, as scriptural as these observations were, the parish clergyman took offence at them, supposing that the candlestick referred to Baron F——, and the darkness to himself. After I had finished, the schoolmaster sang some of Ahlfell's "sacred songs," with accompaniment of guitar; and then Baron F—— uttered a few encouraging words. Lastly, Captain ——, who had just come from a church service, followed by a military parade in the churchyard, addressed some anxious inquirers in the farm kitchen. An outpouring of the Spirit manifested itself among us. The weather was particularly favourable, and the sun, which set in a dark cloud in the west, looked like a ball of fire, as it gradually disappeared in the smooth, transparent waters of the Baltic.

Meeting at *Pinnetrulla* the following day, at the house of the Churchwarden P——. Visited the afflicted wife of a so-called alderman,

dwelling in the same village. Her husband was given to drinking, and very violent when intoxicated. Poor woman! her mind was much depressed, and this had strongly affected her bodily health. I endeavoured to comfort her with the only true comfort, the Word of Life; how that all things work together for good to them that love God, "and that we must through much tribulation enter into the kingdom of God." We passed some time in prayer before separating. O! precious Cross! O! precious Crown!

A meeting the next day at *Roratorp*, the house of P. Larsson, an intelligent peasant and zealous worker for the kingdom of God. A missionary society had been formed here, which was connected with other societies of the same kind in the neighbouring parishes. A general meeting was held once a month. Two meetings were held here, which were as numerously attended as the room would allow. I was urged to visit a sick man, who lived at some distance. No one had yet been able to compete with him in scriptural knowledge, and wherever he came he conducted himself in a haughty and overbearing manner. I was accompanied on the way by an old woman of seventy, and a poor, pious peasant. When we had got more than half over the *Alvaren* under a burning sun, this poor man invited us into his cottage to rest, and gave us some milk, after which we continued our way, and reached the place of destination. The people in the house were busy baking. A young woman came forward in a friendly manner and opened the door to a small room, where I saw a healthy-looking young man lying in a bed in consequence of lameness in his feet; and this was the former bold disputer of Holy Writ. After the entrance of his wife, who suffered daily from giddiness and headache, I read a portion of the 11th chapter of John, 9th and 10th verses: "As long as we walk with Jesus we walk in the day, and in His light who is the light of the world; but if we walk without the fellowship of Jesus, we walk in the night—the night of sin, unbelief, and death; our steps are uncertain and tottering; we wander away from the path, stumble, and fall." Thus had he also fallen, and thus had the Lord chastised him, that the Sun of Righteousness might arise with healing in His wings, that he also might walk in the day. He listened to the word of grace like a poor needy sinner. We conversed together for some time, and after offering up a prayer to a

merciful God for his true conversion, I took leave, when he expressed his gratitude for my visit, and cordially pressed my hand. On my return I was accompanied by the same old woman, who on the way thither had told me of her conversion.

At the supper-table, to which some Christians had been invited by the host, we had again an opportunity of speaking of the life-giving and precious bread of heaven, by which we are strengthened in the inner man, and enabled to run with patience the race that is set before us. The portion of Scripture chosen for consideration the next morning was the 87th Psalm, applied to the Evangelical Alliance. Distribution of Evangelical Alliance tracts as usual.

From this spot, a pleasant forest road led me to *Kalla* parish. L——, the schoolmaster, lived at a short distance from the school-house; and having traversed a beautiful meadow, I reached his red-painted little house. His manner was friendly, though rather serious and reserved. He accompanied me back to the highroad, during which we spoke on sacred subjects, especially of the great movements of the present time. He advised me to seek a lodging at John Nilsson's, in *Quamstad* village, saying, "you will be better off there than where the people at *Borgholm* recommended you." To my surprise and joy he wished me to hold a meeting in the afternoon of the same day. I was glad of this recommendation from L——, because I felt sure that the persons to whom he directed me were some of the *Kalla* Christians, whom I particularly wished to meet. Half-an-hour afterwards I arrived at the place, and being charged with greetings from L——, and assurances that I could lodge there, and announcing myself as an acquaintance of the late Pastor Ringberg's widow, whom I met on my journey, I could not be otherwise than hospitably received.

In the afternoon, a meeting was held here, when I received special grace "in demonstration of the Spirit and of power"—the third chapter of I John being the portion of the Scripture—to set forth the distinguishing marks of the children of God and of the children of the devil; the difference between *having* sin and *committing* sin. The meeting terminated with a prayer from L——, the schoolmaster, who, immediately afterwards, gave me a hearty shake of the

hand, saying, "That was no new thing, but the good old Word of God."

The next morning the 133rd Psalm was read and commented upon, together with some corresponding passages from the New Testament, after which some of the Alliance tracts were distributed. I made a short visit to N. L.—'s widow read some of the "Pilgrim's Songs," and conversed about them with her and her daughter, who were both seeking the Lord. The mother asked me if it was a sin not to be able to sing, because she had been told that those who were not able to do so, could not be the children of God.

A few hours before my departure, I had an opportunity of speaking with John Nilsson's wife, who was the only one in the house that had learned to know her Saviour. Next the schoolmaster, she was considered to have most experience, and was consulted by inquiring souls. Weak health had sometimes a depressing effect upon her mind, but her faith in the Lord was unshaken. Among other things, she said, "whither should I go, miserable creature that I am, with all my daily shortcomings, if not to Jesus, who I know will receive me, and lift off the burdens; but it is pleasant to meet with sympathy and consolation, and, according to Scripture, "bear one another's burdens." Yet there are Christians here who are unwilling to enter on the subject of others' experience in spiritual things, who turn it aside with some text of Scripture, saying that "we are under the law."

The following extract from an excellent treatise by M. F. Roos, "On the difference and agreement between Christians in this life," may not be out of place here: "Some speak more about Christian experience, or the work of the Holy Spirit in the heart; others of the work of redemption which the Son of God accomplished, and of a child-like faith, whereby the varieties of Christian experience are not denied or set aside, though not so distinctly shown; some make use of certain terms concerning repentance and the new obedience; others, again, express themselves differently. Some would rather see a child of God cheerful, others would have him to be mournful, or at least serious." If the Bible were more read, and laid to heart, and prayed over, the differences between the people of God would not be so striking, as is now unhappily the case.

When I left Quarnstad, John Nilsson's wife accompanied me to the highroad, holding my hand; and, thanking God for my visit, wished

me God's blessing on my labours, and a happy journey.

At Gaxa, John Persson, a Christian peasant, gave me a horse to Böda. I obtained a lodging at Carl Nilsson's, a peasant at Swartvik, not far from the school-house at Böda. In the afternoon, a meeting in the large school-room at Böda. Read John xvii.; described the unity of the first Christians—causes of the decay of the Church—Constantine—the middle ages—Reformation—orthodoxy—want of love—Evangelical Alliance; its effect in England and other countries—revivals in America, Great Britain, and Sweden—prayer-meetings. Prayer and songs began and ended the meeting. Several persons went away in the middle of my address, because it was not an ordinary Bible lecture, and they got no "food for their souls." Some of the dissatisfied afterwards came back, and I and other friends spoke to them, in the schoolmaster's room, on the importance of that part of the Word of God which inculcates "love to the brethren," asking them whether there was no "food for the soul" in the xvii. John simply read, without any comment. Some one proposed that we should address ourselves to God in prayer, on which a young woman offered up a truly devoted and fervent prayer. Then followed one of the Pilgrim's songs, and we continued alternately conversing, singing, and praying for some time, till the dissatisfied regained confidence, and we separated in the most friendly terms. Before my departure I visited the Provost, who told me that when he was curate there, twenty years ago, the condition of the common people was very deplorable, which was partly owing to their fondness for brandy. A happy change had, however, taken place, in consequence of the rarity of this pernicious liquor, which even at the post stations was no longer to be had. Outward tranquillity prevailed, and the desire to hear the Word of God had increased. They were grateful for the information I gave them concerning the Evangelical Alliance, and I rejoiced to find them willing to receive the precious truth. We separated after a cordial leave-taking on both sides.

#### MEETING AT MADERSJÖ,

at the house of P. Svensson, a peasant and experienced Christian, with a good knowledge of Scripture. Matthew vi. 19—21 was the portion of Scripture I had chosen. Early the following morning I received the visits of some women, who were anxious about

their souls, with whom I held some conversation and prayed.

SEWING UNION AT BORGHOLM, where I had the pleasure of again meeting my dear friend, and we spoke together "in psalms, hymns, and spiritual songs, singing and making melodies in our hearts to the Lord" (Ephes. v. 10). The object of these unions being generally to provide clothes for poor children, and thus be in more opportunity of moving the hearts of the children and their parents through the Word of God. Many a good, natural child of the world is induced to attend these meetings, and, by an outward appearance of godliness, gain the name of "reader." I therefore addressed to them a few words of warning, of the danger of being lulled into security by the performance of charitable deeds, and associating with true believers, and thus becoming like the foolish virgins, who, for want of oil in their lamps, were not able to enter into the marriage chamber.

During my absence from Borgholm, Captain — had received a letter from the Admiral in command at Carlskrona, forbidding him to stand up and preach. The cause of the anti-Protestant, not to say anti-Scriptural order, was an article in a newspaper, the subject of which was briefly as follows: Early one summer morning the writer of the article was walking in the beautiful King's-park, situated on the seashore, pouring forth his feelings on the majesty of nature, the song of the birds, &c., &c., &c. While thus absorbed in his pantheistic reveries, he was disturbed by the sound of human voices singing a psalm; and on looking round he perceived a party of ladies and gentlemen, who had met to

praise the Creator of all things. Rom. i. 25. This had caused an irritating effect upon his mind, and in his anger he wrote the article in question, mentioning the captain's name, and representing the impropriety and profanation of thus holding divine service and singing psalms, which properly belonged to the temple and to the office of the priest.

That an officer should figure as a "reader-preacher" in a public newspaper was doubtless considered to be humiliating to the royal navy, and must thus be prevented.

When I then reflected upon the many opportunities the Lord, of His infinite mercy, had afforded me of working for the extension of that "kingdom which cannot be moved"—whether it referred to the alliance of man with God, or to the alliance of God's people among themselves—I became still more firmly convinced that it was the call of the Spirit that induced me to change my travelling plans at Rysbylund, and visit Oland; and when I add to this the blessing with which the Lord crowned my weak efforts, which I experienced both during the journey and after my return home,\* I must, from the depths of my heart, exclaim—"Thou art the God that doest wonders; Thou hast declared Thy strength among the people" (Psalm lxxvii. 14).

"Being recommended by the brethren unto the grace of God," I repaired to the ferry at Röhalla, whence I sailed over the straits and arrived safely at Calmar.

I sincerely wished to have sent the whole of my report at once, but as that would cause too great a delay, I now forward what I have been able to prepare.

## LAPLAND.

### ACCOUNT OF THE MISSION TO THE LAPLANDERS,

ADDRESSED TO THE CHRISTIANS IN STOCKHOLM, AND COMMUNICATED BY THEM TO THE COMMITTEE OF THE BRITISH BRANCH OF THE EVANGELICAL ALLIANCE.

Beloved friends of Missions,—If we look at the map of Scandinavia, we perceive that the northern part of the united kingdoms of Sweden and Norway is divided by a long and often lofty mountain ridge, stretching from the rise of the River Tornea in the north, in a southerly direction through the districts of

Jemtland, Dalecarlia, and Wermland. On both sides, and in some places on the summit of this alpine range, our Lapland people dwell, most numerous on the eastern side, which tract of country may be regarded as Lapland proper. This Lapland was formerly much larger in extent than it is now, and embraced

\* In a letter from the neighbourhood of Källa: "The swell experienced after the storm, which many persons have constantly raised by their contending for the law, has, wonderfully enough, considerably diminished since your visit here."

the whole peninsula. The Swedes and Norwegians, a more powerful and energetic race, encroached on the aborigines, who retired first to the primeval forests, thence towards the Fells, and ultimately found refuge in the inhospitable region where they now struggle for existence. The number of the Laplanders has, time after time, been reduced to something like 6,000. This population, compared with the teeming multitudes in Heathendom, is but as a drop in the ocean: nevertheless they are a people purchased, as well as ourselves, by the precious blood of Christ, and designed to be heirs of the Kingdom of God. They ought therefore to receive the knowledge of this salvation from Christians, and it will then be found that even Laplanders believe in the Lord Jesus Christ, and stand at the last day on the King's right hand.

It is difficult clearly to trace the origin of the Laplanders, but it is believed, from their bodily appearance, their visage, their language, and mode of life, that they came from some of the many tribes of Central Asia. If this is correct, then they are undoubtedly the first who set foot on Swedish ground, and we have reason, in a certain sense, to regard them as our ancestors. If the Lapps have seldom experienced the protection of civil law, they have been more grievously overlooked in moral and Christian respects. When the Evangelical reformed doctrine was introduced into Sweden, all ordinances belonging to the Church were extended throughout the land, even including the Fells, and ordained clergymen were placed there. Let the following example show the zeal for the welfare of the Laplanders manifested by the clergy. Many a Lappish youth scarcely saw the clergyman before the day of confirmation, and could perhaps read, perhaps not; and often the whole amount of instruction previous to confirmation was given during a single afternoon, sometimes in one or two hours. The youths were then confirmed in the baptismal vow, and entered on the communion roll as members of Christ's Church, knowing little more than the deer around them. When the period came round for the annual visit of the clergyman to the Lapp chapel, a number of these so-called Christians assembled to hear a short sermon, to pay their church dues in cheese, flesh, or money, receiving a glass or two of brandy from the minister's keg, and then partaking of the Lord's Supper. And this constituted the Evangelical training of these people according to the

general order of things. Often has the missionary in his wanderings met with aged Laplanders who could not read, had never seen a Bible, and never heard of Jesus the Saviour of sinners.

To understand the condition of the Laplanders we must bear in mind their scattered and migratory state, making it very difficult for stationary teachers to reach them, especially if the teacher is deficient in zeal for these scattered sheep, and only remembers them when they are seen by him once or twice in the year. It is plain, therefore, that if this long-rejected and oppressed people are ever to be converted to Christianity and made partakers of Gospel light and life, this must be done by earnest missionaries devoted to the work. Such a mission has now entered its twenty-fifth year, and under the guidance and blessing of God has effected much; but, alas! it is even yet so feeble that we are disposed to enquire with the Disciples, "what are these among so many?" It is, nevertheless, a work of God, as will appear if we briefly trace its origin and progress. About thirty years since, a slender youth walked the streets of Stockholm, an orphan, descended from a noble family in the south of Sweden. He was unknown and unnoticed, but in God's wise counsels he was marked as a powerful instrument for good to Lapland. But he must first himself experience the great change whereby he should be made a partaker of the grace of Christ, and being penetrated, filled therewith, become possessed of his mind and influenced by his love, and thus be endowed with power from on high for his future work. God so ordered it that all this took place, not by means of a Swedish clergyman, but by a foreigner, the excellent English pastor, George Scott, who was the instrument in God's hand of the young orphan's enlightenment and conversion. With marvellous consistency and decision, the young convert held fast his integrity, though exposed to contempt and injustice from those who misunderstood him. With a truly Christian and earnest zeal he cared for the everlasting welfare of himself and others. Around him he saw many, in ignorance and thoughtlessness, living without God in the world—crowds of neglected children growing up to be the prey of vice and crime—the Bible seldom seen and rarely used; and he was ready with the sword of Christ, which is the Word of God, both within and around the capital, to labour in love for the good of ol'

and young, inviting them to enter the kingdom of Christ. In his deep poverty, he was compelled to sell a silver table-spoon given him by his godmother, and therefore much prized, to procure a brief subsistence. Means for the support of the young missionary-elect had been obtained by Mr. Scott from England, and he knew this, but regarded this money as too holy to be taken by him while he had any property of his own. You already conclude that this youth was our beloved Tellfröm, now labouring in Asele Lapland. While Tellfröm was thus engaged, a book came into his hands, descriptive of the former and present state of the Laplanders. The perusal of this book deeply affected him, and he could not shake off the impression made on his warm heart by the statements he read. To his earnest prayer he received an answer, which he could not mistake: "Thou shalt go to Lapland, and offer to its benighted people the Word of Life." Tellfröm obeyed the heavenly calling, and prepared to enter upon this work and labour of love, weighing carefully the privations and dangers therewith connected. He was sometimes perplexed because of his poverty, and the question how he was to reach Lapland and be sustained there, caused him considerable anxiety; but he acted upon the direction: "casting all your care upon Him, for He careth for you." By the good hand of God, and the exertions of his faithful friend, Mr. Scott, the way opened. A Swedish missionary society had just been formed, and Tellfröm, at the close of a religious meeting, made the first collection for that society. The society adopted Lapland as a field of labour, and in 1836 Tellfröm was appointed its first missionary there.\* With joy, hope, and yet trembling, he entered the country from Umea, and resided for a season with the clergyman at Lycksele, where he soon acquired a knowledge of the difficult language, and began his cautious, calmly fervent labours both amongst Lapps and Swedish settlers. His ten years' work there would, no doubt, have been even more successful had he not, by exposure, brought upon himself a rheumatic fever, which for ever destroyed the elastic energy of his youthful and previously healthy body. By a visit to Stockholm, where he lodged in Mr. Scott's house, he partially recovered and returned to his beloved work, accomplishing what was possible.

He has trained, in the village school of Kraften-Lycksele parish, a number of Lapp youths of both sexes, who have returned, after two years' residence and instruction, to carry home the influence of Christian light and love, for the advantage of their ignorant parents. Nor have the Swedes been forgotten by our faithful friend. He has on his numerous and extensive journeys sought every opportunity, by conversation, instruction, and addresses, to bring old and young to a knowledge of the truth as it is in Jesus, and precious fruit of this labour has appeared. He established the Lycksele auxiliary to the Swedish Missionary Society, the temperance society, and a society called "Friends of the Word," for the circulation of tracts, Christian literature, and especially the Holy Scriptures. Amongst the youths placed under Tellfröm's instruction was a peasant's son from a distant Fell village. He was modest, thoughtful, diligent, and evidently led by the Spirit of Christ; and he was ere long accepted as an agent of the mission. Isaac Nordfyell has proved a worthy coadjutor to Tellfröm. In the summer of 1845 Tellfröm undertook, by desire of the society, a journey on foot throughout Lapland, for the purpose of ascertaining the most likely localities for additional schools. The village of Latsjö, in the parish of Fölinge, was first selected, and arrangements were made for establishing a school; and to this place Tellfröm and Nordfyell removed in the beginning of 1846. They commenced their work by holding a missionary prayer meeting, and they soon witnessed that which confirmed them in their opinion of the ignorant and debased condition of the people. During the first years of their labours, they only discovered more fully the prevailing wickedness and misery, and could not escape painful contact with the flood of ungodliness which threatened to destroy all good. But they endured all by the grace of God, and to our surprise; and pursued their way with such meekness, love, wisdom, and prudence, and were so untiring in their evangelizing efforts, that at the beginning of the third year, the blessing of the Lord came down upon that unpromising field, and a powerful awakening took place, undoubtedly the first that ever took place in that province. This awakening embraced not only the Swedes, but a large number of the

\* See *Evangelical Christendom* for 1849, p. 54.

Lappish school children, and not a few of the adults. This created no small stir in the neighbourhood. The kingdom of Satan was in danger, and ignorance, banded with unbelief, entered willingly into the service of the enemy, and a determination was soon manifested to destroy the newly-established mission school. The catechists meanwhile remained quiet amid all the uproar, peacefully doing their work, and leaving it to the Lord to make His cause victorious. The triumph came before they could have expected it, and this victory of truth over falsehood opened new doors and hearts for God's Word, and led to a great extension of the good work. On every side were heard songs of praise to Him who had protected His servants, brought to nought the designs of the enemy, and preserved in continuance an open and abundant well of water for the many awakened souls who thirsted for salvation. The Lord be praised to all eternity; a bright light had sprung up in the formerly dark land by this institution; the old, almost bestial life, in its many unmentionable forms, gradually disappeared; and Christian social circles, where spiritual songs, religious conversation, and the reading of God's Word and good books were heard, took the place. The wonders accomplished by God's blessing on the labours of His servants, during twelve years in Jemtland, cannot be described with ink and pen, but some things may be named. In a land where the Bible was almost unknown, many thousand copies are now found, not to mention the innumerable books, tracts, and religious papers put into circulation. The missionary work, of which all were ignorant, is now known and loved; temperance associations, based on Christian ground, have removed many obstructions in the way of successful evangelistic effort; thousands of rational beings, and thousands of bushels of grain, have alike been snatched from destruction and rendered useful. The society for the cultivation of sacred music has been beneficial; regular Bible classes for the consecutive reading and study of Holy Scripture are held on the Sabbath afternoons; missionary societies prosper greatly; provident societies have also been established by Tellfröm; but chiefly the unwearied declaration of Gospel truth in all directions, and the consequent awakening to serious concern, must be regarded as the mainspring of the whole.

All history shows that a Christian people

are not always found in the spirit of triumph. The same crowd who now shout "Hosanna!" may soon cry "Crucify Him!" But it is no less true, that the greater the amount of grace and privilege bestowed upon a people, the greater is the return which the Lord expects from them; and if this land does not gratefully embrace and value the abounding grace which God during twelve years has offered, he continues righteous as when he said by the Apostle: "Because they received not the love of the truth, that they might be saved, God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

At the close of 1857, our dear friends removed, much to our sorrow and loss, but by order of the Missionary Society, to Asele Lapland, where in the village of Gafsele they established a school, which others had twice before attempted without success. The people received them most gladly. After a few days' preparation, the school was in full operation with a number of Lappish and a few Swedish children. The accommodation for the school and the families of the catechists was very insufficient, but uncomplainingly they laboured on for one-and-a-half years, establishing all their other departments of usefulness in addition to the school. They have secured the confidence of the clergy, and by the incumbent's desire Tellfröm has the use of the church monthly for the missionary meeting, and on all church festivals he conducts a preaching service in the church. The zeal and liberality of the villagers have been manifested in the erection of suitable school buildings, which were consecrated to their important use on the very day on which the late King, Oscar I., died.

A working meeting has been formed amongst the females, which is useful. Here also opposition and enmity have been encountered, not so much, however, from the ignorant and rude, as from so-called religious persons, who only seek to promote party spirit. Much subtlety was manifested in endeavours to undermine the good work by seeking to injure those who had charge of it, and destroy confidence in them. But these experienced warriors, not even ignorant of perils amongst false brethren, and clad in the whole armour of God, quietly stand in the evil day, and faithfully attend to the "great work" given them to do. For this assault also they committed to the Lord; and



when it appeared that the attack must succeed, the Lord destroyed the whole fabric of lies; and over the ruined plot of the enemy God's servants sing again the praises of the Lord, for He is good, and His mercy endureth for ever.

We desire, in closing, to ask with all humility whether something may not be done for the school in Gafsele by some working

circle in Stockholm to send useful articles as gifts to Tellström, who shows his wisdom in the manner in which he distributes what is intrusted to him to aid and encourage the scholars. "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty."

## ITALY.

### *To the Editors of Evangelical Christendom.*

IS THERE NO PROTESTANT SCHOOL IN FLORENCE TO WHICH CONVERTS CAN SEND THEIR CHILDREN?

In the last number of *Evangelical Christendom* appeared a letter from Florence, which has excited some astonishment in various quarters. The writer, though on the spot, seems more ignorant of the state of things there than people at a distance from it. He says, for instance, that there is in that city no school to which converts can send their children, and on that account he wishes to establish three schools in Florence before his return to England. If you kindly turn to *Evangelical Christendom* for October last, and read the account of the meeting of the Gustavus Adolphus Society at Ulm, in Germany, you will find that, on that occasion, notices were given in regard to the state of evangelization in Italy. Among these you find the statement that at Turin there are *three* Protestant schools, at Genoa *two*, at Leghorn *three*, and at Florence *two*. This statement was made by one whose knowledge of the facts no one can question, and whose veracity no one can doubt.\* Besides the two schools already mentioned, one for boys and one for girls—both in connexion with the Vaudois mission—there is a very good one carried on by the deaconesses from Kaiserswerth, and also a Swiss school. Your correspondent also mentions an infant school, but of that I have not been able to procure any further information. This would, however, make *five*, no inconsiderable beginning for a place so lately opened to evangelization, and ought to be made known to British Christians, so as to calm the anxiety they might be led to feel about the children of the converts at Florence. For the future we may entertain the hope that, in the providence of God, the number of these converts may greatly increase, and in consequence

the want of more schools for their children also proportionably be felt, so that it may be desirable to open many more. I am sure that every one will rejoice when such a moment comes. We are now only speaking of the present time, and simply stating facts.

### THE PREACHING OF THE WORD OF GOD IN FLORENCE

is well attended in both places where it is carried on in the Italian language, at the meetings mentioned by your correspondent, where Sigs. Magrini and Gualtieri are the Evangelists; and in the locale belonging to the Scotch Church, where Professor Geymonat, of the Vaudois College, preaches and expounds. The priests are, it seems, furious. To frighten the people away from the meetings, threats have been issued that bombs would be bursting some of these days at both these places of worship. A friend writes to me from Florence: "We certainly are coming to a crisis—it behoves us to stand fast in the faith. The attitude of France towards Popery exasperates the priests, they will make a last effort to move the people to rebellion, and unless the civil force is firm to duty, much mischief might be done, but in the end we know that truth will prevail."

The Vaudois mission is in great trouble just now about the *locales* for preaching. Notice has been given to Mr. MacDougall, the Scotch minister in Florence, that if he continues to allow the Vaudois to preach in the same place of worship where the Scotch have their services, they must all quit. In Pisa there have been troubles, and also at Leghorn, where a kind of barn, or place consisting only of four walls, was bought to be fitted up as a place of worship. When it was nearly finished, about a fortnight ago, orders came from the Governor to discontinue the work, for a representation had been made to him that it was too near to a Roman Catholic Church. Mr. Revel immediately went to Leghorn, saw the

\* Mr. Revel, President of the Vaudois Commission of Evangelization at Florence.

Governor, and explained to him the real position of the place, of which he knew nothing, showed him that the two congregations could in no way interfere with each other, and the Governor promised to consider the matter. This ended, however, in a reiterated refusal. Two years ago, permission was given to build a theatre on the same spot. That would not have interfered with the Roman Catholic Church! Representations have now been made to the authorities at Florence, and we shall see how the matter ends.

#### THE YOUNG MEN'S ASSOCIATION CALLED THE BALSILLE.

This is an association formed by the young Vaudois students at La Tour a few years ago. It has now two sections—one still at La Tour, one at Florence. They mutually encourage each other by correspondence to remain united in spirit, feeling that union is power. They meet in Florence every Friday evening, begin by prayer. They prepare papers on theological subjects to be read when together, and some little piece of Italian poetry as an exercise. They terminate with prayer, which they consider to be the most blessed part of their evening occupations, and also exercise themselves in singing.

#### THE ADVENTURE OF A YOUNG VAUDOIS STUDENT.

The priests began during carnival time to preach against the Protestants, and to cover them with abuse. M. Geymonat and some of the students of the Vaudois College went to hear them, some taking notes of what the priest said. This annoyed the people greatly. One day the church was nearly dark; another time some young men got round one of the students, and asked him "why he took notes?" "We never go to your meetings," they said. They were told that they would be welcome if they did. They continued to tease the young student, and going out of church they gave him blows. They insulted M. Geymonat, and a young English lady who was there too, because she rather incautiously said, "O, poor people, what stuff you are hearing!"

Two days later another young student, M. Gay, went to the Church of San Felicità, to hear Father Souse. The priest fell out terribly against the Evangelicals. "They had mutilated the Bible,"—"they had taken away many parts, amongst others the epistle of St. James!" Gay was sorely tried, but he kept quiet till, just as he was going out of Church, he heard a woman say: "They are strange, those Protestants; they pretend that they are all

priests!" Whereupon he could contain himself no longer, and, holding up his book in the sight of all, he said: "It is so, and this is the Word of God where it is written, and I can prove it!" Upon this the people surrounded him, pushed him, it even came to blows, while he only continued to hold up his Bible, saying, "it is the Bible, the true Bible!" This took place outside the church, while the angry crowd kept crying, "*Protestants! Protestants!*" Policemen in the meantime came up, and arrested M. Gay as the cause of the disturbance. It was as well for his safety to do so, surrounded as he was by an incensed mob. The priests in the meantime got up the story that he had disturbed the service, which was not true. He was taken to the Mutali prison. During the first days no one was allowed to see him, and he must have been rather dull, poor fellow! not being permitted to have any books. After some days, however, Mr. Revel got permission to go and see him along with the "Judge Instructor," who made light of the case. He did not seem to be cast down, and it must be mentioned that he had been kindly treated during his imprisonment. After a regular examination had taken place, he was let out.

This account is taken partly from private letters, partly from the *Gazetta del Popolo*, a daily paper published at Florence. The article is written by Professor B., a Roman Catholic, but one of liberal views, as will be seen by the following extract:—

"The Vaudois and religious liberty are two affections, almost two passions, with me. I love them (the Vaudois) because, during many years' intercourse with and intimate knowledge of them, I have never, from any of them, heard a lie, or even a concealment of the truth, whilst (who can contradict me?) we can scarcely take a step without hearing a falsehood. I love liberty of conscience, because without it all our newly acquired independence and annexation would be worth nothing."

P.S.—Just as I had sent off my letter to you, one came from Florence, and I will give you a few more facts. The number of girls in the Vaudois school is nineteen at present, and many more are just going to enter. The boys' school has about the same number, and there also many new ones are announced. At the school of the deaconesses there are thirty-six children, mostly foreigners, but it is open to Italians, as many as like to come. It is cheap, and they receive an excellent education. I forgot to mention in my letter that there is also a Sun-

day school commenced by the Vaudois students. Two or three young men have joined themselves to the young men's association, which I have already mentioned to you.

Two ladies went the other day to the Church of San Gaetano, to hear whether the priests really said such bad things against the Protestants. They came back astounded at what they had heard. The priest had said "that there was more hope of the Mohammedans being saved than the Protestants. The latter would certainly be damned for ever! One could understand why the St. Bartholomew

massacre had taken place, to rid the world of that plague!" The writer adds: "The iniquity of Italy is great, and many love to have it so. It will take time to bring about a better state of things. Those who are in the vanguard, to fight their way through this mass of ignorance and superstition, have no easy task."

They are still opposing the opening of the Protestant place of worship at Leghorn. They pretend that a road must go through the place.

The Lord reigns! May that be our consolation!

## TURKEY.

### MISSION FIELD OF TURKEY.

#### BULGARIA.

*From the Rev. W. Morse, Adrianople.*

Previous to 1764 the Bulgarians had their own patriarch and bishop; but at that time the crafty Samuel I., Greek Patriarch, procured the absorption of the Bulgarian patriarchate into that of his own Church.

The Bulgarians of European Turkey are now three or four times the number of the Greeks; and they justly feel that they can submit no longer to such degradation and oppression, and they strongly desire the recognition of their ancient privileges.

After the granting of the famous Hatti-Houmayoun they applied for the independent recognition of their Church. They were refused, but this only tended to strengthen them for another application. There are ten to urge it now where there was but one three years ago.

Meantime the breach between them and the Greeks has been growing wider and wider. The Greeks accuse the Bulgarians of plotting against the Government; the Bulgarians proclaim their fidelity to the Porte, and substitute in their liturgies the name of the Sultan for that of the Greek Patriarch. They have demanded the reading of the service in the Sclavic instead of the Greek. The contest has sometimes been so fierce as to lead to bloodshed in the churches; but the Bulgarians have generally gained the upper hand. Thus last year, at the election of the Greek Patriarch, Turnova, Sophia and Philippopolis refused to send delegates, saying that they did not recognise the Greek Church.

During the recent visit of the Grand Vizier through Bulgaria, petitions were sent in from almost every town for the independent recognition of their Church. It is now time for an

answer; but the Porte, beset with so many difficulties, is inclined to put off so perplexing a question.

A short time since the Bulgarians resolved, in a council of 150 delegates from the various towns, that if the Porte did not give them an answer to their petition within fourteen days, they would accept the proposition made to them above twelve months ago by the Pope, to acknowledge him as the head of their Church, and at the same time to retain all their ancient Church privileges, and thus become Catholics in a body. This is favoured by the intrigues of the Jesuits, and politically by all the power of France. Above two years since, a paper was started with the captivating title of "Bulgaria," which claimed to be strictly devoted to the Bulgarian interests. It was extensively taken; soon began to show its Catholic leanings; and next threw off all disguise. This paper has assiduously urged upon the Bulgarians this course, and it is probable that some of the delegates sincerely desired such a result, while others resorted to it as a means to obtain their rights; yet if they cannot do this, preferring Popery to returning to the Greek Church, it is for the political interests of the Porte and of England that this separation should take place, and we have confidently expected that it would. Sir Henry Bulwer has expressed his opinion to the Porte, but as the question has political bearings, he has not thought proper to urge it. Should the Bulgarians become Catholics, the cause of truth will be greatly retarded; whereas it would be greatly promoted if they could secure their rights through the aid of Protestant England. As may well be supposed, the past two weeks have been weeks of solicitude

and prayer; and this morning it was a relief to hear that the Bulgarians have deferred for the present the execution of their threat. They may execute it hereafter, and at this critical time it is especially becoming that Christians should make them the subject of prayer.

The bearings of this question on our work are apparent. When letters were sent out to the various towns, inquiring whether, if the Porte did not give a favourable answer, they would accept the proposition of the Pope, one of the first things done was to consult the missionaries. At Turnova, the brother of the man who has been elected head man of the nation went to consult with Mr. Long; at Eski Zagra, the head teacher conferred with Mr. Byington; and the same thing has taken place here. In this struggle also, the Bulgarians are led to examine the teachings of the Scriptures, and to compare them with those of the Greek Church. One of their leading delegates here has put out a pamphlet, in language so earnest and forcible as to remind us of Luther at the commencement of the Reformation. The awakened state of mind which they are in also leads them to inquire why they may not as well become Protestants as Catholics; so that, in case they should decide to go over to the Pope, some, doubtless, would meanwhile become Protestants.

Meantime our books are selling extensively. One of the students sent from Bebek into the Sophia field has sold above 5,000 piastres' worth in two months, and the work will, perhaps, be full upon us before we are prepared for it.

## PHILIPPOPOLIS.

*From the Rev. Mr. Clarke.*

The interest felt here and in many other places seems to render a school desirable. We anxiously await the time when an efficient band of young men will enter the surrounding villages and preach the Gospel, for the people are now ready to hear. Whenever our helpers and colporteurs have been to these villages, they have found willing listeners; and the Bulgarian peasants, who are now learning to think for themselves, feel that the religion that has only an ignorant priesthood for its teachers is not according to their want. Thus far the masses have been blind followers of blind leaders, while the educated, though despising the priests, have feared to take any open measures against their empty forms, but have devoted themselves to education.

During the past few months the work has been advancing, and the Scriptures are in the hands of many as seed to germinate. Three colporteurs have been engaged in selling the Scriptures, and have sold about 10,000 piastres' worth in nine months. One travelled west, through Samokoa and Usoup, and returned by Salonica. A second went north, to Sophia, Nissa, and Widin, stopping at several great fairs, and met with much success.

Another subject awakening our anxiety is the rising of the Bulgarians against the Greek hierarchy. They feel they have rights, and claim them. The Bulgarians here are not ready to follow their Romish leaders, though what they will do, if their demands are not granted, is more than we can tell. We leave them in the hands of Him who can assist them.

—Turkish Missions Aid, 7, Adam-street, Strand.

## PERSIA.

DEATH OF THE NESTORIAN PATRIARCH—HIS SUCCESSOR—BEARING OF THE CHANGE ON MISSION PROSPECTS—DEPLORABLE CIVIL CONDITION OF PERSIA—VICTORY BY THE TURCOMANS—CHEERING ASPECT OF THE ARMENIAN MISSION FIELD IN PERSIA—SPREAD OF THE GOSPEL TO THE RUSSIAN POSSESSIONS ON THE CASPIAN—THE WEEK OF PRAYER AMONG THE MISSIONARIES TO THE NESTORIANS—YOUNG MEN'S SEMINARY.

*(From a Missionary.)*

Mount Seir, Oroomiah, Dec. 27th, 1860.

Many of your readers may be interested to learn the demise of the Nestorian Patriarch, Mar Shimon, which occurred a few days ago. It is, as a matter of course, an event of considerable importance to the people, who have looked to him as their religious, and, in a sense, as their civil head. Mar Shimon was hardly past the prime of life, a man of commanding

person, good abilities, and quite irreproachable morals. When under the influence of his most talented brother, Dia Isaac, he was disposed to maintain cordial and friendly relations with us; but, unfortunately, he was more frequently advised by his more hostile and bigoted brothers, and other evil-minded men. In general he was opposed to our labours—openly so far as a crafty policy would allow, and secretly to an extent that was unquestion-

ably a great detriment to the progress of the Gospel, particularly in the Mount districts. He has long been in feeble health, and it is not improbable that the belligerent state of the Mount districts for the last two years, and the differences existing between him and the Turkish authorities, have hastened his death.

His successor is an amiable youth of seventeen or eighteen years. He appears to be liberal-minded and cordial in his bearing towards us. He visited Oroomiah last summer, was a regular attendant upon our worship, and gave encouragement that he would enter our seminary the present session. He cherishes a profound respect for his uncle, Dia Isaac, who is a valuable co-worker in the Gospel here, where he resides. Upon the receipt of the mournful intelligence, Dia Isaac repaired to the patriarchate, and it is not improbable that he will remove there with his family. Should this desirable arrangement be effected, we should calculate upon the permanent sympathy of the young Patriarch with Evangelical labours. Should it not, the relapse of the young man into the more hostile and intolerant policy of his other relations and advisers may be apprehended. That he will occupy the medium or semi-neutral ground of his predecessor is not to be supposed, and either extreme will hardly fail to work for the furtherance of the Gospel. Under the benignant counsels of his good uncle, an enviable post of responsibility and usefulness is before him, which we hope and pray he may be enabled to choose for himself; but should he yield to his more violent and unprincipled advisers, he will find himself without the respect or prestige of his predecessor, and will have to commend the Gospel to his people by the contrasts he will furnish. Those who pray for the Gospel in these lands will not fail to remember its interests at this critical juncture.

The civil condition of Persia could scarcely be more deplorable than at present. Nearly the whole of the Shah's available army, 80,000 in number, has been captured or routed by the Turcomans, almost without the firing of a gun. About 40,000 are reported to have been carried captives to Tartary, with the whole artillery, commissariat, &c. The captives are retained for redemption, at prices dictated by

their conquerors. The remainder of the army have fled, only, as it would seem, to encounter the fury of the King, who is irreconcilable at their stupid and cowardly conduct. It is believed that many of the surviving officers will be executed without mercy as soon as they fall into the hands of the enraged Shah. The catastrophe will necessarily demoralise and weaken the Government, and can hardly fail to hasten the interference of the Great Powers in the settlement of affairs, probably already beyond the control of the present incumbent of the throne.

The Armenian field in Persia has never looked so ripe for the Gospel as at present. Their population in the whole empire is estimated at about 40,000. Those in this locality are purchasing the books issued from Constantinople, and some seem to be inquiring after the truth. We need better assurances of protection before inaugurating labours among them. And yet are we not commanded to go forward, trusting in the Lord to divide the waters before us as we advance?

The leaven of the Gospel seems to be working quite effectually among Armenians in the Russian possessions of Tiflis and the Caspian, although no foreign helpers are there employed. Our hearts have often been cheered, particularly with accounts from Shirwan, in the vicinity of the Caspian. An altogether unusual restiveness and spirit of religious inquiry exists among Mussulmans also in our vicinity.

We ourselves, and our village congregations, some forty in number, most cordially join in the concert of prayer proposed by your Alliance Committee. We anticipated most beneficial results from the meetings. How significant and providential is this world-wide concert!

The watchmen join their voice  
And tuneful notes employ,  
Jerusalem breaks forth in songs,  
And deserts learn the joy.

Our seminary of fifty young men are gathered for their winter session on Mount Seir. Good application and considerable seriousness prevail. We have the promise of a pleasant and profitable session.

Letters just received inform us of the expected return of Dr. Perkins, the senior member of our mission, the coming spring.

## INDIA.

THE WEEK OF PRAYER AT NAGERCOIL—INCREASED INTEREST AMONG THE NATIVES IN THE ORDINANCES OF RELIGION—DEVOTIONAL EXERCISES CONDUCTED BY CONVERTS—RICHARD KNILL—HOPES AND ASPIRATIONS.

FROM A MISSIONARY.

*To the Editors of Evangelical Christendom.*  
Nagercoil, South Travancore, Feb. 4, 1861.

Dear Sir,—I have long promised myself the pleasure of writing to thank you for so kindly and so constantly forwarding to me *Evangelical Christendom*; and now, as we have recently held our special prayer-meetings, in answer to the invitation of the Evangelical Alliance, I think I cannot do better than, after thanking you for the magazine, to give you a very short account of the manner in which the people under my care kept the feast of prayer.

When I have finished reading your excellent periodical, I pass it on to those of my young men who know enough of English to be able to read it with profit; and it is more in their behalf than in my own even that I thank you for it. It enables them to see that they belong to a very large family, and that in almost every nation under heaven, and in almost every tongue, the name of Jesus is praised and adored. They learn, too, that Protestant Christianity is the same all over the world, and that its disciples everywhere are heirs to the same promises, though subject to the same trials of faith and patience. When they read of what others suffer for the name of Christ, they do not look upon their own fiery trial as some strange thing happening to them. They learn to look on such things as consequences of a profession of faith in Christ, and I am sure they are the better for informing themselves of what is passing in the world among the servants of Christ. I hope they will reap so much good from it that their profiting may appear to all. Accept therefore, on their behalf and my own, my best thanks.

The special services began on the 6th Jan. On that day I had the happiness of preaching to a good congregation of Tamil Christians on the same subject, on which hundreds even have been discoursing in scores of languages all over the world,—viz., the promise of the Spirit. The people under my care at present number over 6,000 professing Christians, who live in villages scattered over about twenty square miles of country, and are taught by nearly fifty catechists; and on that day these fifty men were preaching in their several congregations on this one subject. We had trans-

lated into Tamil the addresses contained in your August number, and had 1,000 copies printed and circulated among the people of the missions in Travancore, so that they were prepared somewhat for the services. Last year, at our home station, we held special services, in answer to the invitation of the Loodiana missionaries; but this year the services have been more general.

On Monday I attended a meeting at one of our large classes, in a district in which some two hundred, from three or four congregations in the neighbourhood, were present. Nine prayers were offered, and I for one felt it good to be there. On Tuesday I went to another village, when about the same number met together. Ten prayers were offered up, and the presence of God was manifestly felt by many. Amongst those who engaged in prayer were a Brahmin, a Soodra, one who had been a Mohammedan, the rest being Shanars, or rather such were their designations when they were heathens. Now, however, they are without difference, all being one in Christ. They met on that platform which is common to all who wish to come to God. The prayers offered were for a closer union and deeper spirituality among the disciples of Christ. May their prayers be answered!

On Wednesday and Thursday I was at our home station; the meetings were well attended, and the influence good. I am thankful to say of the people of Nagercoil, that since the commencement of 1859, they have taken increased pleasure in the ordinances of God's house, and have of their own will established there a free weekly and daily prayer-meetings in the village—amongst them one for women, held every day at twelve o'clock. They have, I believe, received the first droppings of the heavenly shower, and now we are looking up for the fulness of the blessing.

On Friday I was present at a meeting in the northern part of my district, and was glad to see a large number of men and women from the different congregations in the neighbourhood, though many of them had to travel some five or six miles, and though it was the beginning of the paddy harvest. The majority of those present were formerly slaves to the Soodras in these parts, and were for years kept in a state of absolute ignorance and

wretchedness. Now, though there are very few amongst them who can read, yet by patient and continued instruction, many have been taught the first principles of the doctrine of Christ, and are, I hope, going on to know the Lord. Two or three of them engaged in prayer, and though it was with a stammering tongue, it was most pleasing to hear. After the meeting concluded, as most of them came from a distance and were to return in the middle of the day, they all—Shanars and Parias by caste—returned to the house of the catechist to take a little refreshment before they set out. I was the more pleased with this, as it arose with themselves. The meeting was held in a chapel built by the late venerable Richard Knill, at the time he was a missionary here. The chapel is very old now, and must soon be pulled down to make room for another, at least as soon as funds can be obtained for the purpose. I could not but think of the good man who rejoiced so much when the chapel was commenced, and thought how much more he would have rejoiced, could he have seen his chapel filled as it was with those who professed and called themselves Christians, praying for the outpouring of the Holy Ghost on all ministers and teachers of God's Word.

On Saturday I was again at our home station, when prayers were offered, and an address on the coming of the Kingdom delivered.

On Lord's Day, the 13th, I preached at the head station of the Jamestown district, which,

for the time being, is under my care. At every station on this day also, sermons were delivered on the subject appointed, and in most congregations an evening prayer-meeting closed the services of the week. I have learnt since from the reports of the catechist, that in many of the congregations the people met together three times a day for prayer, during the whole eight days.

When I think of how many thousands have been engaged in offering prayer to God during this week, and remember the promise, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in heaven," I feel assured great good must follow these special services. The Lord is now pouring out His spirit. The fact of this invitation being given by the Evangelical Alliance is a proof that He is, and that it has been so generally accepted, is another. But I, for one, want to see the people more alive to God, less anxious for this world, and more zealous in making known the Gospel of Christ.

We have not in these eight days asked that signs and wonders might follow; but we have asked for the Spirit. We are willing that He should blow upon us as the gentle zephyrs blow, or that He should come as a mighty rushing wind. We are not anxious about the manner of His coming—we want only His presence.

Begging that you will remember us and our people in your prayers,

I remain, &c.

### TRIUMPHS OF EDUCATION AND TRIUMPHS OF GRACE.

We have been favoured with an interesting extract of a letter from another missionary in India, which we subjoin:—

. Ellore.

Our mission is a most interesting one, the great body of the people are very well to do, and as far as I can judge, highly intelligent, and as far as the great towns are concerned, in the main, well educated; the greater number after the native fashion, but not a few even highly educated in the great school established in Bunder (Masulipatam) by our brother, Mr. Noble, who is the senior missionary. He came out with Mr. Fox, of whom a touching memoir has been published, and now for nearly twenty years he has laboured at his post without intermission from sickness or absence, for a single week, I believe. His is a noble school; it is reserved

exclusively for the higher classes, which our brother has interpreted to mean higher castes, and certainly it is a noble sight to see those boys. The Hindu, and especially the caste Hindu, is of all times most interesting in youth—sometimes these boys are actually lovely (in form and face)—eyes beaming with intelligence, finely-formed features, a noble bearing, and an insatiable thirst for knowledge, and great docility are so many attractions in the caste boys. As they grow up, these generally fade away, and it is a well-known fact that after a time the Hindu intellect becomes stationary, if I may use the term, and no further increase of knowledge is made, the burning thirst for money usurping every other principle. There are 180 boys in Mr. Noble's school (that was the number when last I was in Bunder), and many good scholarships

granted by Government and by private individuals, keep many of the boys in the school for a much longer period than is generally the case; and as Mr. Noble is a man of superior education, the standard in the school is very high. But besides these triumphs of secular education, I am glad to tell you there have been some nobler triumphs of grace. When I joined, in 1857, there were five young men firmly grounded in the faith and well grounded in the truth of God, living with Mr. Noble. Since then two have entered upon the Lord's work; one, a fine, intellectual young man, has charge of sixty boys in our Anglo-Indian school here; another, not so intellectual, but more enthusiastic, is engaged in itinerating work with Mr. Darling, and a more powerful preacher I have never heard; so you see the seed has become reproductive.

Lately we have had the Spirit stirring among us, after (as we thought) a long intermission. A fine, loving boy, who for years had been reading and praying in private with Mr. Noble, came to him one Saturday, and said: "Sir, I can no longer deny my conviction. I want to confess Christ openly, as I have believed on him in my heart." Mr. Noble said: "Very well, come to school on Monday, and I will give you an opportunity of confessing Christ before your schoolfellows; then I will receive you." On the following Monday all were assembled together to hear the Word of God read, and Mr. Noble said: "Boys, most of you give me satisfaction in your lessons, and many of you are good boys, but very few believe on Jesus Christ our Lord. Is there any one here who believes in Jesus? if so, let him stand up." No one stirred. Again the words were repeated to them. The little boy stood up in the middle of the school and said: "Yes, I believe on Jesus Christ." Mr. Noble again asked: "Do you really believe on Jesus as your Saviour?" "Yea, I do truly believe," said the little boy. Mr. Noble then sent him to the Mission House, and he had to go immediately before the judge, and declare his desire to become a Christian, which was boldly done, in the presence of a weeping mother and threatening heads. He truly made a good confession

before many witnesses; and though many attempts were afterwards privately made to withdraw him from the faith, he stands firm by the grace of God.

Then came the painful part to Mr. Noble. Many fine and hopeful boys were withdrawn from the school; every boy who had shown the least attachment to Mr. Noble, or to Christianity, was taken away. The same happens at every conversion, and is a source of great grief. One fine boy was thus removed and taken to a distant village, and every effort was made to shake his principles, temptations even against his morals having been freely used. This is a most common trial for young professors, but grace was given from above. He stood firm, and making his escape in the night-time, he reached Bunder, and received an asylum from Mr. Noble. Thus two brands were plucked from the burning in one week, to the confusion of Satan's emissaries and the triumph of the Lord's people. About the same time the Spirit visited my family, and my head servant, a remarkably intelligent man, and his wife, and Mrs. A——'s ayah (female servant), became obedient to the faith, confessed their penitence and faith in Jesus Christ, and were admitted into the fold of Christ. At the same time several new members were added to Mr. Darling's congregation, near the banks of the Krishna. I mention these facts to show you that, though to our mortal ken the work seems slow, we are not without encouragement and evidence that the Lord is amongst His people, and in His own good time will hasten His own work. "The people will be willing in the day of His power." I am convinced He will at last hear and answer the prayers of His saints, and when He begins to work, the labourers will not be able to compass the work, as was the case in our own land lately. I was going to write you something of my own work, but I must close at once, praying for a great blessing to be poured upon your prayer union, and upon the university generally.

I remain, my dear brother,

Yours very truly in Christ Jesus,

J. N. A.

P.S.—The study of Hebrew and Sanskrit is most important.



## WESTERN AFRICA.

THE WEEK OF PRAYER AT ABBEOKUTA—A WEEKLY MEETING FOR PRAYER INSTITUTED—THE WAR AND ITS CONSEQUENCES—INFLUENCE OF CHRISTIAN BENEFICENCE—A LIFE SAVED AND A SOUL SUBDUED.

(From a Missionary.)

Abbeokuta, Feb. 4, 1861.

The missionaries in Abbeokuta agreed some months past to observe the week of prayer beginning with Jan. 8, 1861. We invited our friends in the interior to join us, but the war in which the country is engaged prevented it. We are, however, a considerable body, European and native missionaries, native helpers, and converts of our various Churches. We have no place of worship sufficiently large to hold the number of persons which an extraordinary occasion might call forth. We therefore requested as many of the native Christians as were so disposed to meet by themselves. Many did so. Several prayer meetings were therefore held at the same time in various places, some attended by native Christians alone, and another by Europeans and natives together. The recommended programme was followed; we could not amend it. The three Christian sects that are in Abbeokuta united in it—namely, members of the Church of England, Wesleyans, and American Baptists. It was a time of great comfort and refreshment to us, and we look still to the Lord to grant us still greater blessings.

After the last meeting it was proposed and responded to, that we should hold a general meeting for prayer every Monday afternoon at half-past four o'clock, at the Ake Church, as being most central, to be conducted by each missionary in turn. One subject of prayer, one object to be obtained, was more immediately proposed—the preservation of the Churches more immediately affected by the present war, and the speedy restoration of peace. We trust, as the Lord has given us hearts to pray, so he will give us in due time the blessings we need.

The war now going on is costing many lives; it is not a mere slave war, but one with deeper

interests at stake. We see also that it is drawing many to us who rejected our teaching in times gone by with contempt. Christian sympathy is felt for them in their distress—many have perished of hunger and neglect, and many have been rescued by Christian benevolence from the last stage of want. It is one of the means that our Saviour has given of drawing the heathen to the side of Christian truth. Active kindness and benevolence are powerful means—the heathen feel it. Our success in this country has been, under God, mainly due to the sympathy British Christians have shown to the negro slave: this opened the door of the country to us, and led the people to respect us from the first. The continued action of the same Christian principles draws the people more and more to us; to illustrate it I will give an instance. A poor man had a wife: she gave birth to a child, and in a few days died, leaving a healthy babe. The father, not knowing what to do, tells his friends to bury mother and child together. A native Christian recommends that the child should be preserved and taken to the missionary. It is done. The child grows. The father remains in his farm ill, for many months; at last he returns to town, and seeks the child whose death he had ordered. He prostrates himself before the child's nurse, pours out his thanks to her, and the next Sunday is seen to attend Christian worship. This occurred only a few days since. The poor man has taken up his abode with his child, and seems loth to leave her.

With many thanks to you for the information and pleasure we derive from your excellent publication,

Believe me to remain, Rev. Sirs,

Yours very sincerely,

H. TOWNSEND.

### Brief Literary Notices.

*The Penitent's Prayer*: a Practical Exposition of the Fifty-first Psalm. By the Rev. THOMAS ALEXANDER, M.A. Chelsea: Nisbet and Co.

This is a very excellent book, and will be read with much advantage and profit. The author proves that he has a talent for patient research, and has here given the result of his study. Old mines, which were thought to be exhausted, or of

whose existence the many were ignorant, he has worked again with advantage; and the numerous extracts from old and scarce works with which the book abounds are so skilfully arranged, as to give a pleasing variety to the subject without destroying its unity.

In addition to the ordinary version of the Psalm, we have a literal translation, which will

be read with interest by those unacquainted with Hebrew; and still more some half-dozen metrical renderings, some of which are quaint, forcible, and beautiful; as will be readily believed when we mention the names of their authors, and their respective dates: Miles Coverdale, A.D. 1549; W. Hennis, 1550; Geo. Withers, 1632; Geo. Sandys, 1636; Richard Baxter, 1692; and last, though not least, a version of exceeding beauty, by Mary, Countess of Pembroke, the date of which is about 1570. Thus the feelings of the true penitent may find much that is helpful in the way of confession from the poetic lines of sin-burdened mourners.

The question in what light a true penitent looks at sin, is one of great practical importance; for there is much spurious repentance in this world. Some repent towards themselves; others repent towards their fellow-creatures; but the true penitent sees that every act of sin is as a missile, which, while it strikes himself and others, does not stop till it reaches the throne of God. There is its greatest evil. Hence David says, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." On which our author remarks: "There is a sense in which this self-accusation of the Psalmist is not true. David had sinned against others besides God. He had sinned against this woman; against the child which was born to them of their adultery; against the woman's husband, whom he, in a way the most cunning and cowardly, foully did to the death: against every inhabitant of the whole land did the King sin; against his own household and every member of it; and against his own body had he sinned. . . . And yet, he says, 'Against Thee, Thee only, have I sinned,' &c. The stars are bright and beautiful, and shine clear and full in the darkest night; but when the sun rises, the darkness flies away, and the golden stars are seen no more. They are all still there, and they shine as brightly as ever they shone. The sun in his beauty rules the day, and takes to himself all the glory. This is David's meaning here. He has not forgotten that his sin is sin against the sons of men. But the great thought of God fills his whole heart. He has eyes for none but God; Thou God seest me—seest me distinctly, and hast me as surely before Thee, as if Thou hadst none but me to think about; as if Thou sawest me only; and, therefore, I see Thee as if I saw Thee alone; 'Against Thee, Thee only, have I sinned.'" This is a fair specimen of the author's style and manner.

*Lawrence for the Sanctuary.* By Mrs. P. J. TURQUAND. With Introductory Preface and Memoir by her Husband. London: Tressider. P. 100.

How often does it happen that the Church is bereft of some of its most beloved and useful members in the earlier periods of the Christian life, when opportunity has been afforded only to give, and

scarcely to unfold, the promise of surpassing excellence! So it was in the instance of the young and talented wife of Mr. Turquand. He gives a beautiful sketch of her character—beautiful from its simplicity and evident truthfulness; and the essay which follows, from her own pen, found by him among her papers after her demise, evinces powers of thought and composition, and an earnestness and elevation of piety, which fully warrant its publication.

*Tales of Old Times in England.* (For the young.) By LOUISA HATCHARD. Bath: Binns and Goodwin. P. 121.

This is the work of a young writer, and she writes for the young. Her first essay is highly creditable to her knowledge and skill: so much so that we trust she will meet with sufficient encouragement to induce her to resume her pen, and bring her story down to the more modern periods of our national history. The present volume commences with the Roman invasion, and ends with the Norman.

#### PAMPHLETS AND SERMONS.

*The Scottish Episcopal Church,* from its rise to the present time. By the Rev. J. D. MILLER, M.A. London: Seeley. This pamphlet constituted one of the papers read at the tercentenary celebration of the Scottish Reformation at Edinburgh. It exhibits a dark page in Scotland's ecclesiastical history, but we believe it to be faithfully drawn, and the contemplation of it may help to strengthen our Scottish brethren in their adherence to a sound Protestantism in doctrine and in their Church order.—*God is Light: a Sermon* preached at Great Waldenfield, Suffolk. By J. B. HEALY, B.A. Cambridge: Macmillan. We scarcely ever read a sermon from which so little is to be learnt, and that little so utterly destitute of the Gospel. We have failed to discover one Evangelical truth in it from beginning to end; while it opens with a puerile sneer at the doctrine of inspiration. From our hearts we pity the congregation destined to listen, Sunday after Sunday, to such vapid ambiguities and doctrineless generalities as make up this discourse.—*What to Preach, and How.* This is a seasonable reprint from the writings of one of the old Puritan divines, edited by the Rev. Thomas Mills, an Irish clergyman. It is a discourse founded on Ephesians iii. 8, and is characterised by the sound doctrine and peculiar style of the day in which it was written. It is especially designed for ministers, and is well worthy of their attention.—*Vain Philosophy the Spoiler of the Church.* By the Rev. CHARLES BRIDGES, M.A. Seeley. This is a sermon—of which the very style was sufficient to betray the author, even if he had not given his name—preached in York Minster at the consecration of the new Bishop of Carlisle. It furnishes a salutary warning against the speculations of the new

school of theology of Maurice and Co. The sentences are all pithy, and pertinent, and weighty; but the sermon lacks argumentative force, and, though it cautions against some vital errors, it does not undertake to refute them.—*Christian Progress*: a Sermon preached in the Chapel of Trinity College, Cambridge, at the commemoration of Benefactors. By J. B. LIEHTFOOT, M.A., Fellow and Tutor. Macmillan. Perhaps the occasion on which this sermon was preached, demanded of the preacher nothing beyond a few commonplace paragraphs, as destitute of Evangelical sentiment, as of strong and vigorous thought. If so, he succeeded admirably.—*Popery*: its crimes, and our duty in reference to it. A Lecture, by Rev. R. DICK DUNCAN. Edinburgh: Oliphant.

Called forth by the tercentenary of our Scottish Reformation, the pages and paragraphs glow and burn with a fervid eloquence. If the delivery of the discourse were aided by a passionate oratory, it must have thrilled the congregation that listened to it. They did well to urge its publication, and we wish it may circulate widely.—*Oxford Rationalism and English Christianity*. By J. CAIRNS, D.D. London: Freeman. A reprint of a series of articles which appeared in the *Dial* newspaper. They are characterised by a sound and searching logic, and expose the fallaciousness and empty pretensions of Infidelity under its latest phase in "Essays and Reviews," while they are written with gentlemanly moderation and Christian fidelity to the truth.

#### MONIES RECEIVED THROUGH "EVANGELICAL CHRISTENDOM."

Mrs. Smith, for Garibaldi, 6s.; Miss Walker, for Evangelical Alliance, 8s.; J. W. Alexander, for ditto, 2s.; ditto, or Turkish Missions Aid, 2s.; ditto, for Colonial Church

Mission, 2s.; ditto, for Open Air Mission, 2s.; H. Howitt, Esq., for Gavazzi, 5s.

## Evangelical Alliance.

NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head.*

### TRANSACTIONS AND MEETINGS.

Some time since the Committee adopted a letter of respectful condolence to her Majesty the Queen Dowager of Prussia on the death of the King, which was transmitted to the Committee of the Evangelical Alliance at Berlin for presentation to her Majesty. This document we now lay before our friends with the Queen's reply:—

TO HER MOST EXCELLENT MAJESTY THE QUEEN DOWAGER OF PRUSSIA.

May it please your Majesty.—The Committee of Council of the British Organization of the Evangelical Alliance desire to offer to your Majesty their sincere and heartfelt condolence on that mournful dispensation of Divine Providence which has bereaved your Majesty of your august and beloved consort, and the kingdom of Prussia of their revered and patriotic King.

It might too much aggravate your Majesty's grief were we to recount the noble qualities which composed the character of the late lamented Sovereign, or to dilate on the Christian virtues that adorned it. We cannot, however, refrain from expressing the grateful admiration with which we shall ever hold in remembrance the cordial reception which he gave to the great assembly of Christian people from all countries, convened by the Evangelical Alliance, with his own permission and sanction, in the city of Berlin, in the year 1857. The personal interest which his Majesty took in all the antecedent measures which issued in the gathering of that memorable Conference, the condescension with which he was pleased to participate in its proceedings by his re-

peated presence at its meetings, and, above all, the generous and kindly welcome which he gave to all its members at his royal palace at Potsdam, not only won their gratitude and elicited their warmest prayers for himself and his royal house, but evinced his Majesty's deep concern for the true welfare of the Church of Christ throughout the whole world. Nor while we deplore that, in the inscrutable wisdom of God, his Majesty was so soon after visited with that affliction which withdrew him from the cares of State, shall we cease to reflect, with sentiments of melancholy pleasure, that these transactions shed their hallowed influence upon some of the latest acts of his life and reign.

While we thus dwell on circumstances which endeared your Majesty's late royal consort to our hearts, you, Madam, will be solaced in your affliction by the remembrance of multiplied instances of his piety, as in public so especially in the relations of conjugal and private life. Nor can your Majesty regard it otherwise than as a consolatory privilege that by the tender assiduites of devoted affection you were permitted to mitigate the sorrows and sufferings of his declining days, to soothe his departing spirit, and to share in the last mournful honours which were paid to his revered memory. And now that he is graciously removed beyond the toils and conflicts of earth we humbly cherish, with your Majesty, the assure hope that through his sincere faith in the great atoning sacrifice of our blessed Saviour, he has entered upon a glorious immortality.

Will your Majesty, then, condescend to accept this expression of our unaffected condolence? We mourn the loss which your Majesty and the royal family, which the Prussian nation, which the

Church and cause of Christ have sustained by this sorrowful bereavement. But with our grief we unite our humble prayers that your Majesty may be supported by the grace of that Holy Spirit who is the Comforter of those that mourn, and that Almighty God may so impress upon the royal family, and especially upon the sovereign who now occupies the throne, the solemn lessons of this Providence and the memory of a rare example of royal piety and excellence, that this great calamity may be overruled to the lasting benefit of the nation, and to the glory of His holy name.

REPLY OF THE QUEEN DOWAGER, forwarded to the Committee of Council by the Rev. Dr. Krummacker, chaplain to the late King of Prussia, and a member of the Berlin Committee:—

The sincere and heartfelt condolence which the Committee of Council of the British Organization of the Evangelical Alliance have expressed in the address on occasion of the doleful loss the Almighty has inflicted on my grieving heart, by the decease of my beloved husband, the late King of Prussia, has been transmitted to me by Pastor Krummacker. I feel myself moved to offer to the Committee the assurance of the beneficial effect their admiration and attachment to my beloved king and husband, and the touching remembrance of the reception they met with from him in the year 1857, and of his deepfelt interest in the labours of the Evangelical Alliance to promote the true welfare of the Church of Christ, has had on my mourning heart, which, though full of grief, has by the Almighty's grace never ceased to be rejoiced to His holy will. Receive, with the expression of my heartfelt thanks for the feeling of attachment and sympathy—of which every word of your address is a true witness—the assurance of my sincere esteem and benevolent sentiments.

(Signed) ELIZABETH,

Queen Dowager of Prussia.

Sans Souci, March 7, 1861.

To the Committee of Council of the British Organization of the Evangelical Alliance.

GENEVA CONFERENCE.—The Committee have received from the Geneva Committee the completed programme of arrangements for this Conference in September next, which the reader will find at pp. 167-8.

RELIGIOUS MOVEMENT IN BULGARIA.—A letter has been received from the Committee of the Evangelical Alliance at Constantinople, dated Feb. 27, 1861, addressed to the President of the British Organization, on the subject of the efforts which the Bulgarians of the Turkish Empire are making to throw off from their National Church the oppressive domination of the Greek Hierarchy." In a memorial addressed to the Committee of the Evangelical Alliance at Constantinople, dated Jan. 13 (25), 1861, and signed by the bishops, priests, and laity of the Bulgarian community,

the Bulgarians have solicited the friendly aid of the Evangelical Alliance in this struggle for religious freedom. The Constantinople Committee, that they might become the better acquainted with the case, and ascertain in what way they could best comply with this request, appointed a sub-committee to confer with some of the leading members of the Bulgarian community, to whom they expressed the sympathy of the Evangelical Alliance, and an earnest hope that the movement might lead to the true enlightenment and elevation of the Bulgarian people. The Committee also addressed each of the Protestant Ambassadors to the Porte in behalf of these people, in a circular letter, which is here given as containing a succinct statement of the case:—

*Letter addressed by the Constantinople Committee to each of the Protestant Ambassadors to the Porte, February, 1861.*

Sir,—It is doubtless known to your Excellency that the Bulgarian people have for some time, with great unanimity, been seeking to throw off the yoke of the Greek hierarchy, and soliciting from the Turkish Government the restoration of their ancient right to choose their own bishops from among themselves.

The grounds of this claim are set forth in a memorial, dated Jan. 13 (25), 1861, which has been addressed to the Evangelical Alliance, by the bishops, clergy, representatives, and leading members of the Bulgarian community.

They commence by stating that the Bulgarian Church was entirely free from any dependence on the Patriarch of Constantinople up to the year 1767, when, through the intrigues of the then Patriarch Samuel, backed by the Greek Archbishops, the Turkish Government was induced to abolish the Bulgarian archiepiscopal see of Ochrida, and to place all the Bulgarian people under his jurisdiction.

They go on to say that the domination of Greek prelates over a Slavonic people has been, and continues to be, odious to the latter. The bishops, ignorant of the language of their people, and even hostile to its cultivation in schools or its use in churches, are regarded by the people as selfish and tyrannical, and as seeking to prevent all growth and development among them. They charge them also with gross abuses of power, and even with flagrant immoralities.

They claim that in imploring the Porte to deliver them from this domination, they are asking only for a restoration of ancient privileges; and that the Hatti-Houmayoun of 1856 in effect restores all the privileges granted to the Christian subjects

of the Empire since the reign of Mohammed II.

They also remark that they are asking no more than is enjoyed by others under the Sultan's rule, and they specially instance the fact that the Greeks have four patriarchal sees—viz., those of Constantinople, Alexandria, Jerusalem, and Antioch—and one archiepiscopal see (that of Cyprus) all independent of each other.

They repel the accusation that foreign influences lead them to advance this claim, protesting that the movement is a spontaneous one, and declaring their unshaken fidelity to the Government of his Imperial Majesty the Sultan.

Not having been able yet to secure the recognition of their ecclesiastical independence, they turn to the Evangelical Alliance as to the known friends and advocates of religious liberty, and invoke our aid.

The undersigned, on behalf of the Constantinople Branch of the Evangelical Alliance, would invite your Excellency's attention to this important movement, and beg that you would employ your friendly influence with the Sultan's Government in favour of granting the desired separation of the Bulgarian people from the Greek Patriarchal See.

Permit us briefly to indicate the reasons which lead us to make this request :—

1. The movement is, so far as we can judge, a *national* and not a *factions* one. We believe that it grows out of a remarkable waking up of the Bulgarian mind, which has led them to establish schools and to seek earnestly for the Scriptures so far as yet published in their spoken language, many thousands of copies of which have already been purchased by them.

2. We believe that the movement is in no way connected with any foreign intrigue, or any political scheme unfriendly to the Government. We believe that the Bulgarians are among the most loyal subjects of the Turkish Government.

3. The claim to the restoration of their right to choose their own ecclesiastical rulers—a right enjoyed by their people for ages, and undisputed until less than a century ago—is, we think, fully sustained by the Hatti-Houmayoun, which guarantees religious liberty to all the Sultan's subjects.

4. The recognition of their ecclesiastical independence of the Greeks seems specially reasonable in view of the fact that the Bulgarians are many times more numerous than the Greeks in European Turkey, numbering probably between *four and five millions*.

5. We have every reason to regard as legitimate the complaints of the Bulgarians, arising from the notorious rapacity and immoral conduct of the majority of the Greek prelates.

6. The continuance of Greek bishops over

Bulgarian dioceses seems to us very unfavourable to the moral and intellectual reformation of the people, which can naturally be best attained in the use, and accompanied by the cultivation of their own language.

7. It is evident that should the Government refuse them the right to choose their bishops from among themselves, a large portion of their community will seek to attain the same end by making terms with the Papacy; and thus a schism be introduced, hurtful to the Reformation, mischievous to the entire community, and detrimental to the interests of the Government.

8. We believe that the Government, by granting this reasonable request, would secure the gratitude and confirm the loyalty of the Bulgarian people.

9. The Turkish Branch of the Evangelical Alliance, taking a lively interest in every local question involving the principle of religious liberty, considers itself bound on this account to accede to the appeal made to its sympathy and support addressed to it by the Bulgarian community; and to express its conviction that the Government, by acting on this occasion consistently with this principle, sanctioned by the Hatti-Houmayoun, would promote its own interest while granting a claim founded on a right which it has conferred upon its subjects.

10. We have heard from various sources that the Government is already favourably disposed towards the Bulgarians, and therefore we trust that an expression of the views of all the Protestant Ambassadors would prove a timely aid to them.

We will only add that it seems exceedingly desirable that the painful and agitating suspense of the Bulgarian community should not be prolonged, and therefore beg your Excellency to use any influence which you shall judge proper toward the speedy solution of this important question.

We remain, most respectfully,

(Signed) JULIUS MILLINGEN, } Sub-  
ELIAS RIGGS, } Committee.  
H. R. DER SAHAGYAR. }

The London Committee resolved to communicate these facts to Lord John Russell, and also to correspond with the British Ambassador at the Porte. They have since received a copy of the memorial from the Bulgarian bishops, &c., to the Turkey Committee above referred to.

JOURNAL OF VISITATION IN SWEDEN.\*—A very interesting journal has just been received by the Committee of Council of a tour in Sweden on behalf of the Evangelical Alliance, and to spread the Gospel, undertaken

\* See non-official part, p. 181.

by Captain Berger, the travelling secretary of the Swedish Branch. By the kindness of Lord and Lady Calthorpe, a *soirée* for the foreign objects of the Evangelical Alliance is to take place at their house in Grosvenor-square soon after Easter, when this subject will be made prominent.

**PERSECUTION OF SPANISH PROTESTANTS.**—The following petition to the House of Commons was adopted by the Committee, and signed on their behalf by the Chairman and Secretaries :—

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

*The Humble Petition of the Undersigned Chairmen and other Officers of the Evangelical Alliance,*

*Sheweth—*

That Religious Liberty does not exist in Spain.

That converts to Protestantism in that country are treated as if they were guilty of a crime against the State; and that, in particular, two Spaniards, named Manuel Matamoras and José Alhama, are at this time suffering imprisonment for the sake of their religion, with a probability, in the case of the former, of his succumbing to the sufferings inflicted upon him.

Your Petitioners, therefore, pray that your honourable House will take the facts into your consideration, and will support Her Majesty's Government in any steps which they may feel themselves justified in taking, to promote Religious Liberty in Spain, with especial reference to the said M. Matamoras and José Alhama.

And your Petitioners will ever pray.

This petition—together with similar ones from Committees of the Evangelical Alliance at Glasgow, Edinburgh, Langholm, Carlisle, Liverpool, Southampton, Plymouth, Reading, Nottingham, &c.—was presented on Friday, March 15th, by Sir Robert Peel, Bart., who in the kindest manner had visited Matamoras in his dungeon. On asking whether any correspondence had taken place between Her Majesty's Government and the Spanish Government relative to the persecution, Sir Robert took the opportunity of making a full statement of the case, bearing his personal testimony to the facts, and observing that the Christian men on whose behalf he spoke had committed no other crime—if crime it could be called—than that of possessing copies of the Holy Scriptures, and using them in conjunction with other people. He cited parallel cases (and in particular that of the Medici at Florence) which, he said, justified the call he made upon the Government for their active interference by

moral influence, and their remonstrance with the Spanish Government on this most intolerant persecution. [The Evangelical Alliance will not allow the matter to rest till the subject is taken up vigorously by the Government.]

**STATE AND PROSPECTS OF THE EVANGELICAL ALLIANCE.—MEETING OF DELEGATES AND OTHERS WITH MEMBERS OF COUNCIL.**

A meeting is to be held (D.V.) in London, in May, of persons deputed by local committees, and of other members of the Evangelical Alliance, to confer with the Council on the whole subject of Christian union, and on matters which have recently happened affecting it.

In reliance on Almighty God, and with the persuasion that by His grace the principle of Christian brotherhood is strong enough to bear the extraordinary strain which has lately been put upon it, it has been determined to hold this meeting, when, with the utmost frankness, all questions will be discussed, and the members of the Evangelical Alliance will be consulted on the best methods for its extension throughout the United Kingdom.

It is confidently believed that this meeting of Christian friends, convened from all parts of our land, for frank converse, for united prayer, and for receiving information of the work in which the Alliance is engaged, will, under the blessing of God, remove obstacles out of the way, and bind all our brethren in closer bonds of union, founded on the essential principles of the common faith.

The following are the arrangements :—

1. The meeting is to be held in Freemasons' Hall, on Friday morning, May 10, at eleven o'clock.

2. All committees in London and the provinces are to be requested to delegate members of their body, for whom hospitality will be provided in London. Members of committees, though not delegated, who may be in London at the time, will be informed by their respective secretaries that they are at liberty to attend. In addition to this, all members of the Evangelical Alliance, whether connected with local organizations or not, will be at liberty to be present; and on signifying to the secretaries in London their intention of coming, will receive cards of admission to the meeting of Council.

3. There will be a public dinner at four o'clock, and a meeting for prayer in the evening (open to the public).

**SOIRÉES.**—A *soirée* on the religious condition

of England and Europe was held on the 13th of March, at the house of John Rudall, Esq., Eaton-square, when interesting addresses were delivered by R. Baxter, Esq., the Earl of Cavan, the Hon. W. Ashley, Rev. B. W. Newton, and others, on the January week of prayer, the religious state and prospects of Italy, and the persecutions in Spain.

Another *soirée* for similar objects was held on the 22nd March, at the residence of Anthony N. Shaw, Esq., York-place, Portman-square, when information was given by the Rev. C. Hebert, the Rev. P. Latrobe, the Rev. Dr. Lorimer, and others, on the progress and

results of united prayer, on the work of evangelization in Germany and elsewhere, and the conference of Christians to be held in Geneva in September next.

**ANNUAL SOIRÉE.**—The annual *soirée* will be held (D.V.) at Freemasons' Hall on the evening of Tuesday, the 30th of April next.

**NEW MEMBERS.**—At the Ladies' Committee Meeting, on February 12, Miss M. Holgate, Abbey-gardens, St. John's-wood. At the Committee of Council Meeting, on March 14, Captain H. G. Anderson, Spondon, Derby; Rev. Richard Green, Wesleyan Missionary to Italy; Mr. Daniel Glass, Gracehill Academy, Ballymena; Rev. Gilbert Meikle, Inverary, N.B.

CONTRIBUTIONS RECEIVED AT THE OFFICE OF THE EVANGELICAL ALLIANCE, FROM FEBRUARY 24 TO MARCH 23, 1861.

Miss Bluns, Hampstead, 10s; *Collections after Special Prayer Meetings at Shavlands* and other places, per Rev. H. E. Fraser, 11. 12s.; Rev. John Bartlett, Marnwood, Ironbridge, 11.; Major Straith, Salisbury-square, 11. 1s.; Rev. S. Blackmore, Eardisland, 5s.; Rev. W. Peterson, Slingshurst, 10s.; E. A. per Record, 15s.; F. A. Winsor, Esq., Lincoln's Inn-fields, 11. 1s.; Colonel Walker, R.A., United Service Club, 11. 1s.; Mrs. Saunders, Reigate-hill, 11. 1s., and donation, 14s.; J. B. Gifford, Esq., Chard, 10s.; Rev. J. Nightingale, Whitby, 5s.; Rev. G. Jackson, Diss, 5s.; Rev. W. Elliott, Epsom, 5s.; Mr. R. Burn, Epsom, 5s.; Rev. W. L. Wingell, Torrington, 5s.; Rev. W. Mansell, Yardley-Hastings (3 years), 11.; Mr. W. Proctor, Carlisle, 2s.; *Per Rev. S. Minton* (as follows): Miss Williams, 10s. 6d.; "First Fruits," 10s. 6d.; Mr. Gwilliam, 11.; Captain Parry, 10s. 6d.; Mr. Goode, 2s. 6d.; Mr. Goode, 2s. — Miss Hodgkins, Brompton, 5s.; Rev. W. H. Trendell, Tan-y-Bwlch, 5s.; Rev. G. Blisset, Wells, 10s. 6d.; "First pure then peaceable," 31.; Major Say, Branching Vicarage, 11.; Rev. F. L. Sandberg, Birkenhead, 5s.; Rev. D. Macafee, Lisburn, 11.; Rev. R. Green, Wesleyan Missionary to Italy, 10s. 6d.; Captain E. M. Kyrie, Hereford, 10s.; Miss Walters, Newcastle Emlay, 11.; Rev. C. Skrine, Barne (3 years), 21. 3s.; Rev. Thomas Capp, Shrewsbury, 5s.; Rev. S. S. Allison, Londonderry, 5s.; *A Few Friends*, per ditto, 11. 2s.; *Brighton Sub-Division*, per Rev. A. King, 11. 13s.; *Ladies' Committee, London*, per Miss Farmer, 111.; *Ladies' Committee, Birmingham*, per Mrs. Healey, 101. 6s. 9d.; J. H. Parker, Esq., Ashbourne, 10s.; Mr. R. K. Mathewson, Belfast, 10s.; Colonel Kemeys-Tynte, Cefn Mably, 11.; A. J. Macrory, Esq., Belfast, 11.; F. F. Goe, Esq., Louth, 81.; Mr. Richard Benney, Chacewater, 5s.; Mr. A. Ellis, Brompton, 5s.; Mr. Balcombe, Rochester, 5s.; *As Old Member* (don.), 101.; Mr. E. Bowen, Dudley, 2s. 6d.; Mr. Floeming, Wolverhampton, 10s. 6d.; C. B. Mander, Esq., Wolverhampton, 10s.; T. Owens, Esq., Holywell, 11.; *Collection (molety)* at Macclesfield, South Aus-

ralia, per Rev. J. B. Austin, 11.; Mr. R. Parrott, Jan. Cork, 5s.

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SERMONS FUND.

Rev. R. Colman, Sevenoaks, 21.

FOREIGN COMMITTEE.

*Italy.*—Anonymous, Portsmouth, 2s. 6d.; P. Carthew, Esq., Kensington, 51.; Hon. Justice Crampton, Dublin, 101.; General Alexander, Blackheath, 11. *Spanish Persecution Fund.*—H. Holland, Esq., Clifton, 11.; Hon. Justice Crampton, Dublin, 51.; Rev. J. Donnellon, Plymouth, 4s.; Per J. W. Little, Esq., Bath, 11. 11s.; Rev. W. Watson, Langholm, 2s. 6d.; Rev. J. Bartlett, Marnwood, 21.; *A Friend*, Cheltenham, 5s. *Germany.*—Hon. Justice Crampton, Dublin, 101. *Mr. Racine Brand, Fontainebleau.*—Hon. Justice Crampton, Dublin, 51. *Gossart Preaching Fund.*—Rev. John Bartlett, Marnwood, 21.

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# Evangelical Christendom.

## ESSAYISTS AND ESSAYISM.\*

"ESSAYS AND REVIEWS" are not done with yet, neither are they likely to be. We have, however, reached a new phase of the controversy. First came the ominous volume itself, and the reception it met with was as if it had been the monster described by Virgil:—

Dixerat hæc, adytis cum lubricus anguis ab imis  
Septem ingens gyros, septena volumina traxit;  
Amplexus placido tumulum lapsusque per aras :

which may thus be set forth in plain English :—

He spake, and straight a huge and slimy snake  
Dragged from the inmost chambers its seven coils,  
Its volumes seven; calmly went round the tomb  
And glid among the altars.

This manifestation was followed by expressions of astonishment and indignation which grew louder and more numerous. It was felt that such an appearance from among the cloisters of Oxford, and in the sanctuary itself, was not to be passed over in silence. Reviewers and private individuals made haste to express their dissent from the doctrines which were broached. The clergy were aroused, the bishops condemned, and Convocation itself uttered its voice against the book. Then came a multitude of minor publications refuting its principles, and defending the ancient faith. We have not yet done with these, and the cry is, "still they come." But nevertheless, men's minds are quieter, and the demonstrations to which we have alluded have convinced them that there is among us an attachment to the Bible and its teachings which it would take many Essays to shake. We hear less of legal proceedings, and men look to the press to furnish the antidote; and in all likelihood, at this moment, earnest, learned, and able masters of the pen, are preparing more voluminous and solid refutations than have yet appeared. In the meantime, we have had our interest awakened, among other things, by the announcement of an article in the forthcoming number of the *North British Review*, by one of our veteran writers. We were gratified to hear that Mr. Isaac Taylor, who has so many titles to honour, was the writer of this article, and we are glad to say that a copy of it has reached us in advance of the publication in which it is to appear. This article we have carefully examined, and we hasten to lay before our readers a short account of it, and of our views respecting it.†

The writer begins by saying that "it is not a criticism of particular books that we intend at this time; and assuredly it is not an assault upon individual

\* See the article of Mr. Isaac Taylor in the *North British Review* for May, 1861.

† One of the first of the Quarterlies to speak at length upon the Oxford essays, was the *Westminster*, which, while it applauded the writers for their candour, reminded them of the inconsistency of their position, and invited them to go further. The tone of this article was very objectionable, although its instincts were right. Following the *Westminster* came others. The *British Quarterly* had a very able and searching article upon the subject, and one which would have done no small execution in a Church journal. Then the *Quarterly* came with a paper, the style of which was good, its attitude calm and decided, and its effect sudden and extensive. Such was the demand for it, that the *Review* ran through three editions, and it tended very much to enlighten public opinion, and to rouse the clergy to some personal, practical, and united action. For once, high Puseyites and low Evangelicals rowed in the same boat, showing that there are questions more weighty than of forms, patterns, tones, genuflections, and even sacramental and priestly efficacy. And now we have the *Edinburgh*, which comes out with an article of a very unsatisfactory character—unsatisfactory, because its apparent tolerance and impartiality marks a sympathy with the essayists, which is ill disguised, and reveals relics of the same spirit towards vital and Evangelical religion which distinguished it in the palmy days of its ancient ungodliness.



writers." He proposes rather to take up the most noticeable characteristics of the school from which the recent Oxford essays have emanated, or of the system which they represent. There is, however, some difficulty in designating this system or school, and therefore he truly says: "A designation is still needed which shall be at once appropriate, unambiguous, and inoffensive, within the grasp of which, without inflicting upon its objects any injury, either personal or polemical, a class of English writers may be comprehended, including at this time many highly accomplished men, who, by their intelligence and their influence with the public as writers, and still more so by their ecclesiastical *position*, have lately obtained a hearing for what are deemed antichristian opinions." We quite agree with this, and also with the suggestion that the name should assume nothing as granted, should not emanate from mere passion, should not be insulting, &c., but should be at the same time truthful and characteristic. The writer approves of the term Tractarians as applied to another school, and suggests that for convenience sake, these should be simply called "Essayists," a word which he would apply, not merely to the seven, but to the whole class to whom they belong.

Having selected and explained the appellation which he prefers, Mr. Taylor enters upon his subject, which is the "Present Movement in the Church of England: its Nature, Tendency, and Issue." That he is right in calling it a movement in the Church of England, is apparent from the fact that "as many as six out of every seven are professed members, and many of them clergymen of that Church." Nay, he goes further, and says, "It would be difficult, we think, to name so many as one in twenty of the class, lay or clerical, who belong to any other Christian communion." This furnishes matter either for congratulation or for regret. It is matter for regret that the Church of England, whose articles of faith are so well known, and whose formularies are so public, should have been subjected to an irruption of doctrine and speculation, which is felt to be opposed to her fundamental principles, but which takes shelter under the laxity of her discipline. It is, however, matter for congratulation that other great bodies—as the Wesleyans, the Independents, and the Baptists—have been preserved from the novelties in question. Our duty is not to enter into the causes of this, nor to show that such a state of things was predicted many years ago as almost certain to happen.

Of course, other denominations have to do with the controversy, and would have, were there not one in a thousand of the new school reckoned among them. The controversy is one of universal interest, and all sections of the Church are called upon to lend their aid in the refutation of erroneous doctrines and criticisms, and in the vindication of scriptural teaching and truth. Mr. Taylor thinks that as the conflict has begun, it must be mainly carried on and decided within the Established Church; but he also thinks that other denominations will be affected by the result. What that result will be, he is not bold enough to predict, but regards it as an easier and safer task to prognosticate what it will *not* be. "The Essayists," he says, "will not realise their own intentions. This we boldly predict. They have egregiously misapprehended the mood and manner of their countrymen at large, religious and irreligious, when they imagine that liberty shall be allowed to a clergyman, either to profess his belief in the resurrection of Christ, or to treat that alleged fact as an open question—a speculative point of little importance." Nor does he imagine that the timid expectations of the inert, the acquiescent, the unthinking, the unknowing conservative body in the Church of England—and not less in other Churches—will be realised; in other words, the matter will not be hushed up.

The seven essayists have succeeded in two things; they have aroused universal attention to their doctrines, and they have produced a volume which has had an immense circulation. They have also won for themselves the applause of men of their own

party, and the commendation of Sceptics, Unitarians, and Atheists. Possibly they have been praised by many more. But such approval is a poor recompense, and is infinitely outweighed by the regret and disapprobation which the devout and thoughtful, the learned and the talented of all orthodox bodies, have openly avowed. They must feel that it is not mere prejudice and party spirit which is opposed to them, and that they are unfavourably judged by those among us whose opinion is of most weight and value. On these and other points, Mr. Taylor speaks frankly, soberly, and well; but for the development of his ideas, and their happy illustration, we must refer to his article. He also meets very well the sophisms and mystifications of which advantage has been taken to turn aside the point of the condemnation which has been pronounced, and to shelter those who have incurred it. It is too grave a question for mere quibble and cavil, and as there is no need for these on the part of the old theology, there ought to be no need for them on the part of the new. Have these men truth on their side? Then let it be boldly declared and maintained, and let them retain their places in the Church, whose offices they fill, and whose bread they eat. Nay, let them alone continue in the Church, and let them request all teachers of error to retire from its precincts. For if they are right, the others, the majority, are wrong, and the Church, which was instituted for the purpose of teaching truth, is teaching error. This is a graver inquiry even than whether the teaching of the Essayists is in harmony with the doctrinal standards of the English Church. Because if the doctrinal standards of that Church are not founded in truth, the sooner they are disavowed the better; and the day is to be desired when they shall be abolished. The real question is one of truth, and not only of comprehension, compromise, and liberty.

How is *this* question to be settled? Not by the voice of authority, nor by the Prayer-book and Thirty-nine Articles, but by the Holy Scriptures. It cannot be decided by an appeal to established and prevalent habits of opinion and modes of criticism, nor by the general feeling of the community. To these reference may be made, and from these inferences may be drawn, because it cannot easily be that we are nearly all wrong in a nation which has for three hundred years been reading the Bible, and calling it the final judge of controversy. To show that the Essayists do not agree with the doctrinal standards of the National Church, may perhaps be easy, and would prove them inconsistent, but it would not prove them wrong. We speak advisedly. But it would lead to a very different result, if it were demonstrated that they do not agree with the Bible, any more than with the Prayer-book; and, therefore, the appeal must be "to the law and to the testimony," and, "if they speak not according to this word, it is because there is no light in them."

We may be called upon to fight the battle of the evidences over again; and indeed we must. It will never do to confine ourselves to those secondary and subsidiary matters, upon which some lay so much stress, as if they were everything. Then when we have shown the foundations of the Bible still resting on the eternal rock of Divine wisdom and truth, we may test by its utterances all that is advanced by modern theologians of the rational school. As Mr. Taylor shows, there is nothing in the seven Essays which is new; but they furnish the occasion, or cause the demand, for the investigations alluded to. Germany, Holland, France, and England have again and again produced writers of the same class, but it has not happened among us that *seven* such writers have combined to produce a book, and to give it to the world as a sort of representative and symbol of Oxford theology.

Sooner or later controversies burn themselves out. It was so with Arian, Pelagian, Priscillian, and Nestorian discussions in the olden time. It has been so with the Socinian, Arminian, and other disputes of more recent date. When they have not died out they have sunk into oblivion, and peace has returned to troubled minds after argument, debate, legal proceedings, pamphlets, and ponderous tomes have

exhausted their energy. This peace, like mercy, "drops, as the gentle dew from heaven, upon the place beneath." We hope it will be so now, and—to use Mr. Taylor's words—that the mass of Christian people shall cease to concern themselves about the matter, and the Essayists and their enterprise fall into well-merited oblivion. "Post nubila Phœbus," and none the less bright that he comes after the clouds and storms.

Our talented writer lays down as sufficient ground for rejecting the recent Essayism, and for condemning it—1. *Its levity*. 2. *Its evasiveness*. 3. That it rests upon a *shallow philosophy*. 4. That its conclusions are the products of a spurious or *misdirected method of Biblical criticism*. 5. It stands condemned by *its incoherence*, so long as those who maintain it profess themselves to be in any sense Christians.

Such is the indictment, and each of its counts is handled with a seriousness befitting its high importance and gravity. For it is no small thing to accuse men of eminence—men eminent as clergymen, eminent as authors, and eminent by their position—of misdemeanours like these. True we are reminded that this impeachment is not of the "Seven Champions of anti-Christendom," as they have been called; but an impeachment of their whole class. This prevents personalities, but it does not prevent a personal application of the charges. We cannot go into the arguments by which the successive points are established, but we are greatly deceived if they are not proof against any conclusive refutation. There is much in them which is ingenious, but there is also much that is solid and profound. As might be expected, special prominence is given to the accusation of shallow philosophy; and very properly so, because the known studies of the writer have been conversant with the theme, and because the new school has most preposterous pretensions to philosophy. It has always been so with the enemies of Christianity. Porphyry, and Celsus, and Hierocles find their modern counterparts in Hobbes, Hume, and almost every modern opponent of Biblical teachings; and the shallowest Secularist prides himself upon his philosophy. On this point, from much that is excellent we extract the following:—

All the religions in the world, we are told, stand on the same ground as to their claims, or their *authority*: some are better, some worse—some are malign, some are benign—some pure, some foul. But now among these various religions there is one, and there is only one, which in a *good sense* deserves to be spoken of as a religion of power; there is one religion which, whether it be true or false in its pretensions, has shown itself to possess a *force* to which human nature yields itself for the better; there is one religion that has had its martyrs by thousands without fanaticism; there is one religion that has sustained purity, self-devotion, noiseless virtues, in thousands of homes; there is one religion that, while it has made tyrants tremble, has made their victims patient, peaceful, triumphant. There is one religion now extant in the world, which, while it sorely perplexes sophists, civilises savages. There is anear us, whether it be true or false, A RELIGION OF POWER. It is so by confession of all men.

The Essayists, who are the promoters of a carefully concocted scheme—prepared years ago—come forward to try their hands upon this one religion—they say to amend it. They well know that they have nothing in their bag that is better, or that is of more value, than the stale and done-with drugs of a foreign market. Thus provided, the course they take is this: They flatly reject the credentials of this religion; they declare its authentication to be spurious; they designate its sanctions as antiquated fables; they release vice from its fears; they rob virtue of its stay and its hopes; they affirm that, in the early triumphs of this religion, it drew its motives from a delusion or a fraud. A word, then, is enough; the Essayists, to the extent of their influence—and wherever they are listened to—deprive of its power this only religion that has any power for good!

And yet who shall find fault with them, if indeed the case be as these writers affirm it to be? If it be so, then the religion of the Bible is the last fruitless struggle of the human mind to provide itself with a belief that should be *commensurate with its wants and its woes*, and that should reclaim it from its wanderings. If then, it be so, and if this be the dismal issue of this argument, then this human nature itself must be spoken of as all an outside affair. Man—vain and helpless, would best be represented by a figure of great height, and breadth, and pretension—cut out in pasteboard, and painted as a harlequin. As for man—there is nothing *in him*; and there is nothing *for him*: his last dream of immortal greatness is over; his last confidence in God is gone!

If, now, the reply of the Essayists be this, "You are working up an exaggeration for a purpose in argument;" and if they say that they intend nothing so deplorable as what we impute to them, then we are driven in upon our conclusion—that if, *in their view*, a religion that is without authority, and without sanctions, be *sufficient* for the needs of human nature, their knowledge of human nature can be theoretic only; and their philosophy of human nature must be—as we have said it is—a shallow philosophy.

Mr. Isaac Taylor has earned our hearty thanks for this calm and judicious analysis of the principles and tactics of the new school; for his manly and intelligent exposure of their hollowness, and for his earnest advocacy of the old truth of the Gospel. With a freedom from party and personal feeling which gives him great advantages, and with an honesty which is wholly disassociated from passion, he pursues his course through the forty-nine pages of his essay. There is nothing captious or offensive, but everything is written in a spirit which could scarcely ruffle the most morbid sensitiveness. We hope our readers will as soon as possible avail themselves of the opportunity to read the paper, and that they will share with us the author's hopeful expectations.

### ANGELIC INTEREST IN THE WORK OF REDEMPTION.

These other sitting near the tree of life,  
In robes of linen, flowing white and clean,  
Of holiest aspect, of divinest soul,  
Angels and men—into the glory look  
Of the redeeming love, and turn the leaves  
Of man's redemption o'er—the secret leaves—  
Which none on earth were found worthy to open;  
And as they read the mysteries divine—  
The endless mysteries of salvation—wrought  
By God's incarnate Son, they humbly bow  
Before the Lamb, and glow with warmer love.

THE Bible makes us acquainted with the existence of angels, but contains no book or chapter occupied with information respecting them. We have no account of their creation, either of its time or its method, no dissertation on their nature, no description of their form or features, no history of their hierarchies, principalities, and commonwealths; but we are supplied, although incidentally, with some curious particulars relating to their appellations, their number, and their offices. Whether they had been long in existence when this world was created, or whether they received their being about the same time, and as a part of the universe then formed, we do not know, only we are told that they were spectators of at least a part of the great process of creation; for "when the foundations of the earth were laid the morning stars sang together, and all the sons of God shouted for joy." Subsequent events have connected them closely with the history of man. In his innocency what delight would they find in his society and he in theirs! Children of the same parent, and partakers alike of an intelligent and holy nature, their affection for each other was cemented by similarity of disposition, and by natural sympathy. Their worship was the same, not in its object only, but in its nature; and must have laid the basis, notwithstanding their natural disparity, for an intimate and hallowed fellowship:

Angels were wont their songs with his to blend,  
And talk with him as their familiar friend.

At the fall the brotherly intercourse was broken. Expelled from Eden, the flaming sword of the cherubim prevented thenceforth the access of the transgressors to the tree of life. From that time we find angels employed in various offices about the persons of men; sometimes executing Divine judgments both upon individuals and communities, and sometimes interposing for the protection of some especially favoured servant of the Most High. But they have never seemed to possess an independent

authority over men. They are God's ministers simply, by whom he conducts the government of the world.

For the restoration of their ministry, in its benign exercise, we are indebted to the scheme of redemption. The same act of sovereign mercy which reconciled us to God reconciles us to all the friends of God. When we have peace with Him through the blood of the Cross, we are reunited to all who love Him in every part of the universe. Hence redeemed man is an object of angelic love, and all the angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation." In the work of redemption itself, therefore, they may be naturally supposed to feel an interest. Passages indeed are not wanting in the sacred Scriptures which represent them as manifesting, not a superficial or transient interest, but an intense desire to investigate the grand subject of human salvation. The things which constituted the absorbing topic of prophetic research, when those ancient seers filled their inspired page with "the sufferings of Christ and the glory that should follow," are the things which, beyond all others, attract angelic notice. These are the things, as we are expressly told, which "the angels desire to look into" (1 Pet. i. 12). To this angelic solicitude to explore the mysteries of redemption there was a designed allusion in the attitude of the golden cherubim upon the mercy seat. As they were made bending their eyes down upon that mystic symbol, so are we to understand that the angels fix their observation upon the Redeemer Himself, the true mercy seat, whose propitiation is the only ground of pardon and eternal life. To Him, while He works out the salvation of His Church, they turn with unceasing attention, as being of all objects that which is worthiest to hold them in protracted, concentrated, and adoring thought.

Not, let it be observed, as if there were not other subjects inviting their research. It cannot be imagined that their own world would not furnish them with many fields of inquiry altogether worthy of their powers. How boundless is the range of knowledge which lies open to the human mind! How fruitful in subjects demanding the application of profound thought are those works of God with which we are conversant! What a multiplicity and boundless variety of objects solicit our attention and repay our investigations! Sources of intellectual improvement are supplied to an infinite extent even by this inferior and comparatively narrow portion of the universe to which our capacities are limited. And must we not imagine that the more glorious parts of creation to which angels have access, and amidst which they dwell, can furnish them with mental occupation befitting their larger faculties? Is it to be supposed that there are no recesses of hidden science for them to explore, no problems of celestial philosophy for them to solve, no works of nature for them to study, no arts and no inventions to exercise their skill, to illustrate their ingenuity, and display their taste? Compared with angelic occupations, our loftiest enterprises are but as the sports of children, and our widest sphere of investigation but as a speck in the universe. Yet from every other pursuit they turn away their minds, leaving vast fields of heavenly science unrequited, and it may be even unvisited, that they may occupy themselves with the sufferings and the glories involved in man's redemption.

Some knowledge of the purpose of the blessed God to save man from the consequences of his guilt the angels may be supposed to have possessed from the time of his disastrous fall; but the facts of his redemption, as they took place, one after another, in the incarnation of the Son of God, and the events of His mysterious sojourn on earth, must have greatly enlarged their knowledge. These events were as novel to angelic as to human observers, and unspeakably more attractive. Little notice comparatively was taken of them by the world in which they occurred, while the inhabitants of all other worlds were hastening hither to behold in them richer developments of eternal wisdom and Divine love than could be seen in any part of the universe beside.

Angels were in constant attendance upon the Redeemer during His thirty-three

years' residence among men. Passing over the repeated missions of Gabriel—first to Zacharias, to foretell the birth of His illustrious precursor, and afterwards to His virgin mother, to announce her conception of Him by the Holy Ghost—we linger a moment on the story of His birth. Imagine the shepherds, in the stillness and solitude of their moonlight occupation, reclining on the grassy hillocks beside their flocks; some, it may be, gazing on the heavens and tracing the planets' course through the pathless sky; some in friendly converse on themes of patriarchal piety—of Boaz, the former lord of that very estate, and Ruth, "the Moabitish damsel" that gleaned in his fields—of David's heroism when on that spot he slew the lion and the bear before he encountered the giant-defier of Israel's God; and some whiling away the tedious hours with the rude melody of the village song; when in a moment every voice was hushed and every eye was fixed: a supernatural brightness dazzled them, and a celestial messenger in mid-air addressed them. He brought a message such as man had never heard, nor angel carried, nor God had sent before—"Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." Instantly it was no longer a solitary angel, but a company of angels; no longer the beauteous light of one ethereal creature, but the united brilliance of thousands; no longer the music of a single voice, but the choral harmony of heaven, as they sing—

Before the sapphire-color'd throne,  
To Him that sits thereon,  
With saintly shout and solemn jubilee.

And thus they sung, "Glory to God in the highest, and on earth peace, goodwill towards men." Again, passing over those instances of angelic interposition by which "the young child" was rescued from the murderous hands which sought His life, we find Him in the wilderness and angels ministering unto Him after His temptation. They were witnesses of His conflict with that fallen angel, the Prince of Darkness, once their own associate. They saw Him "first lay down the rudiments of His great warfare," and achieve those successive victories which were the prelude of His subsequent and final triumph over the powers of hell. And thenceforward, although there is no recorded instance of their ministration until we come to Gethsemane, we cannot question that they were constant attendants on His steps, fulfilling their office invisibly, though not therefore the less really, nor to Himself, it may be, the less consciously. But when He entered on His last sufferings they again appear. An angel strengthened Him in the garden, coming as if in answer to His cry when, "being in an agony, He prayed more fervently." What must have been the unutterable amazement of that angel when he witnessed the anguish of the lonely sufferer, and saw "the big drops of blood" rolling down His face and falling on the ground! That angel, let it be recollected, had seen Him in the bosom of His Father, and worshipped Him there, and now he gazed upon Him stretched on the earth and baptized in sufferings and the agonies of death! Was not this the deep mystery of God's incarnate love? But there was a depth profounder still, in which, as He descended down into its dark recesses, none of them were permitted to approach Him with the offer of their friendly aid. They saw Him on the cross, but He saw not them. His dolorous cry they heard, but brought Him no response, and no words of sympathy did they speak themselves. Mute and unseen they mingled in that crowd on the brow of Calvary, and then hastened away when all was over, meditating much what significance might be unfolded in that dying impassioned outburst, not of despair, but of triumph, "It is finished!"

But their offices were not ended. Did they not go with that sorrowing train who in the evening of the same day carried Him to Joseph's garden? Not ostensibly

present, it is true, yet who will question that, as is said of the women who came with Him from Galilee, they "followed after and beheld the sepulchre, and how his body was laid"? Other watchers guarded that tomb besides the Roman soldiers. "The helmed cherubim and sworded seraphim" were there, as when the Lord opened the eyes of the prophet's servant, and "behold the mountain was full of horses of fire and chariots of fire. Then came the third morning, with its scene of unexampled wonders. Let the Evangelist describe it: "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." Amidst the terrors and the splendours of that majestic scene, "the sleeping Conqueror arose."

*Ille qui clausus lapide  
Custoditur sub milite,  
Triumphans pompa nobili;  
Victor surgit de funere.*

His ascension shortly followed, and then, in the presence of His chosen witnesses, he was convoyed by troops of these celestial spirits to His everlasting throne.

As the facts of redemption, embodied in the personal history of the Redeemer attract angelic notice, so it will be readily conceived the loftiest minds in the universe occupy themselves with the philosophy of redemption. Vast questions and mysterious, perplexing to human thought, and by the human intellect inexplicable, are, as we know, involved in it. Nor, although their capabilities so far transcend ours, may these problems be solved by them, if solved at all, except by patient and devout research. The limitation of the atonement to man, while apostate angels are excluded; and then its further limitation in its actual result to a portion only of the human race, while its essential value cannot be less than infinite; the equity of substitution, even though the innocent being substituted for the guilty be a consenting party to the transaction; the essential malignity of sin to require such a sacrifice in order to its expiation; the influence of redeeming mercy upon the moral character of its recipients, purifying and ennobling their nature, and lifting them up from their depravity to a fitness for companionship with themselves, and fellowship with God; and the ultimate issue of the whole plan in the annihilation of moral evil, the extinction of death, the restoration of holiness, the incorporation of them and angels into one family, the universal reign of love, and the everlasting glory of the Creator and Redeemer;—these are speculations worthy of their powers, at once taxing and rewarding them.

*See, how they bend! See, how they look!  
Long had they read th' eternal book.  
And studied dark decrees in vain,  
The Cross and Calvary make them plain.  
Now they are struck with deep amaze,  
Each with his wings conceals his face:  
Now clap their sounding plumes and cry,  
"The wisdom of a Deity."*

The present occupation of the angels affords still further illustrations of the interest they take in the work of redemption. That occupation is both celestial and earthly. Their original employment in heaven was to minister before His throne, offering up to God the worship of His celestial temple. So in that sublime song of the ancient Christian Church, "To Thee all angels cry aloud: the heavens and all the powers therein. To Thee cherubim and seraphim continually do cry, holy, holy, holy, Lord God of Sabaoth: Heaven and earth are full of the majesty of Thy glory." But since the incarnate Redeemer has been seated at the right hand of His Father, a

new element has entered into their adorations, and another chorus finishes their song: "And I beheld," says the Apostle John, "and I heard the voices of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." Now this worship is not simply the worship of God, but the worship of God and the Lamb. They pay Divine honours to the Filial Word, and deem him worthy of their adoration, whom they saw suspended on the accursed tree. But their employment is not restricted to the heavenly world. They do service on earth, and the service they do here is about the persons of the redeemed. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Of all events taking place among men none awakens in their minds a livelier interest, or in their judgment is invested with half as much importance, as the conversion of a sinner; because in that event they see the result of the redemptive act of Christ, and the success of God's method of saving the lost. From the period of his conversion the heir of glory becomes the object of their friendly charge. Invisibly, yet really, they attend upon his steps; nor until the disclosures of eternity shall reveal it will it be known how much he is indebted to the ministrations of these benevolent and holy creatures. But the attentions they pay to the redeemed bespeak the interest they feel in redemption. Not to the heirs of salvation as men, but as Christians, as those who are purchased by the blood of Christ, are the angels attracted to them. They love them because Christ died for them, and watch over them because they belong to Him.

To the angels, moreover, and finally, an important part is assigned in the closing scenes of the mediatorial dispensation. At the voice of the archangel and the trumpet of God the dead shall rise; and "when the Son of Man shall come in his glory, all the holy angels shall be with him." Much in the solemn transactions that ensue will devolve on them. "The harvest is the end of the world, but the angels are the reapers." By them, as it would appear from this representation, the saints will be collected from the rest of the risen dead, and conducted to their station of safety and honour at the right hand of the Judge; and then, to complete their work, they will be the agents employed to drive away the accursed into everlasting punishment. For "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Thus at the consummation of the great work of the Son of God, as previously through all the stages of its progress, prominence is given to angelic agency, "to the intent that unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God."

#### FORBEARING ONE ANOTHER IN LOVE.

At the request of the Rev. Mr. Jackson, we publish the following correspondence, not that we think it contains anything we are called on particularly to publish, but because Mr. Jackson thinks his views were set in a wrong light before our readers in some remarks during a recent controversy; and because he thinks, also, that this correspondence will set him right. We are, therefore, happy to do him any justice or courtesy he requests; and all the more so, as we hit him, perhaps, not too softly in the *mole* referred to.

Mr. Jackson seems to confound two things—viz., the *spirit* or *temper* in which all differences ought to be argued or conducted, and the *principles* on which men act. Let us argue as Churchmen. As a Churchman, I hold that the connexion between Church and State is scriptural. I will do all I can to uphold, strengthen, and promote it.



will tell my Dissenting brother candidly, that such is my principle and my intention. I will tell him, also, that I intend as stoutly as possible to resist all attempts at "Dissenting supremacy." If he goes in for that, he may count me as an opponent; and, perhaps, in the heat of some controversy, I may fall into the snare of saying some strong things about Dissenting ambition, or so forth, which he will not like. But if I should say anything too hasty or harsh in that behalf, I hope he would overlook it as incident to human infirmity. I desire to resist his aggressive attacks as stoutly as I can, but not unlovingly. I feel bound to remember that he conscientiously believes the union of Church and State to be unscriptural, and that he is conscientiously bound, therefore, to do all he can to dissolve that political connexion. I think him *wrong*. I don't think he will succeed. I tell him so as frankly and good-humouredly as I can. I will not compare myself to Lord Palmerston, nor my Dissenting brother to Mr. Rowcliffe, lest he should be offended. In fact, he may reverse that position if he pleases. Only, whatever we do to uphold or sever the connexion between Church and State, let us try and remember that if we are true Christians—truly united to our loving Head—we have *higher* and nobler and sweeter matters on which to agree, than we have points on which we differ. If an anti-State Church Dissenter be courteous, and candid, and gentlemanly, and kind, and loving, and if he argue like Sir S. M. Peto, for instance—on introducing a Dissenting bill lately—surely he is as well entitled to hold his opinions and prosecute his principles actively, as I am mine. And if he do so, must I, therefore, say with Mr. Jackson, that "to hold out to him the hand of friendship would be mockery?" We had this principle fully discussed at Liverpool in 1845. Then it had been proposed that the Churchman should give up something, and the Dissenter give up something, and so forbear and unite. But that proposition was rejected as being wrong in principle, and impossible in practice. It was resolved that all should retain their own convictions; all pursue their own objects; but that the *spirit and temper* in which diverging conscientious convictions, and diverging political and ecclesiastical activities should be followed, ought to be the spirit and temper of the New Testament. Some Dissenters of a particular kind objected to this, and object still; some Churchmen did the same, as Mr. Jackson seems to do. But many thought, and many have found, that it is perfectly possible to differ *totò cœlo* on points even of much deeper importance than the union of Church and State; and yet to acknowledge brotherhood in Christ, and to feel and cultivate personal friendship. To the writer this seems to be the basis and spirit of the Evangelical Alliance. He was, indeed, once told in Cork by Churchmen, that he was engaged in a scheme to overthrow the Established Church, by joining so with Dissenters. And at the same time and place, he learned from some Dissenters that they considered their brethren engaged in a scheme "to prop up" the Establishment by the same Alliance. The writer's reply was, that he did not believe either result followed; but both could not possibly follow; and that our duty is to obey the Lord Jesus Christ's commandment, not considering what shall follow. "Christian forbearance," as we hold the term, does not require the Churchman to abstain from resisting the Dissenter manfully in his endeavours to overthrow the union of Church and State; nor does it require the Dissenter to abstain from those endeavours, if he really thinks he has the mind of Christ in that attempt; nor does it require either, or both, while thus engaged, to look on each other as foemen. We grant that human nature is apt to fall into this antagonism and acerbity; but it was just to endeavour to counteract this tendency, and to promote union, in spite of those secondary, though important differences, that the Alliance was formed. To a certain extent it has succeeded.—[THE CHURCH OF ENGLAND EDITOR OF EVAN. CHRIS.]

TO THE EDITOR OF THE RECORD.

Sir,—Mr. Jackson has put the issue of Churchiam v. Brotherly Love so distinctly and pointedly, that

you will perhaps allow me to make a very few remarks by way of reply.

He objects to the fundamental principle of the Evangelical Alliance—viz., that "no compromise of

the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected, but that all are held as free as before to maintain and advocate their religious convictions," as unreal. "The loving union which I long for is a reality. To grasp one hand in love, and with the other undermine the Church to which I belong, is no love to me."

Let us put a parallel case: A is member of Parliament for a certain borough. B is endeavouring to disfranchise that borough; but at the same time expresses the greatest personal regard for A, and desires to be on the most friendly terms with him. A also admits the desirableness, in theory, of their maintaining a friendly relationship towards one another, but pronounces it impossible while B persists in his aggressive conduct. "To grasp one hand in love," he alleges, "and with the other to disfranchise the borough for which I am member, is no love to me." What would be thought of that in the House of Commons? And shall we set up amongst Christian brethren a lower standard of charity and mutual forbearance than would be tolerated by ordinary men of the world?

Sirs, we are brethren! And, whatever value we may attach to our respective systems, surely the voice of brotherly love should be heard from above the din of their conflicting claims. Granted, for instance, that the loss of Church-rates would be severely felt in some country parishes: granted, that as an outward symbol of our Church's nationality, it may be more desirable to maintain them in such parishes as can secure the requisite majority, than to abandon them altogether. But are such considerations to be compared in importance with the great duty of letting all men know that we are Christ's disciples by the love that we have to one another? I regret exceedingly that Dissenters think it worth while to assail Church-rates either in detail or in gross. I am at a loss to conceive what good they can expect to arise from abolishing them, at all sufficient to compensate for the alienation and irritation caused by the struggle. But there can be no doubt whatever that the better part of them are actuated by a thoroughly conscientious motives in the line which they adopt, as those which influence the better class of Churchmen to adopt an opposite line. And I contend most earnestly, that we have no more right to withhold the hand of friendship and brotherly love from them, because they endeavour to carry out the principle of Voluntaryism, than they have to withhold it from us, because we endeavour to maintain the principle of an Establishment.

I am, Sir, your obedient servant,

SAMUEL MINTON.

TO THE EDITOR OF THE RECORD.

Sir.—Few who know me will suppose that the issue which I desired to raise was, as Mr. Minton states, that of "*Churchism versus Brotherly Love*," or that I wished to degrade the standard of mutual forbearance to a lower level than that which is acknowledged and practised by men of the world. I willingly admit that the hold which the Church of England has upon my affections is of such a different kind to that which can result from any connexion between a Member of Parliament and a borough, which he represents today, and from which he may be turned out tomorrow, that I can see no parallel between the two cases. When, however, Mr. Minton says, "Sirs, we are brethren," he speaks in language which commands respect, and occupies ground on which I can

with pleasure meet him, though here too, perhaps, our views may not altogether coincide. Does he mean, when he sounds this rallying note of Christian union, that he claims all Dissenters as brethren? If not, my position is not touched. The brotherhood which I acknowledge is one which has reference, not to a man's creed or profession, but to his practice. I look at the fruits of the tree (Matt. viii. 16), and I ask myself, are these the fruits which we may expect to find growing on trees of righteousness of the Lord's planting? I can say from my heart, "Grace be with all them that love the Lord Jesus Christ in sincerity and truth," and in doing so I am not careful to inquire to what Church a man belongs. The Christian brotherhood to which I claim attachment is above all human systems. It depends, not upon man's predilections, but upon God's choice. Those, and those only, whom God hath chosen for his children are of necessity brethren, and not to recognise such a brotherhood is to dishonour God.

But further, Mr. Minton asks whether the maintaining of Church-rates, can be compared in importance with the love of the brethren. In my mind the question of Church-rates has nothing to do with the matter at issue. I am quite willing to give the Dissenter every relief from that which he may find a burden to his conscience; I might think him unreasonable in his demand, but I would not even tell him so; I would exercise the forbearance of love, and say, Let not such a question interpose to mar the enjoyment and the practical usefulness of our Christian fellowship. But he goes a step further; he not only will not pay himself, but he says, neither shall you; and upon inquiring what is the cause of this strange determination to exempt those who are willing to pay, I find that he considers Church-rates merely an outwork which must fall, ere the citadel within can be taken, and that his ulterior object is to level the Church of England with the ground.

Now let me not be misunderstood. I have a large acquaintance amongst Dissenters, with whom I have enjoyed the sweetest Christian fellowship, and whom I esteem very highly in love for their works' sake. Many of them have told me privately, and I have heard them testify publicly, that they have no sympathy with those who are agitating for the downfall of our Church. Towards such my feelings are unchanged; I believe them to be brethren, and I love them as such. But he who said to those who were really so, "Sirs, ye are brethren," was the same who, when he found an Egyptian smiting an Hebrew, slew the Egyptian and hid him in the sand. Far be it from me to justify Moses in such a course, neither is it my wish to smite any one. To his own master each man must stand or fall. But the difference between those who as brethren are to be reconciled, and those who as strangers are to be put away, is here made plain. If a man's "religious convictions," as they are called, when brought to the test of God's Word, are found at variance with "Christian forbearance"—if he who claims all Christian forbearance at my hands, will practise none himself, I do not wish to judge or condemn him; I merely feel that there is no mutual love to be cultivated with such a man. To hold out to him the hand of friendship would be a mockery on my part. I must be content to separate from him, though in parting I would do the best I can for his soul and for the Church in which he ministers, and say to him, Do not waste your time and your talents in the pursuit

of an object which can neither do good to man nor bring glory to God. The field in which to work is wide enough, go forth and scatter in it that precious seed, the harvesting of which shall be your joy and crown of rejoicing at the last day; and in doing this you shall find both labour to en-

gage and satisfaction to recompense the highest talents which you possess, and the noblest energies of which you are capable.

I am, Sir, yours very faithfully,

CHARLES JACKSON.

Bentley, near Farnham, March 21, 1861.

### MR. YOUNG'S TRANSLATION OF THE SONG OF SOLOMON.\*

THERE are few interested in commerce who do not agree with M. Lesseps, when he asserts that the formation of a canal across the Isthmus of Suez would be fraught with immense advantages to trade in general, if the canal could be dug in the first instance, and kept open in the second place, at a moderate degree of expense. But the conduct of our Government and of our merchants, with reference to that scheme, has shown that they entertain no expectation of its practicability.

In a similar way, there are many proposals with which, though, so far as theory alone is concerned, we perfectly coincide, yet, owing to the impracticability of their being carried out, we would altogether reject. Among such proposals we would class that for a revision of our English Bible. We are not blind to the defects of our authorised version, and we have had often occasion to deviate from its renderings; but we consider it impracticable to obtain an able revision of it at the present time, and we fear that a new English translation would not be an improvement upon the old. We refer in these remarks to any authorised revision proposed to be made under the sanction of Government. We can conceive very well a revision, if made by a competent scholar, on his own responsibility, being a step in advance; and we freely own that we consider the translation of St. John's Gospel issued by the four clergymen, and that of the Revelation executed by Dr. Tregelles, as decided improvements in the main on our version, as is also, in general, the translation of Job by Professor Conant, published under the auspices of the American Bible Union. We may, however, reasonably require that new translations should not be issued, unless they are decidedly in advance of the old. When we are asked to throw aside that version which we have from our earliest days learned to love and venerate, we are entitled to ask, whether what we are called on to substitute for it is anything very superior in kind.

There is abroad, among many who might be expected to know better, very great ignorance about what a translation should be, and about the qualities requisite for a translator. We have met with few young students of the Biblical languages who have not, on very slight acquaintance with the subject, thought themselves capable of executing good translations. But it is one thing to be able to translate from the Hebrew or Greek a few verses at an examination, and quite another to make a translation of even two or three lines which would really be possessed of some merit. It is necessary for a translator, not only to know the meaning of the words he renders, but also their peculiar sense in a given passage, and to be thoroughly acquainted with the construction and syntax of the language from which he professes to translate. Now this latter is just the rock upon which many split. The subject has an air of dryness about it, and therefore is avoided; and it is from this cause that works which give analyses of words, and avoid giving the student the trouble of examining into grammar, are so popular. It ought also to be noticed that no one man is capable of executing well a translation of the entire Bible. It is a work too vast for a single scholar, however eminent his attainments, to accomplish.

We are not acquainted with Mr. Young's proposal, farther than we gather from the little pamphlet before us. We are not sure, whether he considers his scholarship

\* *Revision of the English Bible.* The Word of God, or the Books of the Old and New Covenants, translated from the original languages. By ROBERT YOUNG. The Song of Songs. Edinburgh: Myles Macphail.

equal to the performance of such a task as the translation of the entire Bible, but we judge that he does, from the title which he prefixes to his translation of the "Song of Songs." We find, from the testimonials that we have been favoured with, along with his pamphlet, that Mr. Young is, by some high in the literary world, considered as "one of the most accomplished Hebrew scholars in this kingdom;" and another eminent scholar considers "that as a Biblical orientalist and philologist, he has very few equals, if any, in this country," and feels "confident that, if placed in a favourable position, he will soon establish a reputation second to few, if any, of the orientalists of Germany itself." Now this is high praise, and not altogether undeserved, though we must confess it appears to us greatly exaggerated. Mr. Young is no doubt—we judge from his works, for we do not know him personally—a man of considerable linguistic ability, but his works, which are numerous, consist chiefly of portions of the Scripture, edited in various Shemitic tongues, and a few small root-books. The most useful of his works are his editions of the "Pirke Aboth," a Talmudic tract, with an English translation, and of "Maimonides' Book of the Precepts," also in Hebrew and English. Had he confined himself to editing Rabbinical works with translations, or had he brought out a tolerably complete Rabbinical Grammar with reading lessons, or published a Rabbinical Lexicon, somewhat larger than his *Rabbinical Vocabulary*, he would have done good service in this branch of investigation. But Mr. Young must forgive us for saying that, though numerous, his works are in the main too superficial, and several of them we would have advised him to have suppressed altogether. However, his great defect, which we trust he will remedy, is in his want of acquaintance with Hebrew syntax, and with scientific philology.

From these remarks our readers will perceive that we are not satisfied with Mr. Young's translation of the "Song of Songs," which is submitted as a specimen of his proposed new translation. We differ *in limine* from several of his principles of translation. Thus, for instance, from that laid down in the following:—"Every *separate* word in the original is represented, as nearly as possible, by the *same uniform English equivalent* throughout the translation, in accordance with the meanings laid down in the Translator's 'Hebrew English Dictionary' [not yet published], the result of many years' careful study."

Now this principle is enough of itself to vitiate any translation; nearly all words are used in several senses in the same language, and if the same idea is to be conveyed in another language, a different word must be used to express the desired meaning. Very often, also, two different words in a language—take, for instance, Hebrew—must, if some distance apart, be rendered by the same word in another language,—one language having many, and another fewer words to express the same idea; there being also a difference in most languages between the words used in polite and in vulgar phraseology, the latter, though perhaps more significant, being inadmissible into correct writing.

To follow "the order of the words and sentences, as far as English idiom will allow," is not a judicious plan, as very frequently, though admissible, such an attempt to follow a foreign idiom deprives the translation of its beauty and power.

Far better would it be, and far more useful, to adhere as much as possible in a translation of the Bible to our English version, and not to depart therefrom unless a decided advantage in beauty or force of diction be thereby gained, or a mistake of our translation corrected.

As specimens of the poverty of Mr. Young's translation, we give the following, from the 7th and 8th chapters, together with our English version. We are not to be understood as giving here any opinion as to the renderings:—

## MR. YOUNG'S TRANSLATION.

Come, my beloved, let us go out to the field,  
Let us lodge in the villages.

## THE AUTHORISED VERSION.

Come, my beloved, let us go forth into the field;  
Let us lodge in the villages.

Let us go early to the vineyards,  
 Let us see if the vine hath flourished,  
 The tender flower hath opened,  
 The pomegranates have blossomed,  
 There I give thee my loves!  
 The mandrakes give out fragrance, and at our gates,  
 All pleasant things, new, yea old, my beloved,  
 I have laid up for thee.  
 Who maketh thee as my brother,  
 Sucking the breasts of my mother?  
 I find thee without, I kiss thee,  
 Yea, they do not despise me;  
 I lead thee, I bring thee into my mother's house,  
 She teacheth me,  
 I cause thee to drink of perfumed wine,  
 Of the juice of my pomegranate;  
 His left hand is under my head,  
 And his right doth embrace me!

Let us get up early to the vineyards,  
 Let us see if the vine flourish,  
 Whether the tender grape appear,  
 And the pomegranates bud forth:  
 There will I give thee my loves.  
 The mandrakes give a smell, and at our gates  
 Are all manner of pleasant fruits, new and old,  
 Which I have laid up for thee, O my beloved.  
 O that thou wert as my brother,  
 That sucked the breasts of my mother!  
 When I should find thee without, I would kiss thee;  
 Yea, I should not be despised.  
 I would lead thee, and bring thee into my mother's  
 house,  
 Who would instruct me:  
 I would cause thee to drink of spiced wine  
 Of the juice of my pomegranate.  
 His left hand should be under my head,  
 And his right hand should embrace me.

But we have graver faults to find with Mr. Young than mere defect in style, or lack of beauty in his renderings. He makes mistakes of considerable importance in his translation. Thus he renders ch. i. v. 7: "Tell me, thou whom my soul hath loved, where thou delightest, where thou liest down at noon." There is no instance of רעד being used absolutely in the signification of *to delight*, but it is often used thus in the sense of *to feed*, *to tend* a flock; and this mistake has led Mr. Young into a greater, that of making the hiphil פָּרַעְתָּ "thou liest down," instead of, as our authorised version has it correctly, "where thou makest [thy flock] to rest," or lie down, which is always the meaning of the word.

A grammatical mistake occurs in his rendering of ch. i. 1, "go out . . . and feed *thy two kids*," for שְׁנֵי בָּקָרִים is in the plural, and not, as Mr. Young supposes, in the dual number. His error has probably originated from the use of the suffix יָהִי, which, however, is the regular suffix for the second person feminine affixed to plural nouns.

But verse 9 is even more wonderfully translated: "To my own *joyous* one in chariots of freedom, have I compared thee, my friend." This is simply an absurd translation—we can see no intelligible meaning in it at all; but we suppose the following to be the method by which Mr. Young would derive the meanings for the words here occurring in his forthcoming Hebrew Lexicon. To the unused root סרס is given in the lexicons, the idea of *gladness*, *leaping for joy*, hence Mr. Young would say comes סרסו "joyous one;" to פרע is primarily assigned the meaning *to loose*, *to let go*, hence he would say comes פָּרַעו *freedom*. Query, of what form does he consider the noun—whether as a contraction for פָּרַעוֹן; or would he vocalise it פָּרַעוֹ, a word nowhere found? We have supposed this case, as, we regret to say, it is in this way many so-called Hebraists in this country set to work. But all this is inadmissible. The word סרסו is simply the feminine of סרס, which is used to signify a *horse* or a *swallow*, the real meaning inherent in the root being the idea of *leaping*, and that of *gladness* a secondary meaning, and one not found at all in the root סרס, but in its cognate שוּרַשׁ. The feminine *may* possibly be connected with either meaning, but the mention made here of chariots, decisively proves that a *mare* is meant; and the allusion to a fine steed in the royal chariots of Pharaoh is very suitable, horses being imported from Egypt into Palestine (1 Kings x. 28, 29). Compare the comparison in Theocritus Idyll. xviii. 30, 31, of Helen, to ἡ ἀρμὰς θεισسالδὲς ἵππος, and Hor. Carm. III. ii. 9—12, speaking of Lyde—

Quæ, velut latissima campis,  
 Ludit exultim metuitque tangi.  
 Nuptiarum expers, et adhuc protervo  
 Cruda marito.

The meaning which Mr. Young assigns to the proper name פֶּרֶדָּה—which he chooses, in violation of all usage, to consider as an abstract noun instead of a proper name—is quite untenable. The fact is, the word is not Hebrew, but Coptic; probably either *p. r'a, the sun*; or according to De Rouge, *pr. 'au, the great house* (*Vide "Zeitschrift der D.M.G.," vol. xii. p. 720, and Brugsch "Die Geographie der Nachbarländer Egypt," p. 93*). The rendering of our authorised version, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots," is derived from the version of the Septuagint, in which the word is taken as collective.

Mr. Young's translation of ch. iii. 6 is—

"What is this coming up from the wilderness,

"Like a palm-tree of smoke,

"Perfumed with myrrh and frankincense

"From every powder of the merchant?"

We can only say of this that it yields a bad sense, and is again in defiance of Hebrew usage, as, whether we adopt the reading תִּמְרוֹת ע' or תִּמְרוֹת ע', the meaning is "without doubt," as Gesenius says, "*columns of smoke*," or, as our authorised version has it, "*pillars of smoke*;" and the word is in the plural and not in the singular, as Mr. Young has translated it.

Passing onward, we note, in ch. iv. 4, another indefensible rendering: "As the tower of David is thy neck, built for an armoury, *the chief of the shields* are hung on it;" in the place of the rendering of the authorised version, which is here again correct, "*whereon there hang a thousand bucklers*," which every scholar knows is the only assignable meaning to the Hebrew מִלְחָמָה in this place. Mr. Young's translation has not even the merit here of improving the sense. The reference in the passage is to a custom common among the orientals.

We pass by many smaller mistakes—such as the translation of ch. ii. 13, "and the vines, the tender flower," instead of "and the vines are in blossom," the neglect of the article, the considering "Nadib" as a proper name, &c.—and come in the last place to Mr. Young's rendering of ch. vii. 7-10, the first part of which he considers to have been spoken by the bridegroom, and the second by the bride, thus:—

"Yea, let thy breasts be, I pray thee,

"As clusters of the vine,

"And the fragrance of thy face as citrons,

"And thy palate as good wine."

(BRIDE.)

"Flowing to my beloved in uprightness;

"He speaketh with the lips of the aged;

"I am my beloved's, and towards me is his desire."

We must here again confess we cannot see the meaning of "flowing in uprightness;" there are two intelligible meanings of the Hebrew, either with reference to the wine "flowing straight" down into the throat; or with reference to the speech of the beloved one, taking דִּבְכָּךְ to be used here with reference to the *speech*, which is not so good. The best sense is perhaps extracted by considering the moisture of the palate to be delicately alluded to, slipping through the lips of the sleeping lovers—a reference frequent among the Arabian poets. As to Mr. Young's rendering of אֲשֶׁרִי by "the aged" instead of "*those that are asleep*" (authorised version), it is incorrect, as that would require אֲשֶׁרִי, and he falls into the same mistake with our version in considering דִּבְכָּךְ to mean "*to speak*" instead of "*to slip through*."

Here we must bring to a conclusion our remarks upon Mr. Young's translation, which has rather lessened than increased our opinion of his scholarship. He is, however, a scholar in many respects worthy of commendation, though we consider he is too defective in taste and in critical skill, to be qualified for the position of a translator of the Bible. Gladly would we see him occupying some Oriental chair, where he might have leisure to pursue his studies, and time to remedy his mistakes.

We would urge him rather to pursue his studies in Rabbinical Hebrew, than to pursue his translational labours; and let him above all things examine closely such works as Gesenius' Thesaurus before he publishes his Hebrew Dictionary, which we fear will prove to be a failure, from the specimen we have in this translation of the "Song of Songs."

## Foreign Intelligence.

THE succeeding papers, from different parts of the world, seem to us replete with valuable information. Our French letter is principally occupied with further illustrations of the collision into which the Popish clergy of France have brought themselves with the Government by their violent invectives against the Emperor for his Italian policy. It concludes, however, by a brief advertence to the Alliance lately formed among the Free Churches of the countries which use the French language. We have the plan of their union lying before us, and so important a document we must publish, but necessarily postpone it until our next number.

Those who are watching the progress of enlightenment, of the liberty of the press, and the formation of public opinion in Spain, will read with much interest the curious colloquy in the Cortes, between a member and the minister, which our correspondent relates. That dark country seems struggling to emerge into the light.

It will be felt alike gratifying and remarkable to read in our German letter how Popery has overreached itself in the different Concordats it obtained, first from Austria, and then from some of the minor States, provoking a reaction which has abolished them all. We can scarcely believe that we are not suffering under some illusion when we read that, by the recent enactments, "all the subjects of the Austrian Empire are equal in the eye of the law, all qualified for office in the State, all free in the exercise of their worship." We refer our readers to the letter itself.

We give a continuation, this month, of the Mission Tour in Sweden, and an intelligent paper on recent Ecclesiastical legislation in Denmark.

Our Italian section is particularly full and interesting. Each of the four papers possesses its own value, while they combine to give us hopeful views of the advancement of Evangelical truth in different parts of the country.

From still remoter nations and British colonies there is much to interest the reader, especially on Medical Missions and the Week of Prayer.

## FRANCE.

Paris, April, 1861.

### THE PAPACY AND MODERN CIVILISATION.

The struggle of which I have so often spoken, between the French Government and the clerical party, is becoming more and more open and serious. What at the commencement was simply a state of coolness and distrust is now one of avowed hostility. Of this new and striking proofs will be furnished by all the facts which will find a place in this letter.

*Ab Jove principium.* Before turning our attention to the bishops and priests, let us say a few words on the last allocution delivered by Pius IX. It is a vehement manifesto against the ideas and laws of 1789. The Pope has no fear of pursuing with his anathemas liberty of conscience and worship, and the

equality of citizens before the law, the admissibility of members of different religious communions to public offices—in a word, what he himself calls *liberalism, progress, or modern civilisation*. He declares that the Court of Rome has already made every reasonable concession to the people of the Pontifical States, and that further political or civil changes would be contrary to the duties of the Papacy. He refuses to be reconciled to Italy. Pius IX. says that no alliance is possible between good and evil, light and darkness, Christ and Belial. But he generously offers to *pardon* those Italians who may come to him, penitently striking their breasts, and confessing and weeping over their deviations from the right path!

Very well. Thus it is that the Roman

Pontiff has responded to the counsels of Napoleon III., who left nothing undone by way of proposing terms for effecting an arrangement between the Papacy and the Italian nation. Our Government now understands how vain are any such efforts. Pius IX. is not content with condemning the notions put forth by demagogues, the views of Mazzini, and the revolutionary spirit; his blows are aimed at civilisation itself; that is to say, at the institutions represented by France and the Napoleon dynasty. *All or nothing*: such is the device which Rome has inscribed upon her standard. We shall see what will be the end of this great quarrel.

Public opinion has been greatly exasperated by the Papal Allocution. The Legitimist and Romish journals, except the *Monde*, which shrinks from no enormity, have been ashamed to undertake the defence of such a document. They have raised some petty and miserable controversies on the translation of some phrases of this address, not having the courage to justify the incredible assertions of their spiritual chief; for in France the equality of all citizens in the eye of the law, is a principle which has obtained universal ascendancy and recognition.

Poor Pius IX. is ill-advised. What he regards as firmness is blind obstinacy, and he will end by losing the cause which he is bound to maintain. His temporal sovereignty is only a question of time: it is already virtually abolished, and no human power can restore it.

#### SENTENCE OF THE COUNCIL OF STATE UPON THE BISHOP OF POITIERS.

I mentioned in my last letter (*Evangelical Christendom*, page 171) the pastoral letter of M. Pie, Bishop of Poitiers, who compared Napoleon III. to Pontius Pilate, and I said that that defamatory libel had been submitted to the examination of the Council of State. Judgment in the matter has since been given; and an Imperial decree declares that there has been an *abuse* of authority in the letter, and orders that all copies shall be suppressed.

The report on this subject by one of the Councillors of State presents some curious features. First, M. Pie refuses to recognise the competence of this high tribunal; he even denies the authority of the *Organic Articles*, in virtue of which he has been brought under the jurisdiction of the Council of State. The Romish bishops have a very easy manner of explaining everything. They accept certain portions of the laws, and reject others, as they think fit. Thus, they receive, without the least

remonstrance, the pecuniary support and the honours which are secured to them by the Organic Articles, but upon those points which impose some bounds to their wishes they contest the legality of these same Articles! This means, in plain terms, that they take the benefits without the costs, which is ridiculous! Secondly, M. Pie pretends that the bishops have a right to give the people instruction upon every imaginable subject, and that they ought to exercise a power of *direction*, as it is called, over civil society. The prelates of the Romish Church would thus transform their pulpits into political tribunes, as was done by the preachers of the French League in the sixteenth century, and the State would be the humble servant of the clergy! It might do well enough in the middle ages, for these two authorities to occupy respectively a position like this, but it would be an egregious mistake now-a-days.

As to the famous comparison with Pontius Pilate, M. Pie has not the courage to go through with it. He has written to the Council of State that it was simply a *hypothesis*, an argument *in futurum*, but that Napoleon III. has too much wisdom to imitate Pontius Pilate, &c. Nobody is the dupe of this ridiculous explanation.

But the Bishop of Poitiers has been very indifferent to the sentence for *abuse*, on account of which his letter was condemned. What is the penalty which it involves? Very little for bigots. M. Pie ascended the pulpit on Easter-day, before an immense auditory; and then, instead of discoursing to his hearers upon the resurrection of Jesus Christ, he expressed the happiness he felt at having received, from all parts of the Christian world, the *very highest* approval of his pastoral letter. So we have here a new martyr, and a cheap one too! The Pope has probably congratulated the prelate on having abused the French Emperor, and only waits the opportune moment to invest him with the Roman purple!

#### CIRCULAR OF THE MINISTER OF JUSTICE RESPECTING THE OFFENSIVE PROCEEDINGS OF THE ROMISH CLERGY.

The French Government was fully aware that the prosecution of the Bishop of Poitiers was not sufficient to check the encroachments of the sacerdotal body, and after a long cabinet council, M. Delangle, Minister of Justice, addressed to the Attorneys-General of the Imperial Courts a circular, directing them to summon before the tribunals every bishop or priest who should exceed the limits of his au



thority. The document in question is at the present moment the subject of the most furious comment by the press. I will indicate the causes and consequences of this.

The period of Lent is a time of great activity with the Romish clergy. The prelates write pastoral letters which are read to the people in all the churches of their dioceses. The parish priests, their curates, and the monks especially—Jesuits, Dominicans, and others—deliver sermons, morning and evening, every day in the week. The occasion was a favourable one assuredly to excite agitation in the minds of the people, and the clerical party largely profited by it. It would be difficult to give you a just idea of the violent language indulged in by the Romish orators. They censured, abused, and condemned, without scruple or restraint, the policy of the Government, and even the high public functionaries and liberal writers who had dared to resist the pretensions of the Papacy. Their effrontery was really as shameless as it was unprecedented.

The Minister of Justice had received numerous reports from the prefects and his other agents, respecting the offensive character of the preaching of the Roman Catholic clergy. "Some of them," said he, "forgetting that a priest's mission is to watch over the religious instruction of the faithful, give themselves to criticise the acts of the Government, and labour to make the Emperor's policy an object of mistrust and reprobation. Others, yielding to the impulse of a blind zeal, attack the sovereign personally, and seek to overwhelm him with insults. Others, again, taking advantage of the intellectual weakness and credulity of their flocks, find a delight in troubling people's consciences, by announcing imaginary misfortunes."

Having characterised the abuses committed by Romish ecclesiastics, the Minister of Justice cites the articles of the Penal Code, which punish with imprisonment, from three months to two years, and even banishment, the clergy who, whether by the living voice or in their writings, censure the laws, the Government, the Imperial decrees, or any other act of the political authorities. M. Delangle ends his circular by requesting the Attorneys-General to employ against the systematic hostility of the clergy, the weapons which the law has entrusted to the Government to maintain order and tranquillity. "It is time," says the head of the judicial administration of France, "that legality should re-assume its empire."

This circular has been generally received by

the nation with approval and sympathy. Doubtless the penalties with which the priests are threatened by the code are somewhat harsh, and among a people who enjoy great liberty they may seem excessive. We, for our part, wish that the clerical orators had more extended rights. But it should be particularly observed that the Jesuitical party has itself called down the severest punishments on its adversaries, and has applauded every judicial sentence by which the mouths of Protestants and freethinkers have been closed. If the same weapons are now employed against the priests, whose fault is it? Will the dignitaries of the Papal Church at length understand that common rights and common liberty form a safeguard for *all*—for themselves, as well as for their antagonists? This would be a very useful lesson, from which our entire country might profit.

I must add, that the members of the clerical faction, having long enjoyed not a little indulgence from the civil power, and believing that its complaisance towards them would never cease, disgracefully used their influence to oppress their fellow-citizens. You can scarcely form an idea in England how a bishop or an archbishop, some six years ago, was wont to lord it over his diocese. The prelate was a sort of *pasha* or *mandarin* of the highest rank, presiding over and governing all, and arranging everything according to his mere whims, or his ambitious views. If a prefect had the audacity to thwart him, that prefect was speedily ejected. The presidents of the Imperial Courts, the deans of academies, the heads of military bodies, the mayors of great cities—yes, all the public *employés*, even the most exalted, went before *Monsieur* the bishop, and obsequiously paid him their homage, being persuaded that there was no better means of preserving their place in the State. The prelates therefore looked upon themselves as the most eminent personages in the country, and ruled the populations of the provinces with a rod of iron. Their ideal was *the priest accompanied with the soldier*, and that the nation should be forced to bend its head beneath this double tyranny. You can now judge why independent citizens applaud the new measures, which restrain, within juster limits, the authority of the clergy.

#### SUPPRESSION OF RELIGIOUS HOUSES.

Other recent acts show that the Government is resolved to put a stop to the encroachments of the Jesuitical party. Some *Redemptorist*

monasteries have just been suppressed in the North of France.

According to our laws, no monastic association can be founded without the authority of the Minister of Worship. The legislator thought that it belonged to the civil power to determine the number of those institutions which impose special obligations upon particular individuals, and separate them from general society. What, then, is the law as to monks? There are, in our provinces, a certain number of monastic foundations which exist *without having been authorised*. Government, continually influenced by the wish to make itself as agreeable as possible to the sacerdotal body, shut its eyes to these illegal establishments. Its mode of proceeding having altered of late, it has commanded the monastery of Redemptorists at *Douay* to be suppressed. The interdict has also extended to the monasteries of *Lille* and *Hazebrouck*; or at least the *foreign* monks, who reside in those religious houses, have been ordered to quit.

It appears, in fact, that there were a number of *Belgians* and *Germans* among these Redemptorists, and that they endeavoured to excite discontent among the masses. Their pretext was the exercise of charity; their real object was to raise up obstacles to the powers that be. These acts of prohibition or expulsion are therefore dictated by serious motives. France may allow of the presence of monks, since the Romish Church has need of such instruments; but France is not compelled to tolerate restless and factious foreigners, who employ their sacred character to stir up the worst passions.

#### VALENT PROCLAMATIONS OF THE ULTRAMONTANE PARTY.

It is almost superfluous to add, that the circular of the Minister of Justice and the suppression of these convents have excited violent clamour and bitter complaint in the Ultramontane camp. Though the Jesuits and priests are ready enough to strike others with merciless force, they are not at all resigned to being struck themselves, and their remonstrances are the more furious as they are not accustomed to be curbed by the stern hand of public authority.

Hence a chorus of outcries and maledictions. All this anger would be simply amusing if the questions involved in the struggle were less serious. The *Monde*, the *Gazette de France*, the *Union*, the *Ami de la Religion*—all the

Ultramontane and Legitimist journals—announce, in mournful language, that the time of the great tribulation is come, and that the coming of *Antichrist* draws nigh! They proclaim that this persecution resembles that of *Nero* and *Diocletian*! All Europe, all humanity, is threatened to its foundations, because the Popish preachers can no longer insult the Government, and because a few vagabond monks have been expelled the country! These reverend personages, however, swear before heaven and earth that they are ready to descend into the *catacombs* and to mount the *martyrs'* scaffold! This is childish nonsense. Napoleon III. is not a modern Nero, and his councillors will never play the part of the old inquisitors. The bishops retain their palaces, their large revenues, their equipages, and their splendid retinues; and the Jesuits follow in peace their labours, and even their intrigues. Only they must henceforth be a little more moderate, and abstain from lighting the torch of civil war. Is this asking too much?

What is most intolerable in the statement of their grievances is, that they complain of being *less free* than their adversaries. Nothing is more untrue. They have the same liberty as their fellow-citizens to publish books, to circulate pamphlets, to write in the periodical press—in a word, to express their opinions. They have even the *privilege* of speaking to thousands of auditors in the churches, while private citizens cannot convene meetings, or form associations, to repel the invectives of the Jesuits. How, then, can the sacerdotal body be said to be *less free* than the rest of the nation? But the fact is, that the ministers and agents of Rome are so in the habit of exerting a monopoly of power, that equality of rights is, in their eyes, a sort of slavery! So soon as they are put upon a level with the other inhabitants of the same country, they deem themselves persecuted; and Nero, they say, is already at the door. It is to be hoped that experience will teach them to fight with equal weapons. We wish nothing more; we shall accept nothing less.

Harsh proceedings towards Protestants are becoming more rare, thank God; for in proportion as the Government frees itself from the influence of the clergy, it is better disposed to do justice to the Dissenting communions. Nevertheless, in some little towns and remote villages intolerance still endeavours to lift up its head. Here is a recent case in point.

## INTOLERANCE OF A MAYOR.

M. Schlumberger, a rich and active manufacturer, died at *Corbie*, a little town in the department of the *Somme*. He had by his skill and energy furnished employment and subsistence to two thousand workpeople. He was universally respected, lived an exemplary life, and was very charitable to the poor. But he was the only Protestant in the commune. His family solicited a place for his mortal remains in the cemetery, which is communal property. Baron *Cayx de Saint-Aymour*, Mayor of *Corbie*, in concert with the Popish *curé*, brutally answered that the gates of the cemetery would be closed against the corpse, and he ordered the grave, which had already been dug, to be filled up. The relations then applied to the prefect of the department, who immediately granted their request. But this was not all. When the pastor, having been asked to perform the funeral service, entered the cemetery, the same Baron *Cayx de Saint-Aymour* disputed his right to speak over the tomb of his respected co-religionist. The minister of Christ paid no attention to this extravagant prohibition, and delivered an edifying address surrounded by an immense concourse of spectators. This affair has excited the attention of the Parisian press. The Mayor of *Corbie* has been justly blamed for having exceeded his authority, and violated the law. He has attempted, in a long letter,

to justify himself, but his defence is an awkward affair. Barons and *curés* should be aware that the opinion of the nation condemns whatever is contrary to the liberty and equality of religious communions.

## ALLIANCE BETWEEN SOME OF THE PROTESTANT CHURCHES OF THE CONTINENT.

A Protestant journal of Paris, the *Archives du Christianisme*, publishes the provisions of a *Union* or *Alliance* formed between the Free Evangelical Churches of France, Geneva, Neuchâtel, Canton de Vaud, Berne, and Belgium. "The Churches which constitute this alliance," says the document in question, "professing the same faith, and animated by the same spirit, manifest and draw closer, in fraternal love, the bonds by which they are already united together; each of them preserving its *autonomy* and its full individual freedom." The authors of this plan of union then set forth the fundamental doctrines of the Gospel which are admitted by the united Churches, and they add, that the delegates of these congregations will hold regular conferences in central places, in order to carry on together works of piety and evangelization. To a permanent committee, of three members, will be entrusted whatever concerns the Alliance in the interval between one conference and another. This is an interesting effort to secure closer intimacy and collective action among the servants of Christ. X. X. X.

## SPAIN.

## FREEDOM OF WORSHIP.

Sir,—Nothing has ever tended more to retard the Spanish nation in its progress in literature and the sciences, and, ultimately, to hasten its decay among the kingdoms of Europe, than the blind pertinacity with which she has always insisted on the unity of her religion. The greatest boon which wise and enlightened Spaniards in all ages have ever craved at the hands of their sovereigns, is "*libertad de cultos*." It is painful to think that, for want of this simple concession, thousands of men and women have been sacrificed in the flames, their property confiscated, and their families held as infamous. But the picture is too dark: I gladly turn from it to a prospect more cheering. Never was there so bright a prospect of that boon being speedily and fully bestowed as at this moment.

It is true that Isabella II. and her confessor, Padre Claret, still set their faces against it as

a flint, but there is reason to believe that her ministers see it their duty to point out her own true position, in connexion with those events which have recently occurred in other kingdoms of Europe, and the startling consideration that her Majesty is now the only Bourbon who continues to occupy a throne.

After the recent grant of liberty to the serfs of Russia—the religious privileges accorded to the Protestants of Austria—the French Emperor's Easter Sunday's donation of 2,000*l.* towards the erection of a Protestant church at Biarritz—to say nothing of what has been done and is still doing in Italy—Spain now sees it impossible to defer the emancipation of its people from that state of mental slavery which they have endured for centuries, by reason of a cruel and mistaken policy.

The religious periodicals of Madrid, leaning on the high authority of the Pope's last allo-

cution, are obliged, at last, to admit, in so many words, "their conviction that liberal institutions are incompatible with Roman Catholicism." What a concession to Spaniards groaning under the tyranny of the Roman Church, and longing for civil and religious liberty! Yes, these same journals say, and so have persons in high positions in Madrid long since said, though privately, that freedom of worship *must* come—it cannot be prevented—and that the question is only one of time. Under these circumstances, it is deeply interesting to watch the dawn of the great event, and mark its signs of approach. Here is one of them.

In the sitting of the Cortes of the 5th inst., the following curious incident occurred, the importance of which, as a step towards the expected freedom, none but Spaniards can thoroughly appreciate:—

Senor Figuerola (a deputy), addressing the Home Minister, said: "In the article of a journal which has not been permitted to circulate, although attacking neither the religion nor institutions of the country, there is a document of a Spanish bishop, Father Claret, the bad literary taste of which forms a contrast with the good ones of other prelates. This document, and the comments which accompany it, have been condemned by the red pencil of the Fiscal (Censor). Now I wish to know whether the minister to whom I am addressing myself has had any intimation of the suppression of the *Clamor Publico*, and whether such suppression is on account of this article or of those comments? because, in the latter case, the Congress cannot but be alarmed at the nature of the instructions given to the Fiscal for the suppression of writings of that kind."

The Home Minister: "The Fiscal has no other instructions than those written in the law. I cannot say at this moment, because I have not read the article, whether or not I agree in opinion with the Fiscal as to the propriety of the suppression."

Senor Figuerola: "Then I beseech the Congress to permit me to read, not the writing of Padre Claret, which is of a bad kind, and, moreover, circulates and runs everywhere in print, but what the *Clamor Publico* in its comments says respecting it, and which comments are the objects of the suppression. The words are these: 'Within the last few days, the neo Catholics have transmitted, by the post of the interior, to many persons known for their liberal opinions, a certain exhorta-

tion of Father Claret, printed on the half of a small quarto sheet of paper, and adorned with two roughly-engraved woodcuts, one representing hell, the other the most holy Virgin Mother of God and consolation of the afflicted. We are amongst the number of those favoured with this present. The pious and charitable soul that sent it to us yesterday, under cover, has had the goodness to add a few comments, to show the Evangelical spirit with which it was animated, and its goodwill towards us. In the cut representing hell may be seen a sinner, condemned to eternal torments, which infernal spirits are busily engaged in stirring up with horrible malignity. But besides this, the devout anonymous person of whom we speak has written in the margin of that odious picture, contrary to the maxims of Jesus Christ (and which is a mockery of our holy religion, the fountain of hope and love), various letters and references, to signify that every one of us is the reprobate which is so represented, and that all of us are condemned to the flames and to the torments of hell in consequence of the political doctrines which we maintain, and the ideas which we recommend. The exhortation to which we refer is conceived in these terms.' Then follows the exhortation of Father Claret, which I will not read, for the reasons already stated. The *Clamor Publico* goes on to say: 'We call the attention, not only of the civil authorities, to such a document, in which are condemned to hell those who frequent balls and theatres, but of all men of liberal opinions, be the party what it may to which they belong, in order that they may unite their voices with ours against the iniquitous means employed, for some time past, by this party to alarm the conscience and promote superstition, by introducing unhappiness and bitterness in the hearts of the people, and inspiring with fear the minds of the credulous, fanatical, and ignorant. Let not the men who now govern, nor any constitutional party, be guilty of entertaining any such illusions. The crusade which has been commenced, the war of extermination which is preached is against all those, without exception, who have accepted the great reforms of the present epoch and the conquests of civilisation. We should all be confounded under the same blow by the triumph of those new barbarians who profane the Gospel, and wish to make the God of charity, clemency, and mercy, a God of hate, rancour, and vengeance. Alas for us, the reaction should prevail! In every street

A fact which proves how far distant we are from this conviction, is the deeply interesting debate which has recently taken place in the First Chamber of the Kingdom of Saxony. In this country, the cradle of the Reformation, a land exclusively Lutheran, where the most narrow-minded confessionism is dominant, the Church, deprived of every kind of independence, has been hitherto governed directly by a Ministry of State; yet nevertheless, even here, the want of an ecclesiastical constitution has made itself felt. But what sort of constitution has been proposed to the country? In the first place, it is not the Church itself, but a political state body, the First Chamber, which has been charged with the deliberation of the project, and I will now acquaint you with some of the features of that project itself, which will astonish your English readers beyond measure. The parishes were to have the election of their elders, but not of their pastors, who were still to be imposed on the people by authority. The principal personage in the parish, on whom the proposed constitution would have devolved the chief inspection, the first rank in religious ceremonies, a place of distinction in public worship, and at whose death, or at the death of whose wife, the bells would have tolled—this personage is the patron, to whom, moreover, belongs the right of the nomination of the pastor. The constitution would have created a general synod, but with consultative powers only, and without publicity. The adoption or the rejection of its resolutions would

have depended, as always, on the supreme bishop (*summus episcopus*), who, in Saxony, is a Roman Catholic king. One more feature shall close this description. This attempt at reform not only required all the pastors, but all the professors and tutors employed in public instruction, from the university to the village school, to take an oath of subscription to the symbolical books. By this we are to understand, not only the Confession of Augsburg and the Catechism of Luther, but the *Formula of Agreement (Formula Concordiæ)*, which is a learned and voluminous treatise of dogmatic theology! Well, this project of a constitution, so astonishing in the character of some of its articles, has been *rejected*, after long debates, as too liberal! Nevertheless, principles have been mooted, and debated before the public, and there is no doubt that with time they will make their way. Is it possible that, in the country of Luther, the Word of the Living God—the Gospel of His grace—which alone emancipates human souls—which only gives vitality and freedom to His Church—should not complete its work by breaking down the narrow barrier of political institutions, and by overthrowing all the pretensions of a clericalism which will never bring about the triumph of the kingdom of Jesus Christ? Let the breath of the Spirit of God, with its Divine power, make itself felt, and the Church will, from blessed experience, comprehend that sublime saying of Paul, “Where the Spirit of the Lord is, there is liberty.”

## DENMARK.

### ECCLESIASTICAL AND RELIGIOUS PROGRESS.

#### ECCLESIASTICAL LEGISLATION.

At the last session of the Diet, Bishop Monrad, the Minister for Ecclesiastical Affairs, endeavoured to take a first step towards the introduction of a Church constitution, by moving a bill for the erection of presbyteries (*menighadsraad*) in the different congregations. The erection of presbyteries was indeed permitted in 1856, and they have been formed in several congregations; but by the proposed bill they might be instituted if the congregation desired it, notwithstanding that the pastor should be opposed to it, whereas, hitherto, his consent was necessary. The bill also regulated the duties of the presbyteries, and conferred upon them certain rights which they did not previously possess, *e. g.* to propose three of the candidates for a vacant living. It was laid

before our seven Landmødes (diocesan synods), but it met with little sympathy; the ministers, however, laid it before the Landsting soon after its opening in October of last year. It was opposed by those who wish no good to the Church, and by others who, entertaining the opinions of Pastor Grundtvig, are altogether adverse to the Church having any constitution at all. They fear that the indefinite liberty which the pastors and Christian people now possess, would be abridged by a constitution based upon secular instead of spiritual relations, and that the introduction of prescribed forms would tend to annihilate Christian life; and when the Minister proposed that those only should be electors who professed their adherence to their baptismal vows, they said that this would produce hypocrisy. The fact is,

they are opposed to every measure of the kind. The majority of the committee of the Landsthing argued against the bill, because the spiritual life of the congregation is not so vigorous as to render such a constitution useful, because it was only the first step to further measures, and because it was not based on the principle of the free congregations, set up since the abolition of the parochial system (see *Evangelical Christendom*, vol. xiv., p. 36)—which, however, are very few—but upon that system itself. But the bill passed by a very slight majority. In the Folkething it did not reach a second reading before the session broke up.

By another bill the same Minister sought to convert the tithes of the clergy into a fixed salary. From the tithes, aided by a contribution to be paid by the more richly endowed livings, a Church fund was proposed to be formed. This paragraph of the bill was rejected, chiefly because the friends of the cause thought that the interests of the Church were not sufficiently guaranteed. The other paragraphs, not of much significance, were adopted by both the Things.

By a third bill he aimed to regulate the duties of the tithe-owners. One-third of the tithes, charged with the obligation of maintaining the fabrics, is for the most part in the hands of private persons. After several changes made in it, the bill passed both the Things. But two very essential paragraphs were rejected—one that every tithe-owner should pay a contribution annually towards a Church fund, for the erection of new churches, and the other that the tithe-owner should give a contribution to a considerable amount towards building a new church when the present one was deemed too small. These paragraphs were objected to by the Landemodes, on the ground that they were a violation of the rights of property; and in the Landsthing they were rejected for the same reason. By the help of the Folkething, the Minister succeeded in procuring the adoption of some motions (of a very mitigated form, however) by which the erection of new churches is a little facilitated. In this House also, during the session, the sentiment was reiterated that the Church has no property at all, but the opinion was opposed by the Minister.

#### THE DANISH CHURCH OF SCHLESWIG.

Another of your Danish correspondents, some months ago, represented to your readers the situation of the Church in Schleswig (see *Evangelical Christendom*, vol. xiv., p. 38);

and to the description then given, of the accuracy of which I am firmly convinced, I have nothing to add. He has shown that the Danish Government is indulgent and just, and that no persecution of the Germans in Schleswig has any existence. The Danish districts have Divine service in the Danish language, the German in German, the mixed every alternate Sunday in each. In two recent instances the Government has further shown how much it wishes to do justice to all its subjects. With regard to confirmation, it allows the instruction of the catechumens to be given in the language which prevails in the school of the parish, but prescribes that the reiteration of the baptismal vows and the blessing shall take place in the language which the catechumen prefers. And further, the catechumen is permitted to choose the pastor by whom he will be instructed and confirmed. Besides this, that nobody may have ground to complain that his children must be instructed in the Danish language, all who wish to do so may engage a private tutor (several parents may engage one jointly), who shall have the right to instruct their children in the language they prefer. Notwithstanding these concessions, the Germans are not content. They still complain of religious persecution, and it would seem, therefore, that their complaints proceed from political, and not from religious considerations.

#### SPIRITUAL CONDITION OF THE WHOLE.

We have reason to thank God that the spiritual life which, for the last few years, has been quickened amongst us, continues to make progress, and from various parts of the country we hear tidings of awakenings. But they bear a different impress from those in America and Ireland. The national character of the Danish people is reserved. They do not speak much about their feelings, still less about the results of their labours. Much consequently is unnoticed, which it would delight the heart of the Christian to hear. But often those who are acquainted with Christians in different parts of the country, are delighted with the news that the churches are crowded with larger congregations, that Bibles and tracts are more widely circulated, and that many are roused to a concern for the salvation of their souls. The good work advances quietly but constantly. The progress is due, under God, to several pious laymen—mostly peasants, who gather meetings and speak at them, but who have, many of them, seceded from the Church—and to pious pastors, whose numbers constantly

increase. A heterodox sermon is seldom to be heard, the Word of God is preached firmly, although not always with force and persuasion. Many of the pious pastors assemble with their congregations at Bible meetings (*Bibellæsning*), at which hymns are sung and the Bible is expounded. The number of such meetings increases every year. Two of the bishops, if not more, hold meetings of this kind at Copenhagen, and several of the pastors; while in the country towns and villages many follow their example. These meetings are generally crowded, even when the churches are thinly attended; they are held on Sundays, or weekday evenings, where the pastor has two or more churches, and the faithful are neither deterred by dark nights, nor by having three or four miles to go to the houses in which the meetings are held. The holy cause of missions is embraced with greater and greater zeal, and two of the bishops have lately recommended

it in their charge. We hope, in the course of this summer, to have a great missionary conference at Aarhus. A missionary school is to be founded, and branches of the Danish Missionary Society are formed in different parts of the country. From 1859 to 1860, 13,907 Bibles and New Testaments were sold, or otherwise distributed; and amongst them 6,951 New Testaments, by the agents of the British Bible Society at Copenhagen. Our Tract Society, instituted in 1858, has published about 89,000 copies, or about 141,000 sheets, and thirteen new tracts. It has 170 agents all over the country, who, without remuneration, sell the tracts. In several parts of the country, almost every parish has its own agent of the society. At present we have no colporteurs, our institution is as yet so young, and our means are small; but we hope in time to have many of these Christian men pursuing their vocation among us. V.

## SWEDEN.

### A MISSION TOUR FOR THE EVANGELICAL ALLIANCE.

In conclusion of this account (see last month's number), I feel constrained to add the following rejoicing news:—

#### REVIVALS.

From the province of Wermland, N—— parish, a Christian friend writes as follows: Prayer answered the 19th of January. The united prayer-meetings—the second week of January—have been the mighty means through which the Lord, in this remote quarter of the world, has saved many souls from the impending eternal damnation. Yes! the Lord has done marvellous things among us, wherefore we express our deep feelings of gratitude towards God and our dear brethren of the Evangelical Alliance in Great Britain, from whom the exhortations to these prayer-meetings have issued. I have been witness to the conversion of hundreds of men since I began to carry forth the message of peace and love in these regions, but scarcely have I seen any more glorious than those phenomena with which God, with His rich blessings and His Spirit, has crowned our weak efforts in the parish of N——, and some adjacent farms.

From the 6th to the 27th of January we have been assembled to united prayer, with the exception of three evenings. Besides this, some few believers have united separately in the village of J—— every morning and noon, and thus continued the first fortnight.

The first evenings of the week, our prayer effected that our most bitter enemies were moved to open their houses, with some interest; and this our first victory gave a special occasion to thanksgiving, mingled with sighs and tears from old and young. But not yet did we see any awakenings among the dead world, but it was like a sound before the rain; we bowed down our heads and prayed—raised them again—but saw only some dark clouds on several foreheads. Finally, on the 13th, when we should offer our thanks for received answer to prayer, our unbelief must give way, and thanksgiving must arise—"The Lord is not slack concerning His promise, as some men count slackness" (2 Peter iii. 9). What happened? Some evenings before a girl had been struck by the sword of the Spirit, but was restrained by fear of man and shame from revealing her soul's distress and praying aloud, lest anybody should hear her. She had been a quiet and amiable person. When she had been a little while at the meeting, she was obliged to go out and pray, but she could not utter a word. The Spirit forced her to enter the meeting hall again, and then, overpowered by the remembrance of her sins from her tender years to the present time, she burst forth in praying with a piercing voice, as if this moment should be decisive for her and her parents' souls. She continued her fervent

soul-stirring prayer about one quarter of an hour, and then she burst forth in an exuberant praise and hearty thanksgiving for remission of her sins, and a praise of God's clemency and love to sinners. Just as she finished, another arose in the same powerful manner; and so a third, till the sound of broken voices, lamentation, and sobs was interrupted by singing the 24th song of "Pilgrim's Songs." Afterwards some serious awakening words were addressed to the yet unconverted, and words of consolation to the afflicted; during which we felt a spirit and air in the hall, as if the glory of God had been revealed among us, and the gracious God moved our hearts. Now followed the thanksgiving that "The Lord is not slack concerning his promise, as some men count slackness." Then it was to administer balm from the garden of Gethsemane to weeping sinners by conversations.

In the evening of the 16th it happened that an old hypocrite, who had a long time halted between God and the world, stood up and sank down on his knees in the crowd, cried for grace and confessed his sins, and begged the prayers of all for himself, his wife, and parents. After reading the parable of the Prodigal Son, he finished with praise and thankgivings for grace through the blood of the Cross; and since that day gave proofs of a true conversion.

The 17th passed, that a woman began to pray, and after her several persons, yes, even children offering up prayers for themselves and their unconverted relations. So we dare to entertain the glad expectation, that there are not a few who seek the Lord, and are sought of him, who, a fortnight ago, lived without God in trespasses and sins, but now show signs of new creation in Christ Jesus, and are a living testimony that "The Lord is not slack concerning his promise, as some men count slackness."

#### FROM THE PROVINCE OF NERIKE.

The same as last year, a banquet for the poor was arranged in the parish of M——. We experienced this time the same mercy as then, when the Lord so richly crowned our enterprise. The feast day was the 11th January last. The prospects seemed rather dark in consequence of the severe cold, and deep snow, which nearly blocked up the roads. But, notwithstanding all these outward impediments, the number of the guests amounted to 800 persons, who were all liberally entertained. As the last year, so even now, the poor were provided with spiritual food. And wonderful to say, three

brethren, one after the other, were allowed to step forward and distribute the gifts received. The youngest presented tracts to each of the guests, before they rose from the table. A little while after the repast, the eldest of the three brethren, an old witness in this quarter, mounted the chair, and, after praying and singing, read the 108th Psalm. The moment was felt particularly touching and blessed. Lastly appeared the second of the three brothers, and held a speech which deeply affected not only the poor, but also the multitude of uninvited guests who were present. The speaker had lately recovered from a severe illness, which was very near ending his pilgrimage. And the voice of one who had been so near to eternity made his words much the more powerful. With peculiar clearness he was able, through God's grace, to show the necessity of repentance and living faith for poor sinners, whilst it is called to-day; and I believe it was a sowing time to bring forth fruit for eternity. The speech being ended and prayer offered up, he sang a home-land's song lately received from England, which was listened to with joy and many tears. At last sounded our well-known angel-song, "Gloria in excelsis Deo!"

I am convinced, says the writer, that this day has been a blessed day for many, and a day which they will not easily forget.

#### THE PROVINCE OF SMALAND, AND PARISH OF B——.

During the past prayer-week, we have experienced the presence of God. Although no visible awakenings have appeared, the people had united every evening in prayer and praise at least at three or four places within this little parish. There is a general desire and wish to hear the pure Word of God. Those who speak at our meetings are nothing else but unlearned men, who trust in God's promise that "they all should be taught of God." Many, many, are singing "Hosanna, glory to God on high!" for the great mercy vouchsafed to them during the past year, which they say they never can forget. Yes, praise and honour to the name of the Lord! The Word of God has been plentifully sowed out, in speech and in tracts, and the Lord has richly blessed it with success. Glory to His name! May we, with united hearts, pray for new strength, increased faith, love, and prayer during the ensuing year, that the prayer, "Thy kingdom come," may be fully accomplished.

#### THE PROVINCE OF SKANE (SOUTH-EAST PARISHES.)

I entered the mission-hall among a crowd



congregation; and, after song and prayer, impressed on their minds the necessity of not rejecting the grace of God. In the midst of the meditation a scream was heard, and, soon after, another, so I was obliged to stay for awhile. We could not afterwards express our joy over the work of the Spirit; and we hope that this year Skane may be especially visited by the Holy Ghost.

On the 8th of January I held a prayer-meeting some distance from the mission-house. Some partial-minded Christians stood outside and listened; but when I discoursed of the love which necessarily ought to exist between God and the people of God, and their mutual love, and also the evil and pernicious effects arising from persons of different opinions in secondary scriptural matters accusing each other of being heretics, they came in, and listened attentively to the end of the meditation, and also prayed. Since that day we have been together, and it is pleasant to perceive the good accord which begins to prevail in this quarter between Christians of different Evangelical Churches.

#### THE NORTHERN PART OF THE PROVINCE OF SMALAND.

An *extraordinary* spiritual movement took place in the parish of W—— and the village of W—— in the end of last summer, through the instrumentality of a poor private school-master and a rector, living at some miles' distance from the village. According to what a pious elderly lady told me (during my stay there in October last), there is not a single house in the large village of W—— where the Lord has not caught one or several by His mighty arm. Although fatigued by the journey, and exposed to stormy and rainy weather sitting in an open carriage, I was obliged to hold a meeting on the day of my arrival thither, the rooms being speedily filled with people, who most seriously listened to the words of grace. The clergy oppose strongly, and in a church council they issued an interdict against the evening meetings, nominating them "nocturnal excursions," "which," they say, "more and more augment the dubiousity, and prove that it is the spirit of darkness, and not that of light, which inspires us to seek the night." In case of disobedience, the transgressors were menaced with the application of the royal ordinance of the 26th October, 1858, which condemns to fines of from fifty to three hundred rix dollars, those who disobey the interdict of the church council. But the powerful spiritual stream cannot be stopped

by this human barrier, so they continue in their missionary efforts, and the Word of God works powerfully among the people.

#### STOCKHOLM.

The proposed subjects of the Evangelical Alliance in London were spoken of and prayed over every evening during the week, from the 6th to the 13th January, in the Church of Bethlehem and in the Baptist Hall. As it was not allowed for others than Lutherans to appear on the platform of the Church of Bethlehem, the Evangelical Alliance arranged a special united prayer-meeting in the Moravian hall, on the 8th, at 10 A.M., where Christians of different denominations united to implore the Lord "that the children of God may attain a higher degree of holiness." The meeting lasted two hours, with short speech, prayer, and song, and breathed a spirit of love and peace. It may be remarked that not one Lutheran clergyman was present. At all the meetings many people were gathered together, especially in the Church of Bethlehem.

The momentous subject of brotherly love was but slightly touched upon; and from the following occurrence, it was evident that this important part of the Word of God ought to have been more meditated and prayed over. On the 10th, in the evening, a layman, after having given an account concerning the Lutheran activity in the capital, with regard to the printing and circulation of religious tracts, wished that the Word of God may attain such a "free course" in Sweden as in England, which he called "the pattern country," and where preaching in markets and streets is freely allowed, and thus the Word was not confined to the pulpits. He finished with an earnest and animating prayer. The calm attention which prevailed in the assembly was now interrupted, when a Lutheran clergyman stepped forward, and in opposition to the preceding speaker, expressed his great fear for a similar state of things in Sweden as in England, a "pattern country" for many sects, where any one could preach which he called "disorder." It may be remarked that since the 9th of January several awakenings have occurred.

From one of the *Middle Provinces* the following:—

The necessity of salvation makes itself felt with an *increasing power* among the people, as to be evident to the persons who visit the quarter at different times. At some places the awakening has such a power that the *adversaries* are rendered inactive. In a village the

son and daughter in a family had first been brought to spiritual concern, and this in a way which bore the character of the Irish revival. During three days the girl was in a state of the deepest anguish, but afterwards found great peace and joy in her Redeemer. The Word of God extended in the same village, so that for the present, according to human appearance, and possibly with the exception of one individual, they are all anxiously inquiring after salvation.

In Norrköping, a large manufacturing town in the province of Ostergöthland, about three years ago a considerable awakening took place, especially among the working classes, partly through the instrumentality of a pious clergyman in the town, and partly through travelling colporteurs. A Baptist Church was established; but the greater part of the Christians remained in the Lutheran Church. This rupture caused severe contentions. About a year ago all the members of the Baptist Church adopted the pernicious views that believers are sinless. During last summer the above-mentioned clergyman began to read some portions of the book entitled "The Power of Prayer" in the church, when he held some Bible lectures in the afternoon. And this was the beginning of the extraordinary movement which still continues among the population of this town, especially among the young women, who most boldly confess their faith. Several hundred copies of this remarkable book have circulated to the blessing of many.

#### THE PROGRESS OF THE EVANGELICAL ALLIANCE.

A subdivision of the Swedish branch of the Evangelical Alliance is formed in the parish of Karstad, in the archdiocese. The number at the formation amounted to sixty, of different Christian communions: "May this little mustard-seed," says our correspondent, "become a large tree to the glory of God; may the good and highly-praised Saviour, who Himself is the peacemaker between God and sinners, pour out the spirit of love and peace on all lost children who have been found, and all contentions may vanish away, and each of us see in his Christian brother, only Jesus."

#### GOTHENBURG.

Out of a letter from Mr. Moritz, the missionary to the Jews in Denmark, Sweden, and Norway, dated the 29th December, 1860, is the following to be noted: "Some priests have joined with me to hold united prayer-meetings

on the proposed subjects, at the time fixed in the Berlin Address; and we hope our Lord will not disregard our small number, but that He will, according to His promise, be in the midst of us." (Here follows the signatures.) "The aim and the activity of the Evangelical Alliance I consider of very great importance, to unite the children of God in one; and I pray daily that such a union may be accomplished, in order that all divisions and contentions may come to an end between believers; and thus the name of our Lord be glorified on earth, and we thus strengthened to get power to stand against the coming of Antichrist. As long as the Schartuanism so powerfully prevails here, there is but little hope that the beautiful enterprise of the Evangelical Alliance should have much success. But the Lord who governs and rules can soon change all this, because he has promised that 'if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' So we will in faith expect, that He graciously would fulfil in us His promise, and make our united prayer a blessing to many."

#### UNITED ACTIVITY OF CHRISTIANS BELONGING TO DIFFERENT EVANGELICAL CHURCHES.

The Mission Union in Oster-Wahla held its annual meeting on the 27th December last, when the following subjects were discussed:—

1. Is it in agreement with the Word of God, and in harmony with the statutes of this mission union, that believers, with different secondary views of the Word of God, work together for the extension of the Kingdom of Christ on earth?

2. Is it with confidence that the children of God could hope that the prayer of Jesus Christ, according to the 17th to 21st chapters of St. John, shall soon attain its fulfilment?

3. What does the Scripture mean by proselytism?

"These questions," says the writer, "were, through God's grace, in a most gratifying way answered, and we had much comfort together. We hope that the partiality has been a good deal diminished where it previously prevailed. Glory to the Lord!"

#### WESTERWICK.\*

In the beginning of last year a Baptist Church was formed there, which at first caused some conflict with the Lutheran Christians; but lately we have received the glad intelligence that the Christians of both Churches felt the necessity of leaving off their contro-

\* See *Evangelical Christendom*, Feb., 1860, page 91.

verses, and instead *joined hands* to united activity for Christ's sake.

Very dear brethren! From what has now been related, although a very little part of the *glorious work of the Spirit* which is going on in our country, we may rejoice and be "steadfast, immovable, always abounding in the work of the Lord, inasmuch as we know that our labour is *not in vain in the Lord*" (2 Cor. xv. 58), and that "the right hand of the Lord is

exalted, the right hand of the Lord doeth valiantly."

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us now and evermore.

In the bonds of Christian love, I remain, very dear brethren, your faithful and obliged,

JOHAN BERGER.

Stockholm, Feb. 21, 1861.

## ITALY.

### ITS RELIGIOUS POSITION.

We introduce the following paper, which will repay a thoughtful perusal, with a single sentence. Let the reader imagine himself the silent companion of two persons, one of them an Italian M.P., and the other an Englishman, earnestly discussing, as they walk through the streets of an Italian city, the events which have recently taken place in that country, and the development consequently given to religious sentiment and activity, and he will have put himself exactly into the position best fitted for following and appreciating the train of remark. For, in truth, it embodies the substance of a conversation which actually took place under the circumstances indicated, and the M.P. in question may be taken as a fair exponent of the present state of religious feeling among educated liberal Italians!

Our Italian friends have generally a great aversion to the word *Protestants*; very few of them seem to know why, or to be able to give a very clear definition of the meaning and history of the word, as universally applied in contradistinction to *Cattolico*, but they nevertheless shrug the shoulder and say, "We won't be Protestant." Very well, say we, we won't quarrel with you about the word Protestant, if you continue to do the work of Protestants, as for the past year you certainly have been doing, whether you acknowledge it or not. Ah no! che! che! that's not Protestantism we have been doing, but liberating our country: expelling tyrants from our shores, who, with their ancestors, have ground us and our ancestors down to the dust, and made us slaves—surely that is not Protestantism! And amongst all those crowned tyrants against whom you inveigh so furiously, we ask, who do you think has been the greatest? I do not mean who has done the cruellest deeds and most of them—whether the petty dukes of Parma, Modena, and Tuscany, or the ex-Royal Chief of the two Sicilies—but from what centre do you believe that spirit of oppressive evil has emanated?

Oh! Roma, Roma! no question of that—that has been the fountain from which all our misery has ever flowed. The union of the two powers, spiritual and temporal, has been the bane of Italy; but we have done away with that now, or next door to it, and henceforth

the two will be separate and distinct. The Romish Church will become our nursing mother—we will honour, love, and obey her as our spiritual head; but with politics she will henceforth have nothing to do. We will reform her too. The reason why we Italians appear so very irreligious to you English is, that we detest our present Church system, but we do not detest religion. Ah no! we revere and love religion, and when we have pruned our Church of some of her deformities, we will glory in her—that is what we intend to.

But do you think the Papacy will continue to exist under your pruning? Do you believe that you can separate the two Powers, and yet both live? My impression is, that the union of the two is similar to that existing between the Siamese twins. The highest medical authorities say that the severance of them would prove death to one or the other, and I think you will admit that Garibaldi's operations during the past year have had a most debilitating effect upon the spiritual, as it has all but annihilated the temporal, power of the Pope; and before the sword is finally sheathed, and the operation over, depend upon it the spiritual patient will stand greatly in need of all the cordials which all the faithful in every land can concoct and administer. I know perfectly well what you think, and I believe you are a very fair exponent of the great majority of the thinking Italians of the present crisis, from Count Cavour downwards. You believe you can deal

with the Papacy as you have done with the Marbles and the two Sicilies; that by means of that most subtle, but powerful elixir, diplomacy, backed by the patriot's sword, you can make it what you will—shape it according to your fancy. There never was a greater mistake. The Papacy, as it has existed for centuries back, has been quite as much political as spiritual, and when the temporal goes, the spiritual supremacy will soon follow. Popery in Italy will then cease to be Popery in the sense it has been and is now, and all of you must become, whether you will or not, Protestants, simply because you will have done just what our Protestant forefathers did—namely, protested against the system as tyrannical and diabolical; and from a like cause a like effect will follow.

Our friend protested loudly against my assertion, that Italy would ever be Protestant, indignantly denied that the recent and present doings of the Italians are practically Protestant, and that either Count Cavour or Garibaldi have the slightest tincture of such a vulgar element as Protestantism in their composition. He did not deny that I was right in saying that the leading Italian minds believe they can adjust the Church as they have other matters connected with the grand *Italian unity* *mirabile*, and precisely with the same weapons, if necessary, but, he added, with triumphant air, *Milord Palmstone*, of England, did the same thing; he makes the English people pray as he likes, and *when* he likes; and *why* may not the Italian Prime Minister do the same with the Roman Catholics of Italy? The people in England are a very great people—not in machinery, cutlery, and Manchester goods—the first in the world; but the Italians were formerly great, and will show the world that they are still great, and that they can take the Catholic Church what they please. The English people do not quite understand us. They think, because we do not like our present Church, we wish to become Protestant. No, it is Church reform we desiderate, and not new Church. We do not want to—nay, we do not—identify ourselves with the licentious *heretic*, Luther, the founder of your Church. We have in little more than a year gathered *other* and united in one nearly all the broken remnants of our glorious country, and surely need not now dread the minor, seeing we are overcome the major difficulty.

But at this point our passage through the *street* was blocked up and our conversation broken off by a crowd of people of all

grades pressing towards a printseller's window, looking intently upon something "new." In answer to our question, "What is the object of interest?" we were told that it was a print of a Frate burning the Pope's Allocution (we thought the recent one, of course), and a grin of pleasure passed over the faces of the people. We pressed forward, and soon saw the print which excited such interest. Underneath it was written in French, "*Martin Luther brûlant les Bulles du Pape*;" and sure enough, there stood the noble Augustin monk in his long frock, in the midst of the teachers and pupils of the seminary of Wittenberg, holding in his hand a bundle of waste papers, among which is the Papal Bull. It required but little stretch of imagination to hear the hero saying, as he threw it into the flames, "Since thou hast grieved the Lord's Anointed, let the eternal fire grieve and consume thee!"

After getting out of the crowd it was my turn to speak. The figure of that identical so-called licentious heretic of whom I had just been hearing in such unfriendly terms now stood before the Italian people, the admired of all admirers. Fond as these people proverbially are of art, it was not the artistic skill displayed in the print that now called forth their sympathies, for there were unquestionably other prints around of more merit. It was the subject—it was the lesson they read in that print, of an obscure monk setting at defiance the predecessor of Pio Nono, whom they have been taught to fear, and who now dares the Powers of Europe to touch him, under pain of all the curses his prolific vocabulary can produce; it was *that* which enlisted their sympathies. True, King Victor Emmanuel, as head of the Italian movement, has dared all that the Pope can do; but then he is a king, defended by a devoted army, and supported by an attached people; but this man, Luther, was a poor monk, without worldly influence—with nothing but a conscience void of offence, and a deep abiding sense of the righteousness of his cause, to support him against this monstrous Papal power, which not only excommunicated, but dethroned monarchs at its pleasure. They had been taught that this monk was actuated by licentious motives; that he only wanted to marry a nun, to whom he was devotedly attached; but the more intelligent of these people knew well that there was something deeper at the bottom than that, for what peasant even is not aware of the profligacy of the priesthood?

In an early part of the conversation my

friend told me that he was speaking *francamente*, as he believed I liked to know the real sentiments of the heart, rather than the more polite but less honest mode of the Italians, of speaking on these subjects in a way to please the English. I would now speak frankly too, and tell him that while we Protestants did not for one moment hold up Luther to be perfect, yet we believed him to be sincere, and under God to have done a great and noble work, and that the allegations of the Church of Rome against him were as illiberal as they were unjust, and that I believed the time would yet come, and it might not be very far distant, when another great Reformer would arise out of the Romish Church, who would clear away all the filth with which the Papacy for ages has tried to besmear that noble pillar of the Reformation, which she has delighted to call defamation. One satisfactory proof to my mind of the honesty of Luther's purpose throughout was the constant attachment of Melancthon and others to him, but chiefly Melancthon; for it is well known that even the Papists of that time could find no just cause of offence against his life and character, any more than the Papacy of the present can find anything to blemish the character of Garibaldi, however much they detest him; and we, at this distance of time, must be guided in some measure in our opinion by the opinions of men of undoubted standing, who lived and associated with them. Depend upon it, you Italians cannot cut and prune the Papacy so easily as you think. You must lay the axe at the *root* of the tree, as did Luther and his associates before you. You may begin among the branches, but the system must be extirpated root and branch before the tree of liberty can take root and grow in Italy. And let me tell you that you are doing that now, that for the past two years you have been doing so, though you will not admit it. Your puerile horror of the word Protestant prevents you from seeing it. Take for illustration and proof of my assertion what, along with the multitude, we have just been looking at in the printseller's window. Let me ask you if such a print as Luther burning the Pope's Bull would have been allowed ten years ago to be hung up to public sale, as you see it to-day? No, not seven years ago, and that not from any want of liberty in the Constitution granted by Charles Albert in 1847, for such an act would have been legal then as now, but because the liberty then granted required time to penetrate the people's hearts and minds; the *letter* of that law of liberty for a

time had the effect of killing the energies of the masses. Under the teaching of the priests they were afraid of it; now, and for a while back, the spirit of that law has possessed their minds, and step by step it is growing into a living, acting principle. Nor is this a solitary illustration of our assertion, that we see Protestant work advancing every day in Italy by Italians themselves. Hundreds of others could easily be given. You have been in London, and are inclined, good-naturedly, to smile at the sanguine expectations you have heard from the platform by several speakers regarding the present and probable future Protestantism of Italy. I do not wonder very much at this. They view it from a very different standpoint from what you do, and it may be too, that some give the work a *couleur du rose*—not intentionally, but from a wrong impression of its nature, and the mode of its present development. I agree with you, that the number even of nominal Protestants is very small in Italy compared to the twenty-two millions of Italians now free to embrace what form of religion they think right. But I maintain that the progress of Protestantism is not to be judged of exclusively by the numbers who have really come out of the Church of Rome and joined the Italian Evangelical Churches, but to them must be added a great part of the Italian nation, who are, by their acts, protesting against the Papacy. You hold up to ridicule what in England is known by the name of the Protestant Evangelical Alliance, headed by Lord S—. What is that Alliance but a society of men protesting against the encroaching nature of that very Papal system threatening again to overspread England which has kept Italy for centuries in bondage? Have you nothing of a similar nature in Italy? What was that alliance last summer, headed by the noble Garibaldi, which deprived Francis II. of the two Sicilies? You say, Catholic Alliance—very well, granted—but it was certainly *not* a *Roman* Catholic Alliance, for the Pope of Rome took greater pains to curse it than ever he did to anathematise the Protestant Evangelical Alliance. The Pope and all his Cardinals felt, and still feel, that Garibaldian alliances are the worst of all Protestant unions, inasmuch as they do for the present more real effective harm to the Papal system. And what is the Italian Parliament now assembled in Turin but a grand Protestant alliance upon a gigantic scale, debating with an effrontery which we English could hardly equal, certainly not sur-

pass, upon the best ways and means of taking possession on the earliest possible day of the Roman city, which is the acknowledged seat of the system; literally planning how best they can take the old man's house over his head? You say no! You want to retain the Pope as spiritual head of your religious system, and you will give him more money to keep up his establishment than he ever had before, but you cannot any longer allow him to have anything to do in government as a temporal sovereign; and this you are determined to carry out, and yet you would make me and others believe that you are not Protestant, and never will be.

Pio Nono thinks very differently. He argues with us, that you are the most violent, because most practical, of all Protestants he has to contend against. He knows that if you succeed in carrying out your resolutions, the system of which he is head must go down; that his so-called spiritual power cannot exist without the temporal. He knows the Papacy better than you do, and says frankly that it cannot reform; that your hypothesis is impracticable; and he clinches his argument by a quotation from St. Paul: "What communion hath light with darkness? and what concord hath Christ with Belial?" Of course his interpretation is that Victor Emmanuel is Belial, and that he, as chief of the Church, is Christ; that the Papacy is the light, and the new-fangled liberty of Italy the darkness. Your interpretation is the reverse, and I agree with you, though I must deny your theory and espouse the Holy Father's, that you two cannot go together, because you are not agreed, and never can agree.

But here we are close to the Waldensian Church and schools and religious book-depôt, which are all under one roof. Will you come for a few minutes to the school, and hear how the children get on with their lessons? Do not expect a large gathering of pupils, such as you are in your Romish schools, or you will be disappointed. You must remember that we Protestants are in the enemy's country. By-the-by, the Waldenses are not Protestants in the sense you Italians view Protestantism, though they are Italians, but of this I will

speak after. The schoolroom contains for the day from thirty to forty children, and little Trucco, a girl about twelve years of age, is being examined in geography. The first question we hear put is, "What is the Government of England?" "Monarchia costituzionale." The boundaries of the country she gives very well, as also the principal rivers and chief towns. To our English ears it was something novel to hear the little thing running over the cities of *Londra, Liverpool, Manchester, Breestole, Edinburgo, &c.* Next door is the book depôt, and there, to our friend's utter amazement, are many excellent English books, translated into good Italian, for the Italians. There is M'Crie's "History of the Reformation in Italy," translated and sold at the low price of tenpence. Reformation in Italy! What does the book mean? The book is new to you, I see. Will you kindly accept a copy, from which you will learn, that Italy has had her Luther, as well as Protestant Germany. And here is a very wonderful book—next to the Bible the most marvellous—written by a poor prisoner in the days when England had her Madiat, as well as the late Grand Duke of Tuscany! It is the *Pellegrinaggio del Cristiano* (the "Pilgrim's Progress"). Perhaps you would read it. And here are some first-rate books, written by one of your doctors of divinity, who had his eyes opened to the errors of the Papacy; Dr. De Sanctis is his name; perhaps you have heard of him? Oh, yes, that I have. But are all these I see Protestant books? Yes, every one of them, and those with gilt edges are Bibles and New Testaments. There were 24,000 Bibles circulated in Italy during the past year.

But tell me about Dr. De Sanctis. He is not one of your people. He has left you, has he not? That is what comes of Protestantism, division and subdivision, and I know not what. Our Church is one and indivisible, our beautiful country will soon be the same. That is what you think. Your Church tries to put on the semblance of unity, but it is no more one than our Protestant Church; and Dr. De Sanctis has not left us, as you suppose, but is one of us, as I shall be able to show you, if you allow me, on another day.

### EVANGELICAL SCHOOLS IN TUSCANY.

BY THE REV. JOHN R. M'DOUGALL, OF FLORENCE.

To the Editors of *Evangelical Christendom*.

Florence, 12th April, 1861.

Sirs,—Two years ago, the Grand Duke of Tuscany left his dominions, never again, we

trust, to return, and the new regime of religious toleration was established. Bibles were poured into the country, and Gospel preachers found large audiences. The establishment of

schools formed a leading feature in the programme of the friends of Italy. Happily, men of different opinions on other subjects are at one with regard to the value of a sound Christian education.

It is strongly affirmed by many, that little good can be expected from the present generation of Italians, and that, until the young and rising generation be laid hold of, the Church here will neither make progress nor possess stability. There is truth in the observation. Only those whose lot is cast in Roman Catholic countries can tell the injurious effects which training on Papal principles has, not only on the intelligence, but on the conscience and heart—how it well nigh saps the *morale* of a man, and incapacitates him from judging clearly between what is right and wrong. The small per-centage of priests leaving the Church of Rome, who can be made satisfactorily available in any position—whether as hewers of wood or drawers of water—in the Church of Christ, and the moral unsteadiness of many Italians who seem to know the grace of God, tell a fearful tale against the Church of Rome.

But whether this hopelessness with regard to the present generation is a correct feeling, or only another of those many prejudices with regard to Italians, which are being so happily dissipated by their present noble conduct in civil and religious affairs, there can be no doubt as to the soundness of the principle of our own Reformers, that where there is an Evangelical Church, there should be alongside of it, and in connexion with it, a first-class Evangelical academy.

Often, in days of persecution in Tuscany, the desirableness of schools for the children of the converts was spoken of, but both schools and churches were then impossible. At the earliest moment of liberty, however, this valuable agency in a country's regeneration was set on foot in Florence. The boys' school began in October, 1859, the girls' school in March, 1860. Both of these continue till this present. Another has been opened at Pisa, but for the present it is closed on account of persecution. The school has been attacked so often by an infuriate mob, that the parents fear to send their children. We had hoped that in Leghorn and other places, ere this time, similar establishments would have existed. But the practical difficulties have been very many. We have found it one thing to have liberty guaranteed in the constitution, and quite another thing to have it practically in every-day operation. The management of these

two schools during the last eighteen months has required, I assure you, a great deal of money and anxious thought. Their very existence at this hour is of itself a great success, considering the many obstacles in the way. The strong support and unanimous sympathy of friends at home and in Italy, has been a great encouragement, while their influence on the future Protestant Church of Italy has outweighed all consideration of toil.

1st.—The converts needed to be convinced in many instances of the value of a Christian education for their children, and of the duty of supporting, at every risk, an Evangelical school, founded on the most undenominational basis, supplied with the best teachers, and charged for at the cheapest rate. Idle fears that the teaching would be sectarian had to be removed by the most painstaking assurances.

2nd.—The opposition of the priests had to be encountered. The Pope, in his allocution of July 13, 1860, took notice of the schools in angry and undignified terms. "In various portions," says he, "of the regions of Italy, unjustly subjected to the Subalpine Government, public schools have been instituted, in which, to the great detriment of souls, all kinds of erroneous, false, and depraved doctrines, quite contrary to the Catholic Church, are publicly taught." With words like these from head-quarters, we could expect nothing but hatred from the rank-and-file of the clergy. The priests, who still continue to resist the great evangelistic enterprise, and have no idea of seeing liberty of worship practically established without a desperate struggle, have yielded the most resolute and prolonged opposition to the schools. They clearly discerned that in this particular, we were beginning at the beginning, and that these boys and girls, trained in the Protestant faith, would rise up to be staunch supporters of the future Evangelical Church of Italy.

The work of the *colporteur* might be neutralized by the vigilance of the bishops and clergy in buying up and destroying the Bibles scattered over the land, and the efforts of the preacher might be counteracted by a thousand-and-one petty acts of persecution on his hearers in their trades or families; but the teacher's silent and sure moulding of the youthful mind could not be undone.

3rd.—The Government, with employes of the old *regime* in its offices, and pseudo-liberal priests in the confidence of the education department, was far from according graciously those permissions and privileges which were

egally claimed. Shortly after the boys' school had been opened, the parents of the pupils were hastily summoned one morning to the office of the Delegate in whose district the school is situated, and informed that their children were being taught heresy, and so forth. To the credit of these humble Christians be it said, that each and all of them, without having met and come to a common understanding, assured the Delegate that they knew the character of the teaching at the school, and desired that their children should be educated in the same faith as they themselves professed. Whereupon the Delegate, seeing the firmness of their bearing, wisely and kindly assured the parents that they might act according to their conscientious convictions, and rely on the full protection of the law.

When the female school had been furnished, and a suitable teacher found, the formal application was lodged for permission to open. Such an application, in the case of a Roman Catholic school, begun by a person of the humblest or highest capacity, is favourably replied to in a few days, being a matter of routine. You will be surprised to know that Miss Brachem, notwithstanding every certificate and guarantee had been lodged, and every form complied with, was kept for more than two months going backwards and forwards to the Palazzo Nechir, and sent, without any reason being assigned, from one office and authority to another. When it was seen that the supporters of the school would be tired out, the permission was at last given: but it contained the offensive proviso, that if ever it was reported to the authorities that the school was being turned into a propagandist establishment, the doors would be closed at once and for ever.

4th.—Suitable teachers are among the desiderata of Italy. It is at present very difficult to find these three essential qualifications in the same individual: Italian birth (or, at least, the fluency and correctness of speech of a native Italian), capacity for teaching, and Evangelical character. Before the present excellent male teacher was found, friends in all quarters were advertised for some months in vain. But for this, the female school would have been opened much sooner than it was. As a fact that these schools, while Evangelical, are un denominational, it may be mentioned that the various applicants, in turn, for the post of teacher in the female school, belonged to all the various Protestant Churches in Flo-

rence, both native and foreign. The selection of Miss Brachem, who is a member of the Episcopalian Church, was made with reference to qualifications alone.

The teacher of the boys' school came to his work with the highest certificates from abroad, and the goodwill of the brethren here. Had he devoted his talents to the enlargement of the school, and the preparation of a band of Christian young men, he would have occupied a position inferior to none—not even that of a popular preacher—in honour and usefulness. I regret to say that he was not only drawn aside into other labours, to the detriment of the school, but that, when removed from his post as teacher, he thwarted the ongoing of the school, so as to create a kind of vacancy for two or three months. The school has been resumed, however, and is again prospering, under the auspices of Signor Piccinnini, the new teacher, who has established an excellent character, and proved his efficiency in a similar occupation in Northern Italy. We are most anxious about the future supply of male and female teachers for Italy. It is gratifying to know that about a dozen well-trained youths are about to leave the Waldensian normal schools of La Tour; but these are insufficient to meet the demand, so that we hope to see a normal school for Central Italy begun, among other efforts, in the magnificent Palazzo Salviati, lately purchased and presented to the Waldenses for their college and other missionary operations.

The Deaconess Institution in Florence (which, since its establishment last year, has enrolled about forty pupils, principally the daughters of English and American parents) has already one or two Italian girls in preparation as teachers. You are aware that this school is a branch of Dr. Flicdner's large establishment at Kaiserwerth, on the Rhine, and that the four excellent young ladies who have come here are Protestant deaconesses, who devote themselves, with equal readiness, ability, and Christian devotedness, to the work of teaching the young or visiting the sick.

The Swiss school in this town—the only one to which English-speaking boys can be sent—is under the direction of a young Swiss clergyman, the Rev. Mr. Chanpenenthal, of experienced educational ability. He has deeply at heart the wants of Italy, and will shortly co-operate in personal effort, as well as by advice, in advancing the interests of the Evangelical Italian schools.

5th.—The want of good school-books has been



a great drawback. Many of those in use are so intensely papistical as to be very objectionable for Evangelical schools. The great majority, too, are dry and theoretical, unworthy of the progress made in other countries in educational affairs. Our attention has been for some time turned to the preparation of a complete series of school-books. A pictorial primer, used in American schools, will shortly be put to press. I earnestly wish that the Dublin Society and Christian Knowledge Society, which have done such good service in this department, could do something for Italy in this hour of her need. New schools for boys and infant schools have lately been inaugurated at Naples, by the King in person, as the only means of dispelling the superstition and ignorance of Southern Italy. The priests have still an influence over these schools, though the basis on which they have been established is a most liberal one, and should form a barrier, in all time coming, to priestly encroachment.

You will be glad to know that in Florence and Pisa a great impulse has lately been given to the Government schools, the inspectors of which propose many improvements, in order to bring Tuscany abreast of the age, and enable her to retain her ancient prestige as the most cultivated portion of the peninsula. Doubtless we shall soon have better school-books, provided under Government auspices; but, in the meantime, the teachers have to do the best they can, and supply the lack of simple and practical treatises by oral instructions.

6th.—The continual changing of schoolrooms not only forms a great personal annoyance, but has been a permanent injury to the schools. Nearly every six months a change is forced upon us by the bigotry of the proprietors, acting under priestly influence. The boys' school was driven from its first location by the widow of Corsini Laiatico, one of the most liberal men of Italy, who died in London a year ago, while acting as the representative of Tuscany at the Court of St. James's. Such an unpardonable sin was it, on the part of the poor but respectable tenant, to have harboured a Protestant school under her roof, that she received notice to quit; and it was only after explanations and assurances made to the agent, that the poor tenant had nothing to do with this humble school, that she was allowed to remain in the premises in which she gains a decent livelihood.

The female school must remove next month. The proprietor would have given anything to

be able to eject the school during the term, and has been most careful in serving the "notice to quit" on the proper party. In the house of a relative of his, the Scotch Presbyterian Church has met for the last two years, and afforded shelter to the Waldensian brethren during the same period. About a month ago, the Scotch minister was compelled to give a written promise, that after May next, no Italian Propagand would be convened in the building, otherwise both Scotch and Waldensian service, as well as the tenant who sublets the rooms for these purposes, would have been extruded. In fact, the whole question of religious toleration in Tuscany lately assumed the form of the possibility of getting places in which to hold Evangelical meetings, schools, &c. In Florence, Leghorn, and Pisa, the greatest pressure was brought to bear quite lately, and it was only after weeks of search and difficulty that *locales* could be found. I trust that the large palace now belonging to the Vaudois will set our Christian brethren here free of priestly persecution, and form a rallying centre for the various works of faith and labours of love being carried on so successfully.

Pardon me if I have been tedious in these details, but dear friends at home, who could have established a dozen first-class schools in the time and with the means which have been expended on these two, ought to know the circumstances, so as not only to continue their kind help, but extend to us their warmest sympathy. These schools have all along been maintained by the contributions of the English residents and travellers in Italy, together with donations from France and Great Britain, as well as the school fees paid by the children. Home experience has proved that the payment even of the smallest sum by the poorest parent forms the best guarantee for regular attendance and well-studied lessons. Even in Dr. Guthrie's ragged schools it was found of the first consequence to charge the poor cinder-wives for the education of their children, in order to secure a proper appreciation of the benefits of punctuality and obedience; though these poor women had to work a few hours extra every week in order to raise the 2d. or 3d. required. The monthly fee in the Tuscan schools is 2s. 3d., which is much less than the quality of the teaching would ordinarily command. But so many of the converts are among the poor of this world, that even this sum has in some cases to be partially or wholly paid by some generous Christian friend of the family.

After this recital of difficulties, you will be

prepared to learn that some months elapsed before the schools reached an attendance of twelve to twenty. The girls' school has slowly but surely progressed to this highest point. The fortune of the boys' school is different. After it had succeeded, the attendance stood for a long time at thirty to thirty-five, without counting some half-a-dozen who attended in the evening. Through want of attention, and other circumstances in connexion with the late teacher, the attendance gradually waned, so that the new teacher begins with a dozen pupils. Should he turn out, as we earnestly hope and pray, the right man in the right

place, there is no let or hindrance to the prosperity of the school, and the enrolment of fifty or sixty pupils.

The schools have been, since the beginning of the winter, placed under the management of a large committee of ladies and gentlemen, well known in Florence, who form a guarantee both for Catholicity and soundness of doctrine. Lately an evening adult school has been opened, in which, during three evenings of the week, instruction is given for an hour in reading, writing, and arithmetic. I hope to see this school well supported, and to hear of many such schools being begun shortly.\*

### PROGRESS OF THE GOSPEL, AND MOB OUTRAGE AT PISA.

Pisa, April 16, 1861.

I promised when I left England to give you occasionally some account of the progress of evangelization in Italy, and I am happy now to be able to send you most encouraging accounts of the gradual extension of the Gospel at Pisa, and the increasing desire to listen to its announcement. The little congregation is more than doubled since last year, and those interested in this great work find their trust in the Divine blessing much confirmed, when they observe that the most painful, and apparently discouraging, circumstances, instead of crushing, have fostered the good seed. The little assembly at Pisa was, as I believe you know, originally commenced by Italians, who had long been reading the Word of God in secret, and who took the first opportunity which the liberation of their country offered to profess publicly their separation from the Church of Rome, and their desire to follow the precepts of Christ, as laid down in the Gospel. They met in an upper chamber, and read the Scriptures in alternate verses together, the most intelligent making occasional remarks. The small room was soon too limited in space for the increasing members, and a legacy having unexpectedly been left to the wife of one of them, a house was bought, two rooms thrown into one, and adapted for public worship. It was opened with prayer, and the present *custode*, in conjunction with a blind man, named Rovillo, gave a discourse on the Church of Thessalonica, and the mystery of iniquity which, as he explained it, worked in the Church of Rome. Some time after one of the Waldensian ministers visited the assembly, read, expounded, and prayed. Another was for some time resident at Pisa, and divided his services

between Leghorn and Pisa, till he was succeeded by another missionary. All these ministers were listened to with great attention, notwithstanding that some were not quite masters of the Italian language, and that these new converts were rather jealous of any kind of ecclesiastical authority. Having shaken off the heavy yoke of the Church of Rome, they are extremely sensitive under any constraining influence, and at length the master of the house gave the Waldensian minister notice to quit. Various reasons were reported for this unexpected step, but the most credible is, that they believed from good authority that the Waldensian Church was looking out for another place of worship, the abundant funds put at its disposal by English generosity making it easy for them to do so. Strenuous efforts were made to prevent a separation by persons at Pisa—by persons interested in the spread of the Gospel—but unhappily without avail.

The Catholic population took advantage of this division, and the publicity of the new place of worship, to break the windows and show other signs of outrage. The Government left this disorder unpunished. Emboldened by this inertness, the mob proceeded to break the windows of the new room, and then of the Italian Free Church. The authors of this attack not being discovered, a conspiracy was formed by the priests against these dissidents from the Roman Catholic Church, whom they hoped to disperse and crush altogether. With the Waldensian Church, being few in number, they partially succeeded, the little school was closed, and the master, who had been educated in the Protestant valleys, went to be a soldier.

But the Italian Church increased in numbers; the elder who had been chosen as a

\* ERRATUM.—In our article last month M. Kevel is made to say that there are two schools at Leghorn. In "Leghorn" read "Nice."

ministrator by this little congregation sent to Florence, to invite the lay preachers to come on Sunday to perform the service. As they had passed under the name of Plymouth Brethren, there was some anxiety in the minds of experienced persons lest any peculiar opinions should be introduced. But all alarm was dissipated when it was found that the choice had fallen on Cesane Magrini, a man who had learned his experience under persecution. He was imprisoned and exiled during the reign of the late Grand Duke, for reading the Scriptures, and had been ten years absent from his country on account of religion. Thoroughly Italian both in heart and tongue, his preaching found a ready echo in the hearts of his hearers, and many were daily added to the Church. Gualtieri, a *ci-devant* Roman Catholic priest, shares the duties of the ministry of the Word with Magrini, and comes every alternate Sunday from Florence, returning the same day. They have both of them a full knowledge of Scripture, and they freely set forth the most important doctrines of the Gospel, preaching Christ as the only Saviour and way of acceptance.

Matters had gone on thus for several weeks since the separation, when a new calamity, of a sudden and violent nature, threatened to overwhelm the little flock. A peasant and his wife, firm in the faith of the Gospel, wished to baptize their newborn child at the Free Italian Church, but the bigotry of the multitude, and the intolerance of the priests, rose up in opposition. The parents lived outside the gates; the infant was brought by the father into the town; the carriage which contained the christening party, as soon as it reached the turn near the Italian Church, was forcibly turned out of its road by the mob, and conducted to the Cathedral, where, in defiance of the wishes of the parents, it was baptized in the baptistery by a Roman Catholic priest, who gave it the name of *Ranini*, the patron saint of Pisa.\* The unconscious little babe was then taken to the Foundling Hospital, and afterwards removed to the hospital of the town. Meanwhile the poor mother was trembling in her bed, under the reports which reached her of the violence used towards her child, and the alarm about her husband, and not without reason, for a frightful scene was taking place at Pisa. The mob, after the priests had baptized the child, after the true Mortara pattern, rushed to sate

their vengeance on the house in which the Gospellers were assembled. Paid by the priests, and by some of the reactionary gentry, an immense multitude rushed to the place of assembly, armed with large stones and formidable sticks, determined to wreak their vengeance on the peaceable little flock. Some strange, wild faces, made their appearance at the close of the service, but with their hats off, and seemingly impressed with the order and simplicity of the meeting. But no sooner was the service over, than a shower of stones broke every pane of glass in the four windows looking towards the street.

I was present on the occasion, and also two English ladies; and one gentleman, Count Guicciardini, happened to have come in for the first time; and there was one German lady: all the rest, amounting, perhaps, to eighty people or more, were Italians living in Pisa or the neighbourhood. A good many went out when the service terminated, but the threatening aspect of the crowd deterred others, and the frightful noise of the large stones breaking the windows against the shutters was really something terrific. One man came in when the others went out, armed with a ball of India-rubber attached to a string. He struck Gualtieri twice with it, and then jumped from the back window to the garden wall and made his escape. After the demolition of every inch of glass, some wild spirits got on the roof and began to take off the tiles, but they did not succeed in making an opening. Nearly two hours passed under this bombardment, which the Italians said was like Gaeta; and by this time the churches had contributed their quota to swell the numbers, so that it was said there were 4,000 or 5,000 persons present. Many, no doubt, were only spectators, but it was not to the credit of the Government that it was not able to provide immediately for the defence of an unprotected few. The gendarmes, when they did come, were not strong enough to act repressively; and when we wished to go out they begged us to remain a little while longer, as it was dangerous to meet an excited mob.

Poggi, the father of the child, had gone to the Prefecture to inform the Government of our danger, for an order was issued to call out the National Guard. The drums beat to assemble them, and within an hour the whole National Guard was drawn up in files across the street. The multitude, among whom there were no

\* His head is kept in the Cathedral, and only uncovered on solemn occasions, when it is carried about the city to procure rain.

doubt many well-disposed persons, saluted the National Guard with respect. Their officers, not knowing the temper of the people, immediately gave the word of command, "Charge!" This had the desired effect; all fled instantly like a flight of swallows, and the way was cleared for the prisoners to go out. The English gentleman had his carriage waiting, and another was drawn up for us four ladies. We got in between a file of the National Guard, an officer on the box, and were driven to our several habitations in safety. Though the Tuscans are not ferocious people, yet had the mob obtained admission into the house, it is impossible to say what mischief an excited multitude might commit. Nothing could exceed the excellent temper and conduct of the little assembly; not a cry or even an exclamation was heard, and they waited with patience the issue of this painful scene.

The superior authorities have taken up the affair; the elder of the little church has come manfully forward and reproached the authorities of Pisa for not having prevented such a scene of riot. The effect upon

all classes of people has been a more earnest desire for religious liberty, and among the lower orders a determination to have the Gospel at any cost. The Sunday following it was said there were 400 persons present above and below stairs. Many of the better class came to support their fellow-citizens. The two following Sundays the room was overflowing, so that there was scarcely standing room. Last Sunday there were 250 present, and if the numbers continue at this rate, the present place of meeting will soon be too small for the congregation, and we shall be obliged to build a larger room. The expense of repairing the windows has been considerable. Had not iron stanchions been put on the windows on the ground floor, there is no saying what might have happened. An individual who is very constant at the Sunday service tells me the whole of the population outside the gate where Poggi lives have become readers of the Scriptures; that at the cafe nothing is heard but conversation about the Bible; and that numbers in consequence have ceased to swear.

## EVANGELICAL EFFORTS IN NAPLES AND FLORENCE.

(From a private letter.)

Florence, April 8, 1861.

I was remarkably struck with the distance of Naples from Florence, not only geographically, but ecclesiastically. In the South they knew little of our religious movement, while here we form a very imperfect conception of the noble field now open to missionary effort in Naples and its neighbourhood. We trust soon to be in closer communication. A member of the Italian Parliament did the other day in this place, that in eight months Turin would be connected with Naples by railway. I fear he is too sanguine, and that we must wait two, if not three, years before this desirable state of things is established. At present one feels the distance and regrets it; one observes the vast difference between the peoples of Tuscany and Naples, and thanks God for that discovery of the present hour—the one bond of free union under constitutional rule—which will speedily draw them closer, and harmonise many seemingly discordant elements. Naples is somewhat larger than Glasgow, so far as population is concerned, while the mainland Neapolitan kingdom contains about two millions of inhabitants. Sicily is said to equal Scotland in

population, but oh! what different parts they have played in the world's history. Every intruder has held sway in fertile Sicily, not excepting the Normans; while poor Scotland has held her independence intact, and scattered, through her sons, a love of freedom over the world.

We found the mass of the people at Naples quietly acquiescing in the new *regime*, though every now and again they are disturbed by demagogues and paid agents of the late King. Still the occasional disturbances are greatly exaggerated. To-day a shout of "Viva Francesco II.!" is raised in the Toledo—to-morrow some few reactionists try to raise a disturbance on the Chiaja; but the town is perfectly tranquil as a whole, so far as appearances and the orderly ongoing of business is concerned. Still the people in Southern Italy are so ignorant and superstitious, that a species of Northern occupation will be necessary for some time. As Colonel Peard, the "Englishman" of Garibaldi, ably put it, "Naples must be treated as a conquered province for a generation before things can be set in order." A Scotch lady, while abhorring the shedding of blood, expressed to me her regret—so highly did she appreciate consti-

tutional liberty in Italy—that the Neapolitans had so easily gained their liberty, as they did not sufficiently value the great boon of annexation.

I trust that the schools and infant asylums lately established by the King, under the guidance of wise counsellors, will do much for Naples. These new schools cannot be said to be free schools, uninfluenced by priestly dictation; but they are established on a very different basis indeed from the scholastic establishments of the past, which were priest-ridden to a degree. Our greatest hope for the South, as for the North of poor distracted Italy, lies in the wide circulation of the Bible. It was immensely gratifying to me, on walking down the Toledo (the main thoroughfare of Naples) to see more than half-a-dozen stalls of Bibles, Testaments, and Evangelical books, belonging to colporteurs who had been sent from Florence and Northern Italy. They stated that their sales had been very large, as you have seen reported in the journals. All of them, as well as their fellow-labourers in the provinces, are under the superintendence of Mr. C——, to whom, for the time, the representatives of both the London and the Scotch Bible Societies had confided their *employés*.

Mr. C——'s Sabbath and weekday meeting is small, but he is surrounded by a few worthy and trustworthy people, upon whom he has evidently spent much pains and been rewarded for his labours. Each visit I paid to him I found him busy supplying the colporteurs with books, and keeping exact account of his large sales. He is very much respected by all parties in Naples—the English, French, and Swiss—who were, at the time of my visit, establishing a committee, principally with the idea of aiding Gavazzi, but also for the general support of preachers, translations of useful works, circulation of Bibles, founding of schools, and other branches of the great Evangelic enterprise. Mr. C—— was well known, and highly spoken of by all of these friends, who consult him with confidence, and associate with him in every work he undertakes. He spoke to me of extensive correspondence with the provinces, and hoped soon to report a few meetings for Christian worship under the care of godly men throughout the neighbourhood of Naples. In the South, as in the North, there is a movement for a reform in the Church. The brother of Mr. C—— heads the Neapolitan party. C—— himself has no confidence in such a movement, and looks forward rather to the time when Cavour will alter his

present disinclination to touch the revenues of the Church, and when each parish priest will be allowed to preach according to his own convictions and the wishes of his parishioners, still enjoying his parish emoluments, whether these preachings be accordant with Papist or Protestant principles. In short, as far as I could grasp C——'s idea, he expects the reform to begin in the individual parish, and its minister at liberty to choose his faith and thus to spread it over the land. It is hard to prejudge a question, whose solution depends so much on the turn which political affairs may take. The circulation of Evangelical books had made a great impression in Naples, so that many little pamphlets (copies of which I obtained) had been published against individual books sold by our colporteurs, or the work in general.

M. Gavazzi, whom I saw repeatedly, and heard once, preaches the Evangelical faith. He did so last winter in Florence. With my own ears I heard him do so again, to the great gratification of my inmost soul, to a crowd of respectable young men in Naples. The hall was crowded a quarter of an hour before the service began, and the greatest attention was given while, for more than an hour, Gavazzi eloquently preached on the merits of Christ's precious sacrifice, and the utter worthlessness of the intercession of saints and the mediation of the Madonna. The fate of a country is said to depend at any given moment on the condition of its young men from eighteen to twenty-seven years of age. How I wished that all the youth of Italy were listening on that Sabbath evening to such teaching! What an omen it would be of a reviving land! Somewhat of the excellent impression made by the sermon was removed by a few political allusions made, after the pronouncing of the benediction, in reference to the feast of San Guiseppe, on the following Tuesday, which all the people of Italy held in honour of Guiseppe Garibaldi. With other friends I made a point of hearing a few of the boldest and ablest priests, some of whom were protégés of Gavazzi, and said to have attacked the Pope, expounded (Diodati in hand) the Evangelic faith, and to be nearing the Protestant standpoint. I confess to the very greatest disappointment with these men, who had been so favourably spoken of. They were the furthest remove, so far as my experience went, from entertaining Evangelical sentiments. The discontent among the priests is undoubtedly on the increase. They wrote to Drs. —, —, and other friends

for advice, and what to do with them we know not. They are wholly unfit for present labour among us, and yet wish to leave their present spheres and be instructed. The amount of their sincerity and capacity and good motive it is manifestly very difficult for us to determine. Previous experience has led us to be very cautious in awakening hope on their part of support, when they leave their place and worldly all. M. Gavazzi was going home to tell our English friends his own story, and was very sanguine that he would speedily be preaching in the city of Rome. He is evidently doing a special work, and merits confidence. But he seems to me equally

unfitted for co-operation with any band of brothers, or any existent Church, or for leading any party in the future of Italy's religious crisis. The Lord works by him as by C—. They are most dissimilar, yet each is felt in Naples to be useful. They are on the most friendly, brotherly terms. I feel sure that in the end the work of C— will survive the political commotion of the hour, though it promises least at present.

The Tuscan work is immensely interesting and laborious. . . . Dr. Revel is at Turin, trying to get the Leghorn Church opened. The palace purchased here for the Waldenses is most suitable. . . .

## TURKEY.

### MISSION FIELD OF TURKEY.

SIVAS.

(From Dr. West, M.D.)

The past year has been one of incessant and laborious work. I have had some thousands of professional calls, and for a few months kept a record of my daily prescriptions, noting the various diseases for which they had been made. The largest number I have made in one day is one hundred. This is too much, but it was pressed upon me.

I have had within the year at least a hundred surgical operations, major and minor; of the latter twenty, of which fifteen were lithotomy. One of the patients, whose life I saved by an operation for strangulated hernia, was an Armenian priest. He, like multitudes of his people, prays for me, according to his own account. I take occasion to tell them, at times, what kind of prayers avail with God. In the same way also have I the prayers of many Mussulmans. I performed the operation of lithotomy on one of their Imauns. He with many others of that sacred character, for whom I have prescribed, I am assured are praying for me; and I am also assured that their prayers are of the utmost service. Devout and prayerful language is characteristic of the Orientals, but they little know the meaning of the prayer. Such expressions, however, show their goodwill. I feel a friendship for them in return, and as I continually meet with friendly greetings and kind receptions, I have reason to feel thankful to God for opening for me such a wide door of usefulness among them. As they gather round me at the shop, or assemble to

see me at the surrounding villages to which I am called, or in their homes in the city, I take great pleasure in speaking to them concerning God's Word, and always secure respectful attention. I thus gain the ear of many who do not attend our services.

Of minor surgical operations many have been for ophthalmic affections, which are common in this country. Sivas is central, and many patients come to me from surrounding places of a hundred and more miles' distance. I sometimes have opportunities of selling copies of the Scriptures to those thus coming from abroad; and as many of the diseases of the people result from their sins, or their religious errors, fasting, &c., I can daily preach to them practical sermons.

Sivas being the seat of the Pashalic, I frequently have patients among the Turks in authority, and have been able to turn their friendship to account in protecting some of the Protestants from persecution.

During a great part of the year, I have given an hour, daily, to the instruction of a class of young Armenian physicians in medical science, both didactic and clinical. Of these, two are Protestants, the others Armenians. They have all made good progress, and their position gives them great influence among the people. Two are sons of the leading Armenian physician of the city. Coming for instruction to me, they hear much scriptural as well as scientific truth. One has been a constant, and another a frequent attendant at my Bible-class. The first is ready to encounter opposition and persecution for the sake of the

Gospel, and already his father-in-law, an Armenian priest, gives him trouble.

My Bible-class is in Armeno-Turkish, as Turkish is my language, and I frequently have strangers attending it, and sometimes Turks. I can see that the Gospel light is continually spreading. The Sivas people are more worldly

and harder to reach than the more simple inhabitants of some of our mission stations. There is a very extensive awakening as to the errors of the Armenian Church; but as yet very little spiritual awakening and earnest desire to find the true salvation. This is what we long to see, and for which we labour and pray.

## PALESTINE.

Bhamdun, Mount Lebanon, Jan., 1861.

Messrs. Editors,—Our most cordial thanks are due for *Evangelical Christendom* another year. In humble acknowledgment for this inestimable favour at this time, permit me to place at your service the substance of the seventh annual report of the Bhamdun station. And as no report was published for 1859, this will include a brief narrative of our missionary operations, and the principal events in this district of the mountain, from Jan. 1, 1859, to Dec. 31, 1860.

### I. THE PREACHING SERVICE.

During the period now reported, the preaching service has been regularly maintained from Sabbath to Sabbath, with one exception, at this station, and attended usually by fifty persons; and about thirty women have attended the Bible-class taught by Mrs. Bentón. Seven new candidates have been received into the fellowship of the Church, and we have abundantly rejoiced in all the indications of the presence and power of the Holy Spirit in our Sabbath congregations. Preaching services have also been introduced for the first time, in connexion with Sabbath-schools, into several neighbouring villages of the heathen Druses, where our primary schools have already been established; and from fifteen to forty adults, beside the children, have availed themselves of these golden opportunities on the Lord's-day for religious instruction, and saving knowledge of Divine truth.

### II. EDUCATION.

At the commencement of this period, a dozen schools were in operation at ten other villages and at Bhamdun, under the care of this station; and we were invited also to take the pastoral supervision of fifteen other schools in this upper district of Lebanon, under the care of the Beyrout committee and superintendent, supported by funds contributed in Scotland. A brief account of these schools was published in *Evangelical Christendom* (Vol. XIV., July, No. 7, page 387). In all these schools, sustained by the Free Church of Scotland and

by the Syria Mission (American Board of Commissioners for Foreign Missions), upwards of 1,000 pupils, Druses, Christians, and Jews, of both sexes, were gathered under the same approved system of Christian instruction; and abundant opportunities and means of grace were afforded for the intellectual and moral improvement of the rising generation, the inculcation of Scriptural truth, and the introduction of the book and day and sanctuary of the Lord among these unevangelised communities of the mountain. More than a score of villages were open to these choice instrumentalities for the salvation of their immortal souls, and our hope was in the continuation of these means in a time of peace, and the blessing of God to witness, in the course of years, the promised renovation of Mount Lebanon. But, alas! the late civil insurrection in Syria arising in this neighbourhood—a little cloud no larger than a man's hand—suddenly overwhelmed all the prospects of our mission, suspended all our schools, with one exception, destroyed all our plans and all our hopes for several months, under the visitation and displeasure of God, and invoked the Great Powers of Europe to intervene and save the remnant of the Christian sects from utter destruction. While so many other stations and missions in these overturnings were overturned, we have seen and felt the faithfulness and loving-kindness of the Lord, in the remarkable preservation of the Bhamdun station and several thousands of the Christian population in our immediate neighbourhood. And since the outbreak is overpast, we find that the demand and necessity for our primary schools in Lebanon have already become greater and more hopeful than they were before the occurrence of the late war. I therefore, the proper men, and other men needful for this important department of the service, are duly provided, I dare say all these schools and many more may be resumed within a few years, under more favourable conditions for Christian education and evan-

gization than our mission has ever witnessed during its forty years' history to Syria.

### III. ITINERANCY.

During this period several tours have been made to the different parts of this district, of which the first and most important was to Zableh, in May, 1859. This capital of the mountain is situated in a beautiful valley, six hours from Bhamdun, near the Bukaa. It contained 10,000 inhabitants, chiefly of the Papal sects, of whom the baser sort, at the instigation of their bishop and priests, on the third day after our arrival, came and most outrageously expelled us from the town. A brief account of this expulsion was published in the *Missionary Herald* for August, 1859; but from the official visit of our noble Ambassador, Gen. James Williams, from Constantinople to Syria, in November following, under special instructions from Washington, it was our happiness to obtain a more satisfactory retrospect for that painful outrage than we dared to anticipate, and to rejoice in the good determination of the United States' Government everywhere, and in all circumstances, to protect the humblest of its recognized citizens in foreign lands. That ministerial act of our Ambassador to his fellow-countrymen in Syria was, and was intended to be, one of the best methods for the inauguration of a decided American policy throughout all provinces of the Turkish Empire.

We have made several other tours in this extensive district of the mountain, and found the people, with the exception mentioned above, always ready and happy to see and welcome us.

Our report is therefore that this is a goodly domain, and the fields are already white for harvest. But the labourers are few. Pray therefore the Lord of the harvest to send more labourers into this harvest field, and many to righteousness. For in this department of labour and influence, preaching the Word from house to house, from village to village, and from province to province, a wide intellectual door is opened to the mission in Syria, and since the overthrow of Ishmael, no adversaries are likely to appear and oppose this "work of faith, and love, and of love, and patience of hope."

### IV. THE MEDICAL PRACTICE.

Next to preaching and education, the practice of medicine is regarded as the most direct intellectual means of doing good at this station in the mountains. Our patients come from a number of villages, and from the distance of

twenty miles, to obtain the proper remedies for their physical maladies. Not unfrequently a dozen or twenty cases occur in a day, and not less than a thousand cases in a year. A small charge is usually made, to secure a faithful use of the medicines, for a valuable supply of which we are much indebted to some kind friends in Hartford, Conn., and in Scotland. Our box from Scotland was worth thirty dollars. It is our humble conviction that this medical practice, conducted principally by Mrs. Benton, doubles the value, importance, and usefulness of this advanced outpost of Christian Missions to Mount Lebanon.

### V. THE NEW CARRIAGE ROAD.

This greatest enterprise of modern times for the civilisation of Syria passes near Bhamdun, and is expected to be complete in October next from Beyrout to Damascus. It is estimated to cost 3,000,000*fr.*, divided into 6,000 shares, a third of which are taken respectively in Paris, Constantinople, and Syria. This great work, however, still in process of construction, was suspended for a season, in consequence of the civil war.

### VI. THE LATE INSURRECTION.

In a missionary point of view, the late insurrection in Syria was a terrible calamity and judgment of God, to teach nations righteousness. It has already cost Syria at least 20,000 human lives, and not less than 15,000,000 *dols.* in material losses, which it may require a period of several generations to recover. But the painful interruption and immense moral losses of social friendship and mutual confidence between the various communities, no duration of time and no power of human legislation can restore.

Notwithstanding all the painful records of 1860, Syria, however, is still the home of the Bible, the centre of all the prophecies and promises of God, and the birthplace of the Christian Church and ministry of reconciliation. Upon its maternal bosom, distant nations are near neighbours, and the extraordinary commissioners of Turkey and Europe are already convened for a satisfactory solution of the Syrian question. In their high and benevolent commission we see the wonder-working providence and faithfulness of Him who declared in the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And in their united and harmonious action, as in a mirror, we seem to see the first glimpses of that prophetic image,



when "the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for

ever and ever." Behold I come quickly Amen. Even so come, Lord Jesus.  
Yours, in Christian love,  
WILLIAM A. BENTON.

## RUPERT'S LAND.

THE WEEK OF PRAYER AT RED RIVER—DETAILS OF THE SEVERAL SERVICES—THE BENEFICIAL INFLUENCE SUBSEQUENT—FORTNIGHTLY UNITED DEVOTIONAL MEETINGS—PRAYER REQUESTED FOR A BLESSING UPON MISSIONARY EFFORT.

St. Andrew's Parsonage, Red River,  
Rupert's Land, N.W. America, March 1.

As an account of the united prayer-meetings which have been held in this remote and isolated quarter of the globe may prove interesting to the readers of your valuable and truly catholic journal, I do myself the pleasure of forwarding to you a statement of the efforts which are being made for the revival and promotion of vital Christianity in our midst.

In compliance with the invitation which you issued, a series of prayer-meetings was held during the week, commencing with the 6th January last, throughout the settlement. It was indeed a week of weeks; a blessed and hallowed season; a week of Lord's-days, for the whole week was devoted to prayer, praise, and the preaching of the Word. From one end of the settlement to the other—from Headingley, on the Assiniboine, to the Indian settlement—all the different congregations assembled from day to day for united prayer; earnestly imploring Him who heareth and answereth prayer to open the windows of heaven and pour out of His Holy Spirit in our midst. Our souls are thirsty, as in a dry and barren land where no water is. We hear of refreshing and invigorating showers descending on other lands, and we anxiously desire to participate in the blessing.

On Tuesday morning, January 8, I attended the united prayer-meeting held in St. John's Schoolroom, at which our beloved Bishop presided. His lordship requested me to take the opening prayer, and to deliver an address on the occasion. The meeting was well attended, and, after three hours' continuance, it was brought to a close, although several of the brethren present had not addressed the meeting. In the evening of the same day I presided over a similar meeting at St. James's, at the request of the Bishop. The Revds. A. Cowley, J. Black (Presbyterian), and H. Cochrane were present. The meeting was kept

up for three hours, with prayers, singing, and addresses.

On Wednesday evening I attended the meeting at the Presbyterian Church; the Rev. J. Black, the earnest and able minister of this church, presided. Addresses were delivered by Mr. Black, Rev. H. Cochrane, and myself, to a very large and respectable congregation.

On Thursday, at the request of the Rev. J. Chapman, who has just lost his little daughter, I presided over the meeting held in his church, St. Paul's, or the Middle Church. Here again the Revds. J. Black, H. Cochrane, and myself were the three ministers present.

On Friday a similar meeting was held in my own church, St. Andrew's, or the Grand Rapids, at which Messrs. Cowley, Black, and Cochrane were present.

On Saturday I went down to the Indian settlement, to attend a meeting there in the evening. The addresses and prayers were both in Saulteaux and Cree, and I was happy to have the opportunity of saying a few words to the Indians in their own tongue, Cree, of the "wonderful works of God." This concluded the series of meetings, all of which, from the Bishop's downwards, through the settlement, I was thankful to have enjoyed the privilege of attending, and taking part in the proceedings. It was a blessed season for gaining good and, I trust, for doing good a golden opportunity, a Pentecostal week, a happy foretaste of the blessed employment of Heaven. I felt unwilling to return to other duties and cares, and could heartily join in the words of the Christian poet—

"My willing soul would stay,  
In such a frame as this;  
And sit and sing herself away,  
To everlasting bliss."

On the whole the meetings were well attended, the spirit which pervaded them was most harmonious, prayerful, and earnest, and our expectation is that a large blessing will be

the happy result. For this we are praying and waiting. I am most anxious that the young men of my congregation should give themselves to God, that we might raise up a band of native catechists and missionaries to carry the blessed Gospel to the scattered Indians of this vast territory. Such was the result in the case of one young man of my congregation last year, who is now walking in the comfort and joy of the Holy Ghost. May this only prove a drop of the coming shower! and may the early and latter rain descend in rich abundance upon all our souls, reviving the hearts of God's people, and quickening the souls of many now asleep and dead in sin!

On Lord's-day, January 13th, I closed the services of the week by inviting my people to come to the Saviour, that they might "find rest unto their souls" (Matt. xi. 29), rest from their sins, from the alarms of conscience, from the terrors of the law, and from the fear of eternal death—an abiding rest, a spiritual rest, an eternal rest—the rest so graciously provided for the soul. In the afternoon I preached from Gen. iii. 15—"I will put enmity," &c.—dwelling upon the great conflict between the kingdom of Christ and the powers of darkness, and the glorious victory when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

We are now holding similar meetings every fortnight in three of the churches in the settlement—viz., the Middle Church, or St. Paul's; the Presbyterian Church, called Kildonan; and St. Andrew's, my own church. The people take a lively interest in these meetings, and flock to them in great numbers; they never seem wearied or fatigued, but keep up an unflagging attention for three hours,

and often express astonishment that the time has passed away so quickly. At the meetings held at St. Paul's and Kildonan, Messrs. Chapman, Black, and myself attended, and we all felt that it was good to be there, not only as affording an opportunity for proclaiming the blessed and saving truths of the Gospel, but also as a season of spiritual refreshment and mutual edification to our own souls. I am only just returned from attending a similar meeting at Headingley, where Messrs. Corbett, Cowley, Chapman, Smith, and myself took part in the proceedings; and next Wednesday (p.v.) there will be another meeting for united prayer held in my own church; and so we shall go on till the breaking up of the winter will render the roads impassable for a season.

The above will no doubt prove interesting to your numerous readers throughout the Christian world, and will lead many to think of us when kneeling at the throne of Divine grace, and to pray for a blessing upon our missionary labours in this distant and isolated portion of the Lord's vineyard, where it has been my privilege to labour during the last seventeen years.

A copy of your *Evangelical Christendom*—for which we all have to thank you—often comes to hand, to cheer and encourage our hearts in our solitude, by seeing how the work of the Lord is progressing in other lands. But I must not trespass further upon your valuable time, and will conclude with again asking the prayers of all those who love the Lord Jesus Christ, for ourselves and our work.—I remain, Sirs, yours very obliged,

JAMES HUNTER,  
Archdeacon of Cumberland, Rupert's Land.

# Literature.

## THE SERMON ON THE MOUNT.\*

THE Foreign Theological Library of the Messrs. Clark holds on its way with unabated vigour. Since its commencement it has placed within the reach of English readers many works more or less remarkable. The very term of "Library" suggests the comprehensive character and range of the plan, and we need not say how well it has been borne in mind. Works on the history of doctrines and of the Church, on the theory and on the practice of biblical criticism, on profound questions in theology, and on a multitude of other matters, have made their appearance. And, notwithstanding the practical difficulties connected with such an enterprise, its conductors have, on the whole, successfully carried it on. We say on the whole, for while we think it has been altogether successful as a matter of business, there have been occasional shortcomings. Perhaps a few works have not been well selected. More frequently the paper or printing have been defective. Quite as often the translators have been so trammelled by German idioms, that their versions have been in places awkward, if not unintelligible. These things appear to be inevitable, and we do not, therefore, judge them so severely as we might have done. It is a marvel how such volumes are produced for the price, and only a very large circulation can defray the cost of them. As to the volume before us, it is happily selected, inasmuch as Dr. Tholuck stands very high among the critics of the present day. He is intimately acquainted with many languages, and is familiar with an extensive range of literature. His natural advantages are, moreover, very considerable, and have been well disciplined. He knows how to look at a subject from many points of view, and hence he exhibits great versatility and freshness in the treatment of texts. At the same time, we do not see our way to all his conclusions, and find in him a truly German tendency to speculation, which to us seems often eccentric and wayward. No one can question his sincerity and honesty, any more than his piety and reverence for truth; but there is a freedom and a boldness in his criticism which will not fail to strike the attention of English readers. With these observations we proceed to consider the book now in our hands.

The translator seems to have added nothing but a note, mentioned below, and the intimation that the version of pages 207 to 251, and 346 to 362, has been made by a friend. In general the work appears to be well and carefully executed, but we still find far too many traces of its German origin, especially in the use of some auxiliary verbs, and in expressions indicative of time and sequence. There is one thing which should have been prevented, and the prevention of which would have made it a far more readable book. We refer to the Latin and other quotations of the original. It happens not seldom that a page consists of one-third, or one-half Latin, printed in the same type as the text, and untranslated, and not marked as quotation. This medley has a motley appearance, and to some it will read like jargon. Few of these citations need have been preserved in their original, and all of them ought to have been translated. When necessary to be retained, they might have been accompanied by a translation; and when unnecessary, the translation only would have sufficed. Many examples present themselves, but let the following on Matt. v. 18 suffice:—

The explanation of *γινίσθαι* had already to be touched upon in explaining *πληρῶσαι*. Many of the ancients fail to give here a clear and definite statement. In Jerome, still more in Hilary. Euthymius, the typical fulfilment is most prominently brought forward. The first says: *Ex figura litteræ ostenditur, quod etiam, quæ minima putantur in lege, sacramentis spiritualibus plena sint et*

\* *Commentary on the Sermon on the Mount.* By Dr. A. THOLUCK. Translated from the Fourth Revised and Enlarged Edition, by the Rev. R. LUNDIN BROWN, M.A. Edinburgh: T. and T. Clark.

omnia recapitulentur in eo : in support whereof he afterwards refers to the sacrifices, presupposing, therefore, the fulfilment of the ceremonial law. In Augustine—who, however, includes also the *prophetical* fulfilment—the fulfilment of the moral law in believers by love is chiefly dwelt on (vide supra, p. 125). A few, such as Bede, Rupertus, Druthmar, regard the *iōra* as denoting the number ten ; and accordingly find here a special reference to the Decalogue. According to the Glossa ordinarius, the expression refers alike to *command* and *promise* : donec spiritualiter impleantur vel imperfecta perficiantur et significantia, i.e. impletio consummentur. Similarly Este, Menoch., Tirin. The older Lutheran exegesis restricts the lex to the Decalogue alone, and finds here only the concio legalis hypothetica (vide supra, p. 39) ; so that the Mosaic utterance : maledictus qui non permanserit in omnibus, quæ scripta sunt in libro legis, is adduced as a parallel passage. See Chemnitz, Gerhard, loci V. T. 65. Hunnius, Sarcarius : exaggerat Christus difficultatem legis et eternam Dei voluntatem in servanda lege stabilit, ut sciamus legis impletionem non esse in nostris rinibus. Bucer and Bullinger lay stress upon the view of St. Augustine : so likewise Bengel : facta sunt et fiunt, etiam in Christianis : non erant facta ante illum. On the other hand, the ethical and prophetical fulfilment is maintained by Calvin, Beza, Piscator. Aretius holds that the fulfilment is by Christ Himself. Socinus hit upon the idea already alluded to, that *ἔως ἂν γίνῃται* marks a period of time of which the fulfilment of the law by Christ Himself was the commencement, after which the abrogation of the ceremonial law took place : is autem sensus est, quod non prius futura esset abrogatio ulla præceptorum illorum, quam illis plenissima aliqua ratione obtemperatum fuisset, nempe ab aliquo homine præstitum perfecte vel minimum præceptorum istorum, id quod ab ipso Christo factum sine dubio est, dum hic in terris ageret, quo facto et ipso in cælos sublato, tum demum abrogatio facta est . . . ceremonialium omnium. Wettstein, J. Meyer, explain the saying of the fulfilment of the prophetical portion of the law. According to Clericus, who understands *ἔως* in the sense of *sed*, the proper translation is, not as Grotius asserts : donec omnia facta erunt, but (as *γίνῃται νόμος* is equivalent to integer manet) ; sed omnia præcepta erunt. The idea would thus be, not that of *being fulfilled*, but that of *continuing valid*. This rendering is adopted by most of Clericus' successors : Elsner, Heum., Mich., Bahrdt, Rosenmueller, and many others. Meyer adds the connecting thought : that "this fulfilment of every part of the law would never take place ;" but comes to the same conclusion : that the passage asserts that "the νόμος is continually binding." But, even to go no further than the prophetic anticipation of a Jeremiah (xxxi. 33), was not that anticipation to be realised in the Church of Christ ? But Meyer, as well as Olsh. and De Wette, has essentially gone over to the ethical and typical interpretation of the passage. Only Ewald explains : "until the end of the world, before which a great deal of what was predicted in the Old Testament must take place."

How terrible a passage like this must be to mere English readers, will be seen at once ; and those who can understand it, will readily perceive that such a mosaic is unnecessary, and looks pedantic.

There is, also, a matter affecting the author which requires a moment's notice ; and to which we have, in fact, already alluded. We mean the freedom and liberty which the learned doctor has allowed himself in some of his expressions and opinions. This is what we have called wayward, and we have no other term to convey our idea. We do not, of course, wish to restrain a critic's freedom, but we are not, therefore, called upon to follow him wherever he may choose to lead us ; nor do we profess to sympathise with him in all his preferences. At the very outset of the preface we have an example in point : "Although," says Dr. Tholuck, "I have no doubts as to the genuineness of the Gospel of John, I must confess that the spirit of Christ finds me most directly in the first three Gospels ; and their interpretation has had peculiar attractions for me, because in them the Son of God, at once Divine and human, and the climax of a redemptive process of two thousand years, is presented in a tangible, physical shape." Of course, this is the fact in regard to Dr. T., but it will be found that his experience is not that of the majority, and for ourselves, we freely confess that we cannot enter into it. Instances of a different kind occur frequently, and especially in the introduction ; but everywhere there is a peculiarly German freedom of criticism, which analyses and weighs and values the sacred text, more boldly than is common with us. We do not speak of the comparative accuracy, ability, inspiration, worth, and authority of the Evangelists. We do not bring discrepancies and differences prominently forward.

We labour to construct *harmonies* of the four Gospels, and we shall be forgiven if we still think this the more excellent way.

In an introduction of fifty pages, Dr. Tholuck discusses several questions of interest and importance, under the following heads: 1, Identity of the discourse in St. Matthew v.-vii., with that in St. Luke vi.; 2, Time of delivery of Sermon on Mount; 3, Occasion, object, and train of thought; 4, Authenticity and genuineness; 5, Relation to the Evangelical doctrine of salvation; and 6, Exegetical literature. This last section includes the titles of many ancient and modern works, and will, therefore, be very useful; it might have been made still more so to us by the addition of a larger number of English authors. The translator winds up the list, extending over nine pages, with this one addition of his own: "Above all, 'Sermons on the Lord's Prayer,' by the Rev. F. D. Maurice, London." To us this seems a little absurd, because we think there have been many before the gentleman in question who have expounded the Lord's Prayer, if not as popularly, yet as practically, spiritually, and critically. In any case we demur to such a glorification of the book alluded to. Dr. Tholuck gives us the following as the plan of the Sermon on the Mount:—

Historical introduction, ch. v. 1, 2; blessedness of those who in the right way long for the Kingdom of God, and manifest the fruits of its righteousness, ch. v. 3—9; blessedness of those who submit to the reproach which in this world is associated with the righteousness of the Kingdom of God, ch. v. 10—12; having so high a vocation, the disciples of the Kingdom of God must in nowise disavow it, ch. v. 13—16; the righteousness required under the old dispensation to be perfected and fulfilled in the Kingdom of Christ, ch. v. 17—48; the true motive in works of righteousness, the eye fixed on Him who sees in secret, ch. vi. 1; warning against a hypocritical exercise of charity, for the sake of the praise of men, ch. vi. 2—4; warning against hypocritical and unworthy praying, ch. vi. 5—8; the Lord's Prayer, ch. vi. 9—15; warning against a hypocritical use of fasting, ch. vi. 16—18; God, the supreme object of human desire and endeavour, to which all else must be entirely subordinated, ch. vi. 19—34; sundry admonitions, ch. vii. 1—12; epilogue, ch. vii. 13—27.

The exposition of the text treats it section by section. Each section is analysed, and its clauses and words are separately discussed. There are long dissertations upon weighty questions of doctrine, and minute grammatical and critical examinations of words and phrases. As already intimated, there are a profusion of extracts, and these are far outnumbered by references to authors, so that in these respects it is a perfect storehouse. The whole concludes with three indexes of Greek words, Scripture texts, and principal matters, for which we are truly grateful, because they will help us to use the volume more freely as a book of reference, for which it is well adapted.

We had intended to give other extracts from the exposition, but those which commend themselves to us most strongly are so bristling with Greek and Latin, that they would not be appreciated by the general reader, who will have had enough of the quotation above. The conclusion we have arrived at is, that in its present form the volume will prove a boon to biblical students with an average knowledge of Greek and Latin; if to these they add an acquaintance with the Shemitic languages, it will be the better for them. Let our ministers, as far as possible, avail themselves of it. They will find it clear on many grounds, sound on all essentials, and full of most valuable suggestions and explanations.

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MONIES RECEIVED THROUGH "EVANGELICAL CHRISTENDOM."

Rev. Mr. Pugh, Syrian Fund, 7l. 3s. 8d.; Mrs. Sykes, Hematad, 5l.; J. Byles, Esq., London Missionary Society, 2l.; ditto, Colonial Missionary Society, 2l.; ditto, Moravian Missionary Society, 1l.; Mrs. Byles, Moravian Missionary Society, 2l.; ditto, Baptist Missionary Society, 1l.; ditto, Paris City Missionary Society, 1l.; ditto, British Jews'	Society, 1l.; ditto, Irish Evangelical Society, 1l.; Miss Goodchild, Irish Evangelical Society, 1l.; ditto, Moravian Missionary Society, 2l.; ditto, British Jews' Society, 2l.; ditto, London Missionary Society, 1l.; Miss Monck, Matamoros, 1l.; Rev. Thomas Pugh, for Evangelical Alliance, 15s.; Rev. E. A. Watkins, N.A., for ditto, 3l.; Miss Watson, for ditto, 5s.
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# Evangelical Alliance.

\*NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head.*

## MEETING OF DELEGATES AND OTHER MEMBERS WITH THE EXECUTIVE COUNCIL.

We again call attention to the proposed meetings at Freemasons' Hall, Great Queen-street, on Friday, the 10th of May. The morning meeting, for prayer, and for frank and free conversation on the state and prospects of the Evangelical Alliance, will commence at eleven o'clock. This meeting is open only to representatives of local committees, or to other members of the Alliance, by tickets, which may be obtained by application to the Secretaries, 7, Adam-street, Strand.

At four o'clock there will be a dinner,

And at six o'clock a meeting, open to the public, will be held for united prayer and brief addresses.

CORRESPONDENCE.—At the meeting of the Committee of Council, on April 18, a correspondence was read between one of the secretaries and the Rev. B. M. Cowie, Minor Canon of St. Paul's, on the subject of a reference to the Evangelical Alliance made by Mr. Cowie in an address delivered by him at Zion College on the 25th of March. In reporting that address, the daily papers state: "He referred to the illiberality of the Dissenting body called the Evangelical Alliance, in the matter of Baron Bunsen professing himself a true Catholic, one who revered all who loved the Lord Jesus Christ, and, while differing in opinion from many, he could yet think kindly of those in whom he saw error." Mr. Cowie was informed by the Secretary—1. That the Evangelical Alliance is not a "Dissenting body," but that it comprehends persons of all religious bodies, who are willing to join it on the basis of the nine doctrinal articles contained in the "Manual" (a copy of which was sent), and that it includes many of the clergy and laity of the Church of England; 2, that the adoption of the last resolution with reference to Baron Bunsen took place at the instance mainly of Church of England members of the Alliance; and 3, that the principle of the Evangelical Alliance is very much in accordance with the latter part of the above extract of the report of Mr. Cowie's address, the object of the Alliance being to aid in manifesting the Catholicity of the true Church of Christ in promoting mutual acquaintance among Christians of different countries, and seeking to induce the followers of a common Divine Master, while they differ on some minor points—to quote the late Bishop of Calcutta's

words—"to work together so far as they are agreed." To this communication the following reply was received:—

62, Queen's-Gardens, Hyde-park,  
March 30, 1861.

Dear Sir,—The report in the papers was not quite accurate. I am obliged to you for your communication, which I will notice as a foot-note in the published address which is now being printed. All I knew about the matter was from what I read in the *Record* and other newspapers.

Yours faithfully,

(Signed) B. M. COWIE.

SOUTH AFRICA.—Printed reports of an interesting series of meetings convened by the Committee of the South African Branch of the Evangelical Alliance have just reached the Committee of Council. The meetings were held in the Dutch Reformed Church, Adderley-street, Cape Town, on the 16th and 17th of January last. The proceedings of the first day were conducted in the Dutch language, and on the second in English.

There were two sessions on each of those days: at the first of which, on the former day, the Rev. A. Faure, B.D., President of the Branch, having introduced the business by reading the programme issued by the Committee,

The Rev. George Morgan took the chair.

After prayer and the reading of communications from other branches of the Alliance, the Rev. A. Faure read a paper, which he had been requested to prepare, on "Domestic Religion." An interesting discussion followed on the subject of this paper, in which the Rev. Messrs. A. Murray, jun., Cachet, Esselen, Gorrie, Neethling, Bisser and Professors J. Murray and Dr. Hofm took part.

The meeting was closed with prayer by the Rev. Professor Hofmeyr.

The evening meeting was presided over by W. de Smidt, Esq., Under Colonial Secretary.

After the singing of a hymn, and prayer by the Rev. Dr. H. E. Faure, papers were read by the Rev. Professor Hofmeyr, on "Christian Co-operation for the more General Diffusion of Religion among all Classes of Society," and on "The Scriptural Character of a Religious Revival." Several brief addresses were delivered, and the proceedings of the day were closed by singing a hymn, and by the Rev. H. E. Faure offering prayer, and pronouncing the benediction.

At the morning meeting, on January 17th, the business was introduced by the Rev. Mr. Cameron stating the motives which had induced the Committee of the Evangelical Alliance in Cape Town to propose the series of meetings now held.

The chair was then taken by J. Abernombie, Esq., M.D., and prayer was offered by the Rev. Andrew Murray, jun.

Communications were read from the Port Elizabeth and Uitenhaze and Natal Branches of the Alliance. Among others, the Rev. Mr. Dyke, of Bassutoland, the representative of the former of those branches, addressed the meeting. A paper was read on "Christian Union," by the Rev. Mr. Tindall, of Robertson.

At the closing meeting the chair was taken by Professor Murray. Ephesians, chap. iv., was read, and prayer offered, by the Rev. Mr. Morgan.

A letter was read from the Rev. Mr. Govan, of Kaffraria, expressing sympathy with the Conference. The Rev. Mr. Long read an essay on the subject of one of the papers read in Dutch on the previous day—viz., "Domestic Religion;" and afterwards the Rev. Mr. Thompson, of Cape Town, read a paper on "Christian Missions, especially in reference to the duty of Colonial Churches." [These and others of the papers have been published, and copies sent to the Committee of Council.]

After the reading of the essays, several addresses were delivered. The Rev. Mr. Dyke referred specially, in the first place, to the subject of the essays, and then gave some information of the state and prospects of the Paris Missions in Bassutoland.

The Rev. Mr. Morgan directed attention to a suggestion made in the latter essay as to the publication in Cape Town of a Christian periodical to diffuse intelligence of missionary operations in South Africa, to excite a

missionary spirit, and in general to advocate Evangelical truth, according to the requirements of Colonial society.

The sense of the meeting being found favourable to this suggestion, a committee was appointed to take steps to carry out the suggestion. Two other subjects were then discussed. The first was that of "The Sanctification of the Sabbath." An address was presented to the meeting from 140 Sunday-school teachers in connexion with the Cape Town Sunday Teachers' Union, pointing out the increase of Sabbath desecration, and requesting the Committee of the Evangelical Alliance to devise measures, in which all Christians might concur, to promote the better observance of the Lord's-day. To this request the Committee undertook to give their best attention.

The other subject referred to was "Religious Revivals." After a conversation upon that subject, the papers read before the Conference were handed to the Alliance Committee, and a vote of thanks having been agreed upon to the Consistory of the Dutch Reformed Church, for the use of the church in which the meetings had been held, the series of meetings was brought to a close by the pronouncing of the benediction by the Chairman.

BULGARIA.—Since the information was published last month relative to the movement in Bulgaria to throw off the yoke of the Greek Hierarchy, to have religious services in the churches in the vernacular tongue, and to circulate the Word of God, the following letter has been received by the Committee of Council :—

Bebek, March 26, 1861.

In my letter of the 12th inst. I mentioned that the Bulgarians were to hold, on Thursday of that week, a public meeting to proclaim the National Bulgarian Church. The meeting was deferred from Thursday till Sunday, on account of a severe storm. On Sunday some 3,000 persons assembled at the Bulgarian Church in the city. The Bulgarian bishops had at first been inclined to hurl back upon the Greek Patriarch his anathemas, but finally concluded to set that dignity a Christian example—to bless, and curse not. One of the bishops addressed the people, but the meeting was broken up by order of the Turkish Government, at the instigation of the Patriarch, who represented that the Bulgarians were bent on commotion and riot. The Government, however, has given its consent to the calling of a convention from different parts of Bulgaria, in order to test the sentiments of the nation at large on the points at issue. We are now looking forward with much interest to the meeting of this convention. Meanwhile the Patriarch is furious at the check he has received, and is exerting himself still to the utmost to get the

bishops into his hands, that he may crush them and the liberties of their Church together; and there is reason to fear, that with such influence as he can bring to bear upon the Government, he may accomplish his purposes. He did succeed in obtaining an order by which the Bulgarian bishops were forbidden to perform religious services at the Bulgarian Church last Sabbath. So ready does the Patriarch appear for even the most despotic measures, that one of the bishops, the more particular object of his wrath, has felt constrained to keep himself secluded from notice for some little time past, lest, in an unguarded moment, he should be seized, and sent into exile, from which a return might be long delayed.

At the Committee meeting on the 18th April, the following resolution with reference to this subject was adopted: Resolved—That the subject of the Bulgarian Church be commended to the prayers of our Christian friends, and that a short statement of the bearings of the question be appended to this minute, making it apparent that our interest is not in any political question that may be involved, but in the progress of the cause of Divine truth.

SPAIN.—It was reported at the meeting of the Committee of Council, on the 18th of April, that the accounts respecting the persecution of the Protestants in Spain were still unfavourable. Matamoros and Alhama, instead of having been brought to trial, as was hoped, were still confined and treated with increased rigour. Their Bibles, &c., had been taken from them; they had been separated, and not allowed to be visited by their friends, nor to be spoken to even by the other prisoners, although murderers and other felons are not denied these privileges. Other arrests also had been made. At Granada, in the dead of night, the house of one of the Protestants, a faithful Christian, was entered by the police, and the father, mother, and son dragged off to a dungeon, five little children being left wholly unprovided for. On the same night five others were arrested, and three or four others have fled to Gibraltar. At Seville also more arrests had been made: amongst them the head of one of the public schools, who, when the last accounts were received, was still in a dungeon. A letter from Spain, dated 20th March, says: "Persecution has again burst forth with new force at Seville, and should things continue as they are here, merely to name the Bible will be a crime in the eyes of the reactionaries. On Tuesday last, at twelve o'clock at night, six of our friends were brought to this prison (Seville) and lodged in separate dungeons without any communication. All of them are most respectable and industrious people, and

all of them were taken out of their beds and brought to this abode of crime and misery, their arms tied behind like robbers or assassins. Four or five Bibles and some controversial tracts were found in their possession, and that seems to be their only crime. They were examined and cross-examined yesterday and the day before by the judge of the 3rd district, and accused of belonging to a secret society, the object of which was to overthrow the Church. The charge being unfounded and indefensible, the poor fellows were yesterday allowed to have communication with each other. We have returned to the times of Ferdinand VII." Since the Committee meeting, the subject was again brought before the House of Commons by Sir Robert Peel (on the 19th of April), who asked a question of the Secretary of State for Foreign Affairs as to the nature of the communications which have passed between Sir A. Buchanan and the Spanish Government with reference to the present persecutions in Spain. Sir Robert stated that he had letters in his possession with respect to the treatment of the prisoners which would bring tears into the eyes of any one who read them—the prisoners were dying in a cold, damp prison; that these men were being persecuted solely on the ground of their religious faith, and were in no way connected with any political movement; and that he hoped Her Majesty's Government would act in the matter in the same way in which they acted in 1852 and 1853, and would represent to the Spanish Government that these persecutions were quite incompatible with the spirit and feeling, not only of this country, but of their own constitution.

PRESENTATION OF A BIBLE TO GENERAL GARIBALDI.—The President having written to General Garibaldi, to apprise him of the pleasure with which Christians in England had read his noble and striking words, "The Bible is the cannon which will liberate Italy," and of their desire to present to him, through the Committee of the Evangelical Alliance, a handsome copy of the Word of God, in various languages, the General returned the following reply, which, though it has found its way into some of the public prints, some of our friends may like to see published here:—

LETTER FROM GENERAL GARIBALDI TO SIR CULLING E. HARDLEY, BART.

(Translation.)

Caprera, Feb. 17, 1861.

Sir,—I am very grateful for all that the Christians of England have done for the welfare of



The Evangelical Alliance, over which you preside, is a good work. I shall receive with pleasure, *by post*, the offer which you have made me of a Bible in many tongues, but I do not consent that a deputation of members of your Society should put themselves to inconvenience for the purpose. The great majority of the people among us, if not Protestant in name, are very Protestant in fact, as is proved by the indifference—nay, even the contempt—with which they receive the anathemas of the Papacy, and by the public ridicule which the miracles excite.

Be persuaded, Sir, that the Italian people is much less popish than has been said. As for me, be good enough to believe me the irreconcilable enemy of hypocrisy, and of all despotism; and at the same time, your affectionate

G. GARIBALDI.

The Bible has been placed in the hands of General Garibaldi, together with an address, signed on behalf of the contributors by Sir C. E. Eardley, Bart., the Hon. W. Ashley, Colonel Walker, and Rev. Hermann Schmettau. We hope to give further particulars next month. Contributions are still requested to the fund for providing copies of the New Testament for the Italian Army.

**PERSECUTION IN RUSSIA.**—An application has been made by the Baptist Union to the Committee of the Evangelical Alliance, to interest themselves in the liberation of a Baptist now in prison in Russia, for baptizing persons in that country. The subject is receiving the best attention of the Committee.

**NEW MEMBERS.**—The following persons have been unanimously admitted to membership—viz., at the Committee of Council meeting, on April 18: Rev. Richard Allen and Mr. Charles Friendship, Bideford; C. B. Mander, Esq., Rev. W. McOwan, and Mr. Fleeming, Wolverhampton; Mr. E. Bowen, Dudley; Dr. Forbes Winslow, Cavendish-square; Johnson Brown, Esq., George Bacon, Esq., Rev. John Averill, and Mrs. Major Selby, Clevedon, near Bristol; Major Selby, Burmah; Captain Orr, R.A., Woolwich; Mr. John Cartwright, and Mr. C. E. Pratt, Stoke-on-Trent.

CONTRIBUTIONS RECEIVED AT THE OFFICE OF THE EVANGELICAL ALLIANCE, FROM MARCH 24 TO APRIL 23, 1861.

Rev. W. Vesey, Dublin, 5s.; Rev. C. W. Bingham, Melcombe Horsey, 10s.; Charles Child, Esq., Bungay, 1l. 1s.; Rev. Dr. Fry, Brixton, 10s.; Mrs. Green, Durham, 5s.; *Barnetaple Sub-Division*, per W. Horwell, Esq., 4l. 16s.; *Proceeds of Meeting at Clevedon*, 1l.; F. Willis, Esq., Clevedon, 1l.; Johnson Brown, Esq., Clevedon, 10s.; George Bacon, Esq., Clevedon, 10s.; Major Selby, Burmah, 5s.; Mrs. Major Selby, Clevedon, 5s.; Rev. John Averill, Clevedon, 5s.; Earl of Cavan, 1l.; James Howell, Esq., Vincent-square, 1l.; *Edinburgh Sub-Division*, per A. Fyfe, Esq., 30l.; Rev. W. C. de Boinville, per Barclay, B. van, and Co., 1l.; E. Thomas, Esq., Fitzroy-square, 10s. 6d.; H. Roberts, Esq., Kensington, 10s.; Rev. A. Jukes, Hull, 10s. 6d.; Mr. W. F. Tomlinson, Leeds, 7s. 6d.; J. Finlay, Esq., St. John's-wood, 10s.; Thomas Finlay, Esq., Cambridge-terrace, 1l. 1s.; Mrs. Finlay, Cambridge-terrace, 1l. 1s.; Thomas Ellis, Esq., Keston, near Bromley, Kent, 10s.

PER COLLECTOR.

D. Skeel, Esq., Strand, 10s.; Rev. T. Vasey, Hackney, 5s.; Dr. Oxley, Hackney, 10s. 6d.; Miss Owen, Ball's-pond, 5s.; Captain Valiant-Cumming, Kensington, 1l. 1s.; E. Thompson, Esq., Highbury, 1l. 1s.; J. Bralithwaite, Esq., Southwick-crescent, 1l. 1s.; Mr. Sage, Lincoln's-inn-fields, 5s.; J. Snee, Esq., Barnsbury, 5s.; Rev. T. L. Badham, Fetter-lane, 5s.; Rev. A. S. Thelwall, Torrington-square, 5s.; E. Pearse, Esq., Tavistock-square, 10s.; Miss Thorley,

Euston-road, 2s. 6d.; Mr. G. Morgan, Everaholt-street, 5s.; V. Ridler, Esq., Holborn, 10s.; Rev. P. La Trobe, Ely-place, 10s.; E. Pittman, Esq., Notting-hill, 10s.; E. P. Jeanneret, Esq., Barnsbury, 10s.; Rev. Jos. Brown, Blackfriars, 1l. 1s.; Rev. S. McAll, Hackney, 5s.; P. B. Hall, Esq., Lombard-street, 10s. 6d.; C. P. Titt, Esq., Old Jewry, 5s.; R. C. Polhill, Esq., Mark-lane, 5s.; T. E. Parson, Esq., Gracechurch-street, 10s.; A. T. Ritchie, Esq., Greenwich, 10s. 6d.; J. Rudall, Esq., Eaton-square, 1l. 1s.; Rev. J. S. Pearson, Warwick-square, 10s.; Sidney Kirby, Esq., War-office, 1l. 1s.; E. Absolom, Esq., Blackheath, 10s.; Lord Calthorpe (don.), 5l.; J. L. Benham, Esq., Wigmore-street, 1l. 1s.; H. T. Ravenshaw, Esq., Harley-street, 1l. 1s.; S. Cole, Esq., Bloomsbury, 1l.; W. Williams, Brunswick-square, 5s.; Rev. W. A. Blake, Trafalgar-square, 10s. 6d.; Mrs. Poole, Pentonville, 5s.; A. N. Cherrill, Esq., Doctors'-commons, 5s.; J. Biden, Esq., Cheap-alde, 10s.; Miss E. Leycester, Wilton-crescent, 10s. 6d.; A. M. Dunlop, Esq., M.F., 1l.; G. Arbutnot, Esq., Hyde-park, 1l.

SERMONS FUND.

Collection after Sermon at Kensington Chapel, Bath, per Rev. J. Davis, 2l. 0s. 6d.

FOREIGN COMMITTEE.

Italy.—Rev. Dr. and Mrs. Elton, Exeter, 5l. Spanish Persecution Fund.—Collections (mostly) in Yorkshire, per Foreign Secretary, 25l. 13s.

WILLIAM CARDALL, } Secretaries.  
JAMES DAVIS, }  
HERMANN SCHMETTAU, Foreign Sec.

# Evangelical Christendom.

## EXCLUSIVENESS.

THE spirit of exclusiveness has been the bane of the Church of God in every age. It is so still, and God, in His Word, most clearly reveals to us His repugnance to it. Our Redeemer's whole life and work were a protest against it. He had to bear with it, and of course, in so doing, to resist it, in the hearts of His disciples. "Master," said they, "we saw one casting out devils in Thy name, and he followeth not us; and we forbid him, *because he followeth not us.*" But Jesus said, "*Forbid him not*, for there is no man which shall do a miracle in my name that can lightly speak evil of me." In their mistaken zeal for the dignity of His person, they took upon themselves to rebuke those who brought their young children to Him, beseeching Him to touch them. But how decidedly—and yet, at the same time, lovingly—were they themselves rebuked, as He replied, "Suffer the little children to come unto me, and *forbid them not*, for of such is the kingdom of God." Still more did His worldwide love bring Him under the censure of those who despised and rejected Him. "This man receiveth sinners, and eateth with them," nullified at once, in their estimation, His claim to be their Messiah. They hated Him, because He had no sympathy with a clique. Each party in Church and State found itself baffled in turn, as it sought in Him the support of a partisan. The Pharisees, the Sadducees, the Herodians endeavoured, one after the other, by flattery or by guile, to secure His suffrage for their tenets, but in vain. Thus also the rulers took counsel to put Him to death, because they thought Him the champion of the people; whilst the people soon renounced their zeal for Him, when they found that it was useless to try and take Him by force and make Him their king. Blessed be God! He "is the true Light that lighteth *every* man that cometh into the world," for He is God, and "God is not the God of the Jews only, but also of the Gentiles." "*He* is no respecter of persons."

After our Lord's ascension, and from that day to the present, exclusiveness became the dominant evil with which His Spirit has had to contend, not merely in the world, where its home is, but also in the Church, where, happily, it is only an invader, though too frequently treated as a welcome guest. The record of the Acts of the Apostles shows us that, but for the special teaching which the early Church received, this evil would soon have gained the supremacy, and so have destroyed its infant life. Take the case of the Apostle Peter, who, perhaps, was as free naturally as most men from the bitterness of bigotry; generous warmheartedness, indeed, is a very prominent trait in his disposition. Yet, notwithstanding all that he had seen and heard when Jesus was on earth—notwithstanding the possession of the promised Spirit—a twofold scrupulous interposition appears to have been requisite to convince him that the Messiah belonged as much to the race of man as to his own nation. It was only by the coincident vision of Cornelius with his own, that he could be persuaded to feel it right for a man that was a Jew to keep company or come unto one of another nation." The heavenly instruction which Peter on that occasion received, we may be sure, was not designed simply to point out the course of conduct which God intended him to pursue toward a single individual, but to *liberalise the Church* in all ages; and that by drawing its members into greater harmony of thought and feeling with God Himself, the universal Father; since it is only as the Church has sympathy with the heart of God, that it can fulfil its service of blessing to the world. The tendency to "limit the Holy One of Israel," in the accomplishment of His purposes and the bestowment

His grace, which we see to some extent exemplified in Peter, is the common tendency of our nature. It has its roots in the ungodliness of our disposition. It

derives its nourishment from our corrupt and selfish passions, and its fruit is, cold and callous indifference to all who are separated by any "middle wall of partition" from ourselves. Hence the warfare of the Christian life mainly consists in doing battle with this evil spirit within us. It is the spirit of "the world." It is not "of the Father;" and it is only as the Spirit of our Lord Jesus Christ, who is of course the type of the perfect Christian life, takes possession of our hearts, that we too, without respect of persons, can love as He loved.

It must, however, be admitted that this conflict with self is *difficult*—very difficult; and, but for the living power that flows forth to us from Him who resisted unto death, and so triumphed, *too* difficult for our achievement. There are those in the world, and even in the Church, who may be as much "Gentiles" to us, as Cornelius was to Peter, and who, in consequence, are complacently set aside as "common and unclean." When we see or read of those whose physical or moral condition is as degraded as it well can be, secret self-approbation will not unfrequently suggest to our hearts the Pharisee's estimate of the Publican: "God, I thank Thee that I am not as other men." It needs much devout thoughtfulness, much fellowship with the sufferings of our Lord, much communion with the mind of the Holy Ghost, much filial appreciation of the Divine Fatherhood, to discipline ourselves into the conviction that such are "bone of our bone and flesh of our flesh," children of the same Parent, and that He has really put no essential difference between us and them; that their condition is not, after all, utterly hopeless, but reachable and recoverable by Divine methods of compassionate salvation. It is much easier to say, as the disciples did respecting the Syrophenician woman, "Send her away, for she crieth after us," than patiently to wait and wait, as Jesus did, for the right moment, when the help of His living sympathy would be most serviceable, and then to give it. Much easier also is it to seek, with James and John, to be permitted to call down fire from heaven and consume the bigoted and inhospitable Samaritans, than, with Jesus, to bide our time for a more favourable opportunity of doing them good. Any man can curse his fellows, but only the Christlike in temper and conduct can bless them. "You know not," says the Saviour still, and that sometimes to His most intimate followers, "what manner of spirit ye are of."

This tendency to exclusiveness is not infrequently much strengthened by an apparently conscientious regard for the supposed claims of religion. In the illustration already adduced, we may see that this was Peter's plea. It is not asserting too much to say that his religiousness made him narrowminded and exclusive. The command "Rise Peter, kill and eat," was not so repulsive to his natural taste, as it was at variance with his most sacred convictions. Like all his countrymen, he had grown up in the belief that the rites of Judaism were eternal; he could not separate those rites from the purpose for which they were instituted. A higher development of religious life, a development more Christlike, would have told him that "to *obey* is better than sacrifice, and to *hearken* than the fat of lambs." Into this higher life he was being led, but he had not then attained it, so that he felt it to be no violation of conscience, no dereliction of duty, to assert his own supremacy in opposition to the Divine command. "Not so Lord," he replied, "for I have never eaten anything common or unclean." He might, we know, easily have advanced many most plausible arguments for his self-assumed position, and even for his own conception of the paramount claim of Judaism. The letter of Scripture would give some pretext for it; or, again, the sacredness that belongs to the religious associations of childhood and youth. So also the very words of the Lord, which he had once heard Him utter, if isolated from their purpose, would have served for his justification: "I am not sent but unto the lost sheep of the house of Israel." "Salvation is of the Jews." And no doubt, under cover of religion, he did thus argue with himself on

this occasion ; just as he did, subsequently, when he dissembled with other Jews about the same question, and had to be "withstood to the face" by the Apostle Paul.

And when have not the claims of religion been advanced as a plea for exclusiveness ? Far greater conscientiousness has often been shown in maintaining the laws and customs of "our Church" or "our body," than in exemplifying the Spirit of Him who is "Head over all things to the Church," which is "His body." Middle walls of partition have been most zealously raised by means of favourite texts, and most pugnaciously defended by quotations from traditional authorities, the breaking down of which has seemed, and does still, as much an act of sacrilege, as our Lord's command to Peter did to him. No doctrine has possibly been more abused, for this mischievous purpose, than the doctrine of election. By making a species of arbitrary favouritism the basis of the Divine choice, the inference has again and again been drawn, that its existence, as a revealed fact, necessarily involves the hopeless exclusion of the great bulk of mankind, from ever attaining to the blessedness of moral conformity to His will, whose "offspring" they are. Just as the Jewish nation, though chosen of God to be the people in whose seed all the nations of the earth should be blessed, converted their election into a pretext for regarding all other nations as outside the enclosure of the Divine sympathy and mercy, and in their exclusive arrogance dared to despise them, as though they were an inferior order of creation ; so, at times, has the professed Church of Christ, luxuriating in its own exalted privilege, heartlessly written off the non-elect from all share in the fatherly compassion of Him, who "hath made of one blood all nations of men for to dwell on all the face of the earth," and who still "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Surely, such a spirit cannot accord with the mind of our Redeemer—"the Lord of all men"—who gave, as His parting legacy to the Church, the command, "Go ye into *all the world*, and preach the Gospel to *every creature* !" And His disciples dishonour His Spirit when they limit the range of His grace within the narrow boundaries of their own experience. The moment the Church begins to do this, it enters upon a course of division and subdivision that is hopelessly interminable. Its harmony is at an end, for self takes the place of Christ, and human sentiment that of Divine ; and every one saith, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ"—each zealous partisan justifying his narrowness on the seemingly religious plea of conscientious attachment to his creed. Ecclesiastical organizations, again, have done much to foster the same exclusive spirit on a religious pretext. At times the aim of the Church almost seems to have been to *exclude*, by its constitution, the greatest number, rather than *include* them ; and by claiming the sanction of God's Word for all its enactments, it has covered its iron barriers with the gildings of religion. One Church will assert, because "our" order of bishops, priests, and deacons is Divine, you cannot have fellowship with us unless you accept the same ; and another, because "our" mode of observing the ordinance of baptism is Divine, you cannot have fellowship with us, unless you submit to the rite as we do. Such assertions have all the appearance of religious conscientiousness, and in some cases are not its appearance merely, but its actual expression. And any higher teaching on such matters would be as religiously opposed as the teaching which Peter received at Joppa. Thus it will be until the sympathies of the Church are brought into full accordance with the highest of all teaching, which declares, "There is one body and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The plea of separation from the world is, perhaps, another illustration of a seemingly religious defence of exclusiveness. Nothing can be plainer than the command, "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch

not the unclean thing." But if the "world" be made to consist, not of those whose spirit is the spirit of self-supremacy, manifested in disposition and conduct, but of those whose opinions are at variance with our own, then this command is easily pressed into a service the very opposite of that for which it was intended. Bigotry is as much "an unclean thing" in the sight of God, as any other form of selfishness. "Ye know not what ye ask," said our Lord to James and John, as they sought to introduce this worldly self-supremacy into the Church, and, as a natural consequence, filled the ten with indignation, thereby sowing the seeds of strife and division, which in due time would have deepened into destructive roots of bitterness, had not the Redeemer at once, with His words of wisdom, and His own bright example of self-subjection, interposed. That servant of Christ, therefore, who would "keep himself unspotted from the world," must certainly keep himself, not isolated from his fellow-men in some monastic Shibboleth of his own party, but unspotted from the world's proud spirit of exclusiveness.

But, however subtle the workings of this spirit, it cannot escape the detection of the Lord's retributive judgments. Through its unfriendliness, it renders those who cherish it eventually friendless. Seeking to be alone, they are left alone. "There is that withholdeth more than is meet, but it tendeth to poverty." "There is that maketh himself rich, and yet hath nothing." The history of nations, as of individuals, is evidence of this. The exclusiveness of the Jewish people contributed, in conjunction with their unbelief, of which it was the natural fruit, to their ruin. "None of us liveth to himself," and if we think and act otherwise, the result is, we die. Whilst we write, the American Republic is exemplifying, in the horrors of civil war, the consequences of excluding four millions of its population from the rights and liberties, not merely of citizens, but of men. And just so, the moment any section of the Church closes its doors against its brethren, it closes them upon its own tomb. Exclusiveness is the graveyard of spiritual life. In shutting out those for whom Christ died, it shuts out Christ. The fresh and genial atmosphere of His presence can no longer gain admission, and in the stifled atmosphere of its own self-imprisonment, the Church sinks into the torpor of death. We cannot then, surely, too earnestly guard against the encroachments of this evil! No alliance or confederacy will stand that indulges in it. The corrective may be found in the words with which Peter was addressed when the voice from heaven declared, "What God hath cleansed, that call not thou common." Peter himself tells us that then he was taught not to "call any man common or unclean." Through faith in God he acquired faith in man. He saw at once an old text in a new light. He had often read, in Deuteronomy and elsewhere, that God is no respecter of persons, but now he says, "I perceive it of a truth." This recognition of the Divine supremacy in the organization of the Church gave to his soul an expansiveness never before experienced. He no longer felt himself warranted in putting his own limits to the fold of Christ. Rather, on its portal he inscribed, on that memorable occasion, for the guidance of the flock in all ages, the brief, but comprehensive and significant truth, "He (Christ Jesus) is Lord of all men."

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

## THE PENTATEUCH: ITS ASSAILANTS AND DEFENDERS.\*

THE Pentateuch stands to the Old Testament in the same relation as the Gospels to the New. The writings of the Prophets, the Psalms of David, and the other Hebrew poets, the historical books of the Kings, Chronicles, &c., would be unintelligible in many parts, had the books of Moses been consigned to oblivion. In the same way, the Acts of the Apostles, and the Epistles of Paul and his fellow-labourers, would be dark and mystical indeed, were it not for the light shed on them by Gospel history. They supplement the Gospels as the post-Mosaic writings do the Pentateuch.

The battle of New Testament criticism rages fiercest round the Gospels, as that of the Old Testament does round the books of Moses. The Gospels have been again and again asserted to be a patchwork of fragmentary lives of Christ and accounts of His miracles; and the books of Moses have been similarly handled in the various theories propounded concerning their composition, such as the document-hypothesis, the fragment-hypothesis, and the complement-hypothesis.

It is well known that the attacks made by the German scholar, Wolf, on the antiquity and genuineness of the "Iliad" and "Odyssey" of Homer, were the precursors of those on the Mosaic writings. One of Wolf's great arguments was derived from the nonexistence of the art of writing at so early an era as that of Homer; but recent discoveries have shown that he was incorrect in this idea, and that the knowledge of the art of writing prevailed widely in very remote and distant ages. The scholars of Germany belonging to the progress party, at the close of the last, and even at the commencement of the present century, were for assigning the composition of the Pentateuch to a period not much earlier, if not later, than the Captivity, but gradually the date has been placed farther back, even to the time of Solomon or David, and still more recently, to that of the Judges, or probably of Joshua.

The supporters of the document-hypothesis considered that, whoever was the editor, or "redacteur," as he was termed, of the Pentateuch, and especially of the Book of Genesis, in the form in which it is found at present, or to whatever date he might be supposed to belong, it was at least clear that he made use of ancient documents, and that, at one time by omitting, and at another by adding, he wove a connected narrative out of diverse materials. They supposed that these various portions could be discovered, and separated one from the other, by observing attentively the names of God used in the various portions of the book; and forasmuch as Elohim occurred peculiarly in some parts, and Jehovah in others, they considered this proof that there were at least two writers, whom they termed respectively the Jehovist and the Elohist.

Had the advocates of this theory stopped at this point, much notice need not have been taken of their works, for it is plainly consistent, even with extreme views of inspiration, to hold that the Pentateuch was a compilation from various sources, provided it be also held that the compiler was divinely directed or guided in his choice, and that there are no contradictions or errors in the book so composed.

But they did not stop there: on the contrary, their critical researches were guided by principles which necessitated the supposition of portions of the Pentateuch being assigned to a later date, and which made them utterly indifferent to any attempts to reconcile apparent contradictions. One principle that we have observed to pervade the works of writers of the school alluded to, is the absolute denial of the miraculous. A scholar who has come to the *a priori* conclusion that there is no such thing as a miracle, must, when he comes across an account which touches on the marvellous, deny that such was written at a date when it could be con-

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\* *Introduction to the Pentateuch: an Inquiry, Critical and Doctrinal, into the Genuineness, Authority, and Design of the Mosaic Writings.* By the Rev. DONALD MACDONALD, M.A., Author of "Creation and the Fall." Two vols. Edinburgh: T. and T. Clark. 1861.

travened. Thus, for example, he must deny that the account of the passage of the Red Sea by the Israelites could have been written by Moses, who would not have ventured to put forth a statement of miracles, the refutation of which was easy to every one. Another position taken up by these writers is, that the ordinary notions of prophecy are incorrect, and that all prophecies are really but "*vaticinia post eventum*." Thus, on this principle, the 49th of Genesis (the blessing of Jacob) must have been composed after the entrance of the Israelites into the promised land, on account of the information concerning the twelve tribes which it contains; and it is for this very reason that the term Shiloh has been considered as being an internal proof of a post-Mosaic date, at which the town of that name had become famous, or must be referred to Solomon, for in his reign peace prevailed throughout Israel.

Mr. Macdonald says well (vol. i. p. 49): "Let it be at the outset distinctly understood that the Pentateuch, or any other portion of Scripture, as an historical production, claims no exemption whatever from the canons, critical and historical, to which all other literary and historical works are amenable, and by which their genuineness is to be tested. But then it presents itself with a claim to be regarded as having a higher than human origin; and it submits, at the same time, evidence in attestation of that claim. Now it must appear exceedingly unreasonable that, without inquiry, and on the bare assumption that there never have been direct communications from God to man, or that such are impossible, the evidences furnished by the Pentateuch in favour of its Divine origin should be adduced as a proof that it could not have been written by Moses, or any other of that age, and that it should be summarily condemned on this and other points, as if professedly of human origin."

Inasmuch as the document-hypothesis, and the hypotheses that succeeded in rapid succession, were based upon the use of the names Jehovah and Elohim, especially in the Book of Genesis, the defenders of the Mosaic authorship took upon themselves to show cause why the one name, and not the other, was used in each case. Hengstenberg's great work on the authenticity and genuineness of the Pentateuch is disfigured by such an attempt, which can only be carried out on arbitrary principles, and must, therefore, be unsatisfactory. Mr. Macdonald gives a view of the relation of Jehovah and Elohim which is novel to us. He supposes that the former name is equivalent to the ὁ ἔρχομενος of the New Testament, and means, "He that shall be" or "shall come;" and, viewing the translation of ch. iv. 1, "I have gotten a man—Jehovah," as the correct one, he considers that only by a reference to the redemption to be made by Christ is the name at all explicable—Elohim being God in His character of Creator, and Jehovah designating God the Redeemer. This explanation, however, does not strike us as correct, and the translation of the passage on which it is based is exceedingly questionable—namely, chap. iv. 1, which Mr. Macdonald renders "I have gotten a man—he that should be." He remarks: "It is easy to see how this general designation should, in time, become a proper name. The egregious mistake in the application of the promise, and consequently of the designation, committed by the first mother, furnishes no valid objection to this view; while it affords a sufficient reason why—as appears from the whole tenor of the history—the name was for the most part forgotten, and gradually came into disuse until revived at the time of the Exodus."

We conceive that the Hebrew will not bear this translation. The use of the particle אֶת before יְהוָה is quite sufficient to prove it is not to be taken as the future of הָיוּ, but as a proper name. Besides, the word אִשָּׁה would naturally have had the article in this case—an objection which also holds good in the event of the passage being translated, with some, "I have gotten the man, Jehovah." None of the ancient authorities, with the exception of the Targum of the Pseudo-Jonathan—a not very weighty authority—adopt this view of the passage; and it is worthy of note that

it renders both parts of the sentence definitely, "*I have gotten the man, the angel of the Lord.*" The correct translation is, "I have gotten a male child by the help of Jehovah"—a very appropriate exclamation by Eve on the birth of her firstborn.

But, quite independently of Hebrew criticism, there are reasons to be assigned against Mr. Macdonald's view of the name Jehovah. If it be a name originally given in mistake by Eve herself to her firstborn, because she considered him as the promised seed who should bruise the serpent's head, why should the name be used as the most general designation for God in the Hebrew Scriptures? Not as limited to the second person of the Trinity, but as equally applicable to all three, is it used in the second chapter of Genesis and throughout the Bible. We consider the defenders of the Pentateuch have made a great mistake in endeavouring to extract some mystical meaning from the name. True it is, Mr. Macdonald does not fall into the same mistake that Haugstenberg does, of attempting to discover, in every case, why the name Jehovah is used, and not Elohim, or *vice versa*; on the contrary, he considers that the names are used very often promiscuously, after they have both been shown to be appellations of the same Great Being, God the Creator as well as God the Redeemer. But still we think we perceive, through his entire work, too manifest a disposition to err on the opposite side to the Rationalists, and too great a tendency, while avoiding Scylla, to fall into Charybdis. We believe, with Dr. Angus, in his excellent "*Bible Handbook*," that too much discredit has been thrown on the idea that Genesis is a compilation, by reason of the extravagance of the theories concerning it. That Moses used other documents is, we think, very plain; that there was a literature, small though it may be, even before his day, modern researches have tended to render at least highly probable; and though the Jehovistic and Elohist theory has been ridden to death in Germany, it has, we believe, at least some germs of truth. We view the name Jehovah as that whereby God was peculiarly known to Israel, and, through Israel, now to the utmost ends of the earth; while Elohim is the name of God in general, as manifested, though darkly, by the works of creation to the world at large—Jehovah being the only Elohim, though the blinded nations imagined that there were other gods than He.

Mr. Macdonald's book is, notwithstanding the defects to which we have alluded, far in advance of any English work hitherto published on the entire Pentateuch. He is familiar with the subject in all its bearings, and seems to have a perfect acquaintance with the most recent works brought out in Germany. On the theology of the Pentateuch—on the intimations given there of the plan of redemption,—his dissertations are especially able. There are, however, several subjects omitted, or passed over with a slight notice, which we expected to find fully treated of in this work: for instance, the great questions connected with the table of nations in Gen. x., and the historical credibility of the narratives of the Patriarchs, on which Hävernack is so able.

There are many contradictions alleged to be found in the Pentateuch which Mr. Macdonald does not discuss. He only reviews the more important of them. We may fairly argue with Mr. Macdonald, that "if contradictions do actually exist of the gross character alleged, they furnish arguments in favour only of the 'Fragment-Hypothesis' of Vater, now acknowledged on all hands to be untenable, and are in direct opposition to—nay, more, destructive of—the 'Complement-Hypothesis' of Tuch; for it is incredible that such contradictions, if they have any existence, should have escaped the notice of the reviser, seeing they are so palpable to modern critics."

Some of those which Mr. Macdonald selects for examination, he treats in a satisfactory manner, but others, we think, not so. Nowhere have we perceived in his work any admission that the text of the Pentateuch is anywhere corrupt, or that interpolations may have, even undesignedly, crept in. There are two extreme positions which may be taken with respect to interpolations. Some are too much inclined to explain every diffi-



passage as an interpolation; others refuse to admit such a notion. We think Mr. Macdonald belongs to this latter class. In his attempt to explain away the difficulties connected with the wives of Esau, he follows Hengstenberg in considering that Anah is correctly designated as a Hivite, a Hittite, and a Horite. We admit that the term "Horite" is explicable as "a dweller in a cave," but it is too forced to explain the appellation "Hittite," on the ground that it was often applied to the Canaanites in general; for why should Elon be called a "Hittite" in both passages (Gen. xxvi. 34 and xxxvi. 2), while Anah (admitting him to be same as Beeri, which we do) is designated as a "Hittite" in the one place, and a "Hivite" in the other? We can only explain it on the idea of an early mistake of the copyist. Compare the fact that in ch. xxvi. 34, the Sam. the LXX. (cod. Alex.) and the Syriac read by mistake, "Elon the Hivite," instead of "Elon the Hittite;" whilst five Hebrew MSS. actually do read "the Hittite," instead of "the Hivite," in the passage under consideration, which solves the difficulty.

Several serious difficulties are passed over, in Mr. Macdonald's introduction, without notice. While, for instance, Mr. Macdonald is treating of the points connected with the genealogy of Jacob's sons, the catalogue of the sons of Benjamin is not mentioned; and in adopting the notion, that of the clean animals, seven individuals, and not seven pairs, came into the ark—the odd one in each case being intended for sacrifice, an idea we thought antiquated—he forgets that a contradiction is introduced into the narrative, for it is distinctly said (Gen. vii. 9) that "two and two," *i.e.* in pairs, there went in into the ark of all animals, &c.

We bring our remarks here to a close, thanking Mr. Macdonald for this timely contribution to Biblical science; but we trust that, in a second edition, he may modify his views on some points, and while maintaining, with ourselves, the Mosaic authorship and inspiration of the Pentateuch, he may grapple more fully with its facts than he has done in this edition.

## THE HISTORY AND DESTINY OF THE WORLD AND OF THE CHURCH.\*

THERE are differences among the interpreters of prophecy—differences which arise far less from the difficulty of determining what portions of Scripture are prophetic, than from the difficulty of deciding upon their application. Nothing is more natural than that it should be so. The language of prophecy is a fixed and unchangeable quantity; it is necessarily, to a considerable extent, figurative, or symbolical and enigmatical. It does not mention Rome and Russia, France and Britain, by name, any more than Constantine and Gregory, Antiochus and Napoleon. Its chronology is, with one or two exceptions, vague and undetermined; indeed, the time of any event does not appear to be marked, except the advent of the Messiah, as we find it in the Book of Daniel. And even that date is so mysteriously worded, that it does not appear to have been understood by the Jews before Christ, and was certainly not universally accepted by them. There are other periods; but they, also, are so indistinct, as to their commencement at least, that it has been utterly impossible to secure anything like harmony among interpreters in regard to them. We may be very confident about the meaning of "a time, and times, and the half of a time," about "the thousand-two-hundred-and-threescore days," and about the "thousand years." But what is the date of their commencement? Of course, a multitude are ready with an answer to this inquiry; and we might accept their response, if their answers were unequivocal and unanimous. This, however, is unfortunately far from being the case, and we find

\* *The History and Destiny of the World and of the Church, according to Scripture.* By ALEXANDER KEITH, D.D. Part first: The Four Monarchies, and the Papacy; Romanists the Witnesses. Illustrated by coins, medals, &c. London: J. Nelson and Sons. 8vo. 1861.

so much diversity among the respondents, that we are perplexed, if not in despair. We cannot safely follow a majority in such a case; because a theory may be popular, and yet unfounded; just as it may be correct, and yet imperfectly applied. Prophetic chronology is beset with difficulties, and anyone at all acquainted with the history of prophetic interpretation, from Hippolytus to Dr. Keith, will readily admit such to be the case. In the calculations which have been made, it is quite certain there have been many mistakes, and the experience of the world leads us to expect that such will continue to be the case, until the mystery is finished, and the prophecies are fulfilled. Apart, however, from the question of prophetic chronology, there are difficulties which must not be overlooked. As already remarked, prophetic language is a fixed quantity; but human affairs are constantly changing. The consequence is, that there are many men and events to which the language of prophecy seems applicable at different periods. Hence it is that there has been a constant succession of systems of prophetic interpretation, according as the expositors have lived in different ages. These expositors have always shown a decided disposition to apply the language of prophecy to men and occurrences of their own generation. So they have superseded one another, and we inherit the lessons which their failures have taught.

Theological opinions, also, have had their share in the matter, and it would hardly be possible to construct a system which would be accepted by the Jew, the Roman Catholic, and the Protestant. Perhaps two of these could be reconciled on some branches of prophetic inquiry, but the consent of all is to be looked for only in very rare cases, and such as relate to some of the lesser predictions. The Protestants themselves do not agree, not merely or chiefly for dogmatic reasons, perhaps, but especially in consequence of their critical principles. One holds it to be undoubted that no unfulfilled prophecy can be so understood, that we may read future history in it. To such, it is a dim and shadowy outline, in which the shapes of events to come flit ghostlike before the eyes, without precision and without substance. Another maintains that prophecies yet unfulfilled are so intelligible that by their aid we may anticipate the exact course and end of wellknown States and systems. To such, prophecy is a bright light from heaven upon the future, or even a drama, in which actors yet unborn have their exits and entrances, and play their parts. One is convinced, that some of the prophecies have a manifold, or at least a double sense, and can therefore receive more fulfilments than one—some near and others remote; another is of opinion that this view is quite untenable, and that each prediction finds its complete realisation in some one definite event or chain of events. One believes that the proper interpretation of prophecy is the literal one; another, that it is commonly a highly figurative sense, which must be adopted. Many think that numerous prophecies are designed to set forth actual and positive events, while some imagine that they rather exhibit the kind of events which will occur in certain circumstances. These facts will suffice to illustrate our opening statement, if they do not teach modesty and reserve to those who seek to understand the prophecies. It might seem needless and undesirable to bring them together, and to suggest, as we do, that their number might be increased. Our conviction, however, is, that it is well from time to time to refresh our memories, and especially when we are called upon to examine a new book in this department—a book, too, of no mean character and ordinary pretensions. We do not feel called upon to say what theory we have embraced, because our remarks upon Dr. Keith's elaborate work will be less directed to his system, than to the facts and statements which he adduces.

This volume is called "Part first," and the author informs us that it is preliminary to others, which he hopes, with Divine permission, hereafter to produce. Still it may be regarded as complete in itself, and it embodies important results, especially derived from many authorities, consulted during three successive years in the Bodleian Library.

The introduction, which is of some length, consists of an enumeration of the leading political events of this century, viewed in the light of prophecy and Providence. Having thus in a manner prepared us for the principles upon which the work is constructed, we are presented in the first chapter with an account of the symbolical prophecies of the Book of Daniel, relating to the four human monarchies and the Kingdom of God. The first of these prophecies is that of the great image seen by Nebuchadnezzar in his dream, which image was smitten down, and destroyed by the stone cut from the mountain without hands. The second is the vision of the four beasts revealed to Daniel, and recorded in the seventh chapter of his book. After this we have an historical sketch of the four monarchies, of which the first, or Babylonian, was overthrown in the time of Daniel himself. The second, or Medo-Persian, was set up in his lifetime. The third, or Macedonian, was established by the conquests of Alexander about two hundred years later. The fourth, or Roman, succeeded to this, and may be said still to survive in its descendants. Of the details furnished by Daniel, copious illustrations are found in the records of secular history, as well as in the monuments which have been discovered in the East. Dr. Keith shows himself well acquainted with the literature of his subject, and has wisely availed himself of the results arrived at by modern explorers like Sir Henry Rawlinson. The facts thus accumulated, present us with a wonderful confirmation of the inspired authority and character of Daniel. We are quite aware that the marvellous coincidences which appear between the Book of Daniel and the events in which they find their consummation, have led some to affirm that the book was written after those events. It appears that the infidel Porphyry, in the third century, was the first to allege this; but the assertion is so ridiculous that we may well wonder to hear it repeated in our own day, and by clergymen of the Church of England. Thus Dr. Rowland Williams, in his Essay on the Biblical researches of Bunsen, following his master, unblushingly says: "Two results are clear beyond fair doubt—that the period of weeks ended in the reign of Antiochus Epiphanes, and that those portions of the book supposed to be specially predictive, are a history of past occurrences up to that reign." Not content with this extraordinary statement, he says: "In distinguishing the man Daniel from our Book of Daniel, and in bringing the latter as low as the reign of Epiphanes, our author only follows the admitted necessities of the case." He fortifies his position by the monstrous assertion of the German Auberlen, who says: "The spuriousness of Daniel is become an axiom in modern theology," words which he prudently quotes in the original language. Our English Porphyry goes on to justify all this mad criticism by observing: "Not only Macedonian words, such as *symphonia* and *psanterion*, but the texture of the Chaldaic, with such late forms as  $\text{כִּיּוֹן}$  and  $\text{מִלֵּן}$ , the pronominal  $\text{אֲנִי}$  and  $\text{הוּא}$ , having passed into  $\text{י}$ ; and not only minute description of Antiochus's reign, but the stoppage of such description at the precise date 169 B.C., remove all philological and critical doubt as to the age of the book." We can readily understand what a bone this prophet is in the throats of our modern Rationalists, and why Dr. Williams slurs over a previous work of our author's, by intimating that it "need not be discussed." Will he say as much of the volume before us? But one word about the extract just given. *Symphonia* and *psanterion* are, no doubt, Greek words (*συμφωνία* and *ψαλτηριον*), but what right has Dr. Williams to call them Macedonian? His object is, of course, to insinuate that they came in during the continuance of the Macedonian Empire. How does he know that? The word *symphonia* is certainly older, because it is used by Plato as a recognised term; and it is easy to understand how foreign words might pass with the things themselves into a country like Assyria. With reference to the Chaldaic forms to which exception is taken, we may ask what Dr. Williams knows of the history of that language. The oldest written documents in the world in it, are those very documents which the Bible contains, and it is sheer presumption to say

that they exhibit modern forms. To say that the pronominal  $\square$  ( $m$ ) and  $\square$  ( $h$ ) have passed into  $\gamma$  ( $n$ ), convicts this arrogant pretender of ignorance, for  $m$  and  $h$  are not the terminations of separate pronouns at all in the Chaldaic, and there is no proof that they ever were! How then can they have passed into  $n$ ? The truth is that  $n$  and  $a$  in the Chaldaic, correspond to  $m$  and  $h$  in the Hebrew; and it will suffice to mention this to show the capacity of our critic to conduct a philological argument. This impertinent assertion of his is well followed by the cool intimation that "the book (of Daniel) contains no predictions (!!) except by analogy and type." There is one other objection to Daniel, to which we must refer—namely, that he is not mentioned by the Son of Sirach, whom De Wette assigns to the second century B.C. A sufficient reply to this may be found in the fact, that Daniel is named at least three times by Ezekiel, and that our Lord Himself quotes one of his then unfulfilled predictions as that of "Daniel the Prophet." We conclude, therefore, by saying with Ezekiel to the Lampeter Vice-Principal, "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." (Ezek. xxviii. 8.) Wise, however, as these new critics are, they might learn something from Dr. Keith.

Our readers must pardon this discussion, which we regret we cannot venture to prolong; but the subject is of extreme importance, for if the authority of Daniel is once undermined, the evil will not stop there; we shall have to give up dearly-cherished principles, we shall have to reject portions of Ezekiel, and we shall be required to admit that our Lord has Himself been party to a literary fraud, or at least its victim.

In his sixth chapter, Dr. Keith identifies the great red dragon of the Twelfth of the Revelation with the fourth kingdom of Daniel. The process is accomplished with considerable ingenuity and a rare command of Scripture analogies, which we remark, in passing, is one of the characteristics of the book. Indeed, we are sometimes afraid that our excellent and pious author is so accustomed to the employment of scriptural formulas and phrases, that he does not always pause to ask if his application of them will stand the test of criticism. For we also are desirous of not making the sacred volume an enigma, whose ambiguous words may be pressed into any service, by making their "sound an echo to the sense." Not that in the volume before us this is often the case, nor that it is ever the case, in actual argument and reasoning. It is a danger, however, with which we are frequently brought into undesirable proximity. And here, too, we venture to make another suggestion, to the effect that a less lavish introduction of Scripture phraseology would be not seldom conducive to clearness, and still oftener would prove of immense advantage on the side of brevity. There is a necessary, an appropriate, and a comely use of texts, but it is possible to be too liberal in their citation. We fear the work before us will be considered heavy by some, very much in consequence of this profuse quotation—not for illustration, not for proof, but for convenience. There is no need for it, and as Dr. Keith writes for more classes than one, he would not do amiss to restrain his recollections of the Book he loves, or at least not to devote so large a space to extracts from it in his subsequent volumes.

In his seventh chapter, Dr. Keith proceeds with still further identifications, and shows that the same things are predicted in the following passages: Dan. vii. 8; Rev. xiii. 11; Rev. xvii.; Dan. xi. 36; 2 Thess. ii.; 1 Tim. iv. 1. Besides giving a careful outline of these prophetic intimations, he places them before us in a table which exhibits their harmony, and indicates a few points to show how they find their embodiment and realisation in the Papal system. Having arrived at this stage, he goes at once into what may be called his subject, and illustrates from Romish authorities the soundness of his principles. So grave an accusation as has been already more than implied, demands no mistakeable evidence. Obscure and farfetched analogies alone will not prove the Romish Church to be described and condemned by express words of Scripture dictated by the prophetic spirit. Resemblances are not

identity. We ask for such clear and pointed correspondences as will leave us without any moral doubt about the matter. We do not want the materials of history new-modelled and fashioned to meet the exigencies of the prophetic school, who say that Rome is what God has so warned the world of. It has often been said, by those skilful moulders and fashioners of old facts for modern purposes—the Popish advocates—that Protestants have miswritten and distorted history, and that to apply these prophecies to them is a libel and foul calumny. This being the case, we like the plan of our author, in going to Romish sources for his information, and giving chapter and verse throughout for all he says. But we hope all his references have been verified, for if any of them are erroneous, he may rely upon it the Jesuit agents will come down upon him, “like a wolf on the fold.” Precautions of this kind are all the more necessary, that editions of the same book differ from each other. Perhaps an author has written something which the eagle eye of the inquisitors has detected and adjudged “offensive,” and it has been found necessary to alter it. Owing to this cause, some books have been almost entirely rewritten, and others have had a leaf cancelled here and there, so that they come to us in an altered form, except on rare occasions. The extent to which this purgation has been carried, may be inferred from editions of the “*Index Expurgatorius*,” in which the very words condemned are sometimes given and always minutely described. One of our old writers, Dr. James, has written a book to show to what extent the Papists have corrupted and altered ancient writers, and even the Bible itself. Let them alter. Enough will remain to show the fearful abominations, the awful impieties, the gross cruelty, the profane arrogance, by which this HOLY Church has been distinguished. From the stores at his command, our author has quoted largely; giving the original words, and translating them when in Latin, except they can be abridged. It is curious what leviathan efforts were made, in the sixteenth century, to suppress the Bible, especially in living languages. Several specimens of the documents issued with this intention are given, in one of which we notice, among *prohibited* books, “all Bibles and all New Testaments, in whatever vulgar tongue” they may be. Dr. Keith may well say, after his abundant extracts, that “any declamation or special pleading would be a tax on patience, and wholly out of place.”

The Eleventh of Daniel is similarly dealt with, as well as other portions of inspired prophecy, including important parts of the Apocalypse; but we cannot go into the particulars. Suffice it to say that we never saw such an abundance of research brought to bear upon these inquiries, and that this volume will appropriately take its place as a perfect storehouse of valuable and authentic materials—all the more valuable that they are derived from Romish authorities, in the shape of books, coins, medals, and other unquestionable authorities. Intelligent and unbiassed readers will be greatly profited by the perusal of this work, even if they have no definite prophetic system like that of the author. The whole Church owes him a debt of gratitude for the zeal and learning with which he has accomplished his weighty undertaking, so far; and there are many who will join with us in devout and sincere aspirations for the prolongation of his useful life. It is possible that some will even yet not be fully satisfied that the prophecies, here illustrated, find their sole and complete accomplishment in the systems and institutions alleged. But even they must admit that such systems and things are what these predictions alike foretell and condemn; that, therefore, Popery is anticipated by the Scriptures of truth, and is opposed to them.

We cannot conclude without expressing our obligations to the venerable author, for the patience and pains which he has displayed in the compilation of this deeply interesting volume; our earnest hope that it may prove of permanent service to the cause of truth; and our desire that as many of our readers as possible will examine and study it for themselves.

## Foreign Intelligence.

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Two eminent persons—one a Roman Catholic, the other a Protestant—figure in our French correspondence, but neither of them to his advantage: we refer to Count de Montalembert and M. Guizot. The fierce attack of the former on Count Cavour is unworthy of his high reputation, and is a melancholy proof of the extent to which, under the influence of religious rancour, a man's passions can blind his understanding. Equally unworthy of the latter is the false liberality by which he seeks to uphold, or, at least, laments the approaching downfall of, that priestly domination, which has been the greatest political curse that ever oppressed a civilized nation. While some of the Popish priests are insulting the Emperor and his Government by their violent politics, others are creating a great public scandal, and giving employment to the criminal courts by their gross immoralities. The letter closes with a general *résumé* of the anniversaries of the different Protestant societies in Paris. Our second French article contains the document of which we spoke last month, exhibiting the basis of the Alliance recently formed among the Free Churches of French-speaking countries.

It will be noticed with pleasure that systematic efforts are now commenced for promoting the work of evangelization in Naples. We shall, no doubt, receive still further information as it proceeds; in the meantime, we commend this hopeful beginning to the prayers and assistance of our readers.

Both our letters from Germany will be read with interest. In each of them further particulars will be found relating to the religious state of the Elberfeld Orphan School, and the injudicious interference, as we cannot but deem it, of the municipal authorities. The latter half of the second gives the German view of the Holstein and Schleswig question under its religious aspect. As we last month presented the Danish view, given by a respected correspondent of that country, impartiality induces us to insert the present. Our readers will form their own opinion.

In our Asiatic intelligence a curious and interesting paper will be found on the Mohammedan law, which is designed to regulate the manner in which Moslems are to treat unbelievers. It will be seen from it how immense the difficulties are which stand in the way of the late Hatti-Humayoun of the present Sultan. We direct attention also to a remarkable letter from Marash, a city at the southern foot of the Taurus, describing the delightful progress of the missionary work among its population. And an article on the past and present of Christianity in the Empire of Japan, compiled from the recent valuable work of the Bishop of Victoria, will repay perusal.

From other parts of the world interesting letters will be found in the following pages, some of them still dwelling on the work of prayer and its blessed results.

We have also given a page or two, designed to show the state of feeling among the religious portion of the community in the Northern part of the United States, under the existing disastrous circumstances of that country. It would be altogether beyond our province to indulge in any criticisms or speculations on the political causes of the war, or its political aspects, and probable political consequences. And we fear, in the present position of parties, and the intense excitement universally prevalent among all classes, there is little chance that the "still small voice" of Christian remonstrance would obtain a hearing, should it attempt to speak. The true Christian Church, on both sides of the blue waters, can only betake itself to prayer; but this, we trust, it will do. Why should not the Evangelical Alliance call upon all its members at least—and through them it may influence a very large proportion of the devout people of this country—to offer at such a time special, united, public prayer for their American brethren, and that it would please God to turn away the hearts of that great community from this unnatural and fratricidal war? If friendly human Governments find no opportunity to interpose and say to the contending parties, "Let there be no strife, for ye are brethren," we know that God can say it to them, and say it in such a manner as should make the sword drop from their hands. Let Christians at this crisis again try the efficacy of prayer.

## FRANCE.

Paris, May, 1861.

LETTER OF THE ARCHBISHOP OF TOURS TO  
THE MINISTER OF WORSHIP.

The circular of the Minister of Justice, mentioned in my previous letter (p. 225), has excited great discontent amongst the Romanist bishops of our country. These reverend personages claim the right of intermeddling in all the affairs of the State, but they do not allow the State to occupy itself with the discourses or the acts of their Church. More than this, they are accustomed to exercise an unlimited liberty. Their constant maxim is to impose upon their adversaries every species of restriction and hindrance, but not to tolerate the slightest restraint upon themselves. This is convenient; but is it just?

The Archbishop of Tours has judged it becoming to address to the Minister of Worship, a letter in opposition to the circular of the Minister of Justice; that is, he essays to place one member of the Cabinet in opposition to another, and to stir up a quarrel between these two colleagues. The procedure is stimulating, but it will not succeed. The two advisers of the Emperor will not give the clergy the satisfaction of disputing with each other before all France.

The prelate, in addressing the Minister of Worship, employs haughty, and even menacing language. He affirms, at the outset, that the authority of the priesthood is *independent of the opinion of men*, and that it will not be abased in the eyes of the people by the suspicions of the civil power. He then declares that the bishops have fulfilled the most sacred of duties in zealously defending the cause of the Pope. Be it so; but was it necessary, in order to maintain that cause, to hurl atrocious slanders at King Victor Emmanuel, Count Cavour, and the Emperor of the French himself, and to pronounce implacable anathemas against the Revolution of 1789—against the laws, the ideas, and the morals of the nineteenth century? The Archbishop of Tours recalls to memory the fall of Napoleon I., and he attributes this catastrophe to the *groanings of millions of (Roman) Catholic hearts*, who prayed in secret for the deliverance of Pius VII., then a captive at Fontainebleau. He adds that if the temporal authority of the Papacy were overthrown, France and its Government would be responsible for this prodigious misfortune. "All men," says he, "who, *nearly or remotely*, shall have contributed to that overthrow—

princes, ministers, captains, diplomatists, writers—will be noted in history as having taken part in the most criminal and the most barbarous act of our times. Then will commence the judgments of God." This, in terms sufficiently clear, is a warning to Napoleon III. The Emperor is solemnly premonished that, should he withdraw his troops from Rome, he will have to undergo the infliction of a terrible sentence on the part of God, and will lose his throne like Napoleon I. The Bishops and the Jesuits are well-disposed, without doubt, to aid in the accomplishment of this Divine judgment by their conspiracies, their calumnies, and their appeals to the popular classes. But men of good sense do not believe that the Lord has revealed the secrets of His designs to the Archbishop of Tours, or to any other prelate, and Napoleon III. will take his precautions against the conspiracies of the clerical party.

DISPUTE BETWEEN THE ARCHBISHOP OF  
CAMBRAY AND THE "CONSTITUTIONNEL."

Your readers know that some religious houses in the north of France have recently been suppressed, and that several Belgian or German monks have received orders to quit the French territory (*Evangelical Christendom*, pp. 226, 227). This affair has excited a lively controversy between the *Archbishop of Cambray* and the *Constitutionnel*, the organ of the Government. Naturally, this high dignitary of the Roman Church attests that these monks (Redemptorists or Capuchins) were all exemplary men—minor saints—completely devoted to the interests of souls, consecrating their time and their strength, to the edification and to the consolation of the poor. The panegyric is admirable: these fathers, by their sobriety, their charity, their humility, and other Christian virtues, had merited universal respect! Why, then, have they been visited with penalties by the civil power?

To this apology the *Constitutionnel* replies by adducing positive and numerous facts. The editor-in-chief of this journal had in his possession authentic documents, judicial notes, records of legal proceedings, invested with an official character. He has clearly proved that several of these monks, so disinterested and respectable, according to the Archbishop of Cambray, had committed acts of cupidity, of fraud, and even of immorality; that they came from abroad without a single cent, and had acquired, in some years, property estimated at

more than 500,000 francs; that they troubled families by seductions and abductions of every kind, and that some of them had been condemned by the tribunals for odious attempts upon chastity. These revelations have greatly irritated the Ultramontane journals, which accuse the *Constitutionnel* of having been *irreverent and insolent towards the Church*. But what is to be done in such circumstances? Was it not necessary to re-establish the truth, against the false assertions of the prelate? If the Roman Church be wounded by these details (so far from edifying), whose is the fault? It should select with more care its priests and its monks, or at least have the prudence to be silent when legal justice interposes. The Government will not accept the reproach of iniquity for acts rendered necessary by the interests of morality. Note one curious episode of this debate. The *Constitutionnel* had asserted that many respectable country curés approved the expulsion of these intriguing and avaricious monks, who usurped the exercise of the holy ministry. The Archbishop of Cambray replied that all the ecclesiastics of his diocese held the same sentiments as himself, and challenged the *Constitutionnel* to give names. This was a mere mockery. The Government journal had reasons only too substantial for not complying with the insidious demand of the prelate. Does not all the world know that the poor pariah priests are absolutely dependent on the good pleasure of their bishop, and that one record from *Monsieur* would suffice to throw them into the streets, homeless and starving? How then could the *Constitutionnel* have given names? Let the priests first have solid guarantees against episcopal despotism, and we shall then see if their sentiments are not often opposed to those of the chiefs of the Papal hierarchy.

#### PAMPHLET OF COUNT DE MONTALEMBERT.

Ecclesiastico-political pamphlets continue to multiply. All the Ultramontanes and high Catholics desire to show their zeal for the good cause, and with this praiseworthy design they accumulate attacks, invectives, and imprecations against the founders of Italian unity. It would be really difficult to give you an exact idea of these libels. Never has human passion—never has fanaticism had recourse to more violent outrages, or epithets more opprobrious. The palm belongs, I regret to say, to the Count de Montalembert. He has just published two letters to Count Cavour, which surpass all that it is possible to imagine in the excess both of thought and of expres-

sion. M. de Montalembert is a singular personage. He certainly has sincere convictions, a noble character, and good intentions. In certain conflicts he has advocated religious and civil liberty, and braved the rigours of imprisonment in order to defend what he considered just and good. But he is incapable of regarding a question under its different aspects, and of discussing it with calmness. His understanding wants comprehensiveness, and his pen reserve. As an orator or a writer, he goes constantly beyond the mark, confounding anger with logic, and thinking to be strong when he is passionate and extravagant.

His letters to Count Cavour seem to have been composed in an excess of fever heat, in the midst of the phantoms of a diseased imagination. For example, he accuses the first minister of Victor Emmanuel of having violated natural law, public law, and Christian law—of being a persecutor, a spoiler, a barbarian, a man stained by the most monstrous crimes, a being worse than a regioidé, &c. To what does all this amount? To the philippic of a madman—the diatribe of a fool? Cannot Count de Montalembert comprehend that by these unheard-of excesses of language he is completing the ruin of the cause which he professes to serve?

In the same pamphlet he predicts to the Italians that they will share the fate of the Jews—yes, of the Jews! As the children of Israel were decimated, dispersed, sold into slavery, oppressed over all the face of the earth, after they had immolated the God-man, so the Italians, because they crucify the vicar of Jesus Christ, will see their cities burnt, their families slaughtered; a cry of malediction will go up against them, from the shores of Ireland to those of Australia; the entire human family will arouse itself for their extermination, and the miserable remnant of the Italian nation will be wanderers and vagabonds upon the face of the globe—witnesses of the vengeance of the Lord! Alas! alas! for the noble Count de Montalembert, who has written and published such things under the dominion of an incredible mental aberration! At no period of his life has he fallen so low!

#### A SPEECH OF M. GUIZOT.

A man who greatly surpasses M. de Montalembert by his genius, his maturity, and the constant sobriety of his speech (M. Guizot), has, nevertheless, produced great discontent amongst his co-religionists by the speech which he pronounced, as President of the *Protestant Society* for Elementary Instruction. I will



presently speak of our religious anniversaries, but I must place this fact by itself, and note it specially, inasmuch as it has produced a great sensation in political circles, as well as in the ranks of the Protestants.

The meeting took place at the Oratoire, the principal Protestant church of Paris. Many pastors and members of consistories were on the platform. The object of the sitting was to report the progress of Protestant schools, and the difficulties they had had to surmount. M. Guizot had been invited, as in previous years, to occupy the chair. This was an honour due to his illustrious name and his long services. What was the general astonishment when the celebrated orator testified his solicitude and even his sympathies for the temporal power of the Papacy! I will quote his own words: "A lamentable disturbance assails and afflicts a considerable portion of the great and general Christian Church. I say a *lamentable disturbance*, and this is my own opinion, which I have it on my heart to express. Whatever may be the differences or even the separations amongst us, we all are Christians, and brethren of all Christians. The security, the dignity, the liberty of all the Christian Churches is important to Christianity as a whole. Be assured, gentlemen, that Christianity in its entirety will suffer when great Christian Churches suffer; it is the entire Christian edifice which in our days is assailed by the blows that attack one or another of the great constructions which compose it. Under such experiences, we owe to all the great Christian Churches our sympathy."

Certainly, M. Guizot is free to think that the interests of Protestantism are connected with those of the temporal dominion of the Pope—he may think, if he please, that Christianity, in its entirety, is involved in that question. But had he the right to express such an opinion whilst presiding over a Protestant society? *Non erat hic locus*. No logical tie connects the affairs of Rome with the elementary instruction of Protestants. This utterance was evidently, on the part of the great orator, a *political*, rather than a religious manifestation. The pastors, moreover, have unanimously protested against the words of M. Guizot; they have publicly declared that they do not, in any way, accept the responsibility of his sentiments; and some laymen (amongst others, M. Coulmann, Vice-President of the Society of Elementary Instruction) have employed the medium of the *political* press to make known their disapprobation.

In fact, if the Pope should lose his States and his civil government, what harm *could* ensue to those communions which originated with the Reformation of the sixteenth century? Would not Luther and Calvin have been greatly astonished had any one told them that their own faith was interested in the maintenance of the Roman Pontiff as an earthly king? "The Papal Church is a part of the great Christian Church." We may admit that in certain respects and with numerous reservations; but has the Papal Church itself any absolute need that its spiritual head should exercise a political and civil sovereignty? We will not go further into this debate. M. Guizot has committed a fault much to be regretted, and the conscience of French Protestantism has probably convinced even himself of this fact.

#### RELIGIOUS ANNIVERSARIES AT PARIS—BIBLE TRACT EVANGELIZATION AND MISSIONARY SOCIETIES, &C.

I now come to our annual religious assemblies. On this head I shall be very brief, because the details are almost always the same, and have but little interest for the readers of foreign countries. In general, there is progress—progress in the receipts of our Christian institutions; progress in the experience and the devotedness of the members of committees; progress in the blessing which accompanies their labours. There is an immense work to be done; we are yet hardly at the commencement of our great task; but, thanks to God, the way is open; the labourers are active and numerous; and, if we are faithful, we may hope for more remarkable success.

The *French and Foreign Bible Society* has distributed, during the last twelve months, 12,440 Bibles, and 79,377 New Testaments. Its receipts, from voluntary contributions, and from the sale of the sacred books, have amounted to 64,290*l*. During the same period, the *Protestant Bible Society* has put into circulation 4,971 Bibles, and 11,604 New Testaments. Within eighteen years, *three millions* of copies of the Word of God have been disseminated in France, principally with the aid of the *British and Foreign Bible Society*. These are delightful facts; but we must not forget that the spiritual wants of a nation of thirty-six millions of souls are far from being yet overtaken.

The *Religious Tract Society* pursues with ardour its useful mission. 1,103,000 copies of its little works have been issued from the depôts of the committee. Amongst the new publications which compose the *Family Library*

we note a *Life of Luther*, and a *Life of Admiral Cotigny*. The society has offered prizes for a *Life of Calvin*. The biographical works, written in a popular style, are eagerly received, and find numerous readers, because they show the power of the doctrines of the Gospel under a living form. The monthly magazine, published by the committee, under the name of *The Friend of Youth*, has nearly 10,000 subscribers. This is a large number for our Protestant population.

The *Evangelical Society of France* employs eleven ministers of the Gospel, forty-one male and female teachers, and other agents. It has received 157,441*fr.*, and expended 131,387*fr.*, so that a part of the old deficiency has been overtaken. The committee have sent into the different quarters of Paris, and into the adjacent cantons, itinerant evangelists, who go from house to house, from family to family, to read and to explain the Scriptures, giving also exhortations in a simple popular style. This method has produced excellent effects. The Evangelists are habitually well received. The society has still to lament some acts of intolerance. More than one Protestant chapel or school continues to be shut up without any valid reason. Nevertheless, the rights of religious liberty are beginning to be better understood, and more respected. In proportion as the Government meets with more decided hostility from the Romanist clergy, it evinces better dispositions towards the Protestants.

The Society for *Evangelical Missions* is in a prosperous condition. The receipts for the year have been 166,608*fr.*, and the expenses 167,186*fr.* Two French missionaries have left for China, where they will act as chaplains to the soldiers of our communion, and, at the same time, co-operate with the English and American missionaries in the evangelization of the native population. Two other young ministers are about to go to the island of Hayti, the ancient colony of St. Domingo, where they will find a people who speak the

French language. The reports respecting the missionary stations established at the south of the Cape of Good Hope, are cheering. There are here 2,000 communicants, and new candidates every day for baptism.

The *Central Protestant Society for Evangelization* extends its action over thirty-five departments; in other words, over more than a third of the whole French territory. It has received 116,849*fr.*, and expended 142,220*fr.* The committee maintains a preparatory school of theology, which has already furnished faithful pastors to our Churches. The scattered Protestants are not forgotten. Some of the agents make regular circuits amongst them. The work, then, advances; but the voluntary contributions are far from being sufficient.

The *Sunday-school Society* assembled together more than 3,000 children in the *Cirque Napoleon*, and about 3,000 adults were also present. It was a touching spectacle, and the hymns sung by this numerous assembly produced an overwhelming impression. The Sunday-school committee labours to multiply these useful institutions upon French soil, and finds zealous auxiliaries amongst the pastors almost everywhere.

#### PASTORAL CONFERENCES.

I will add a few words on the *special* and *general* Conferences. In the former, at which are present only the members of the National State Church, the question of the re-establishment of synods was earnestly discussed, and the assembly was almost unanimous for demanding that the synodal system be restored. In the general Conferences, to which the members of independent communions are admitted, the assembly investigated the subject of *the true authority in matters of faith*. Serious and edifying words were pronounced on this occasion.

To sum up—French Protestantism is on the advance, and may expect much for the future, whilst preserving the vital doctrines of the faith.

X. X. X.

### UNION OF THE FREE PROTESTANT CHURCHES IN FRENCH-SPEAKING CHURCHES.

Reference was made in our last number to the important fact that the Free Churches of France, Switzerland, and Belgium had entered into a formal union with each other, and we promised further information on the subject. We have now the pleasure of laying before our readers the document which sets forth the

basis and terms of their union; it is as follows:—

"In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever, Amen!

"*Basis of Alliance between Free or Independent Evangelical Churches: unanimously adopted by the Conference at Geneva, 1860.*

"1. The Churches which enter into this Alliance with each other, professing the same faith, and animated by the same spirit, manifest and draw more closely around them in brotherly love the bonds by which they are already united, each reserving its self-government and the fulness of its individual liberty.

"2. Without wishing to substitute a new Confession of Faith for the Confessions of the Churches of the Alliance, the faith which they hold in common is exhibited in the following epitome:—

"Man is born in sin, unable to act aright in the sight of God, a child of wrath, and under the curse.—Salvation flows from the eternal and gratuitous love of the Father; it is obtained for us by the expiatory sacrifice and intercession of the Son; and is communicated by the Holy Spirit, who regenerates the sinner in uniting him to Jesus Christ by faith, and who, dwelling in him, fills his heart with peace by the assurance of the entire remission of his sins, guides and comforts him by means of the Word which Himself has given, seals and preserves him unto the day of the glorious appearing of our great God and Saviour Jesus Christ.—The sinner, redeemed at so great a price, ought to glorify God in his body and in his spirit, which are God's, by growing in that holiness without which no man can see His face; and he obtains strength to do this in communion with Him who has said, 'My grace is sufficient for thee.'—The faith of the Churches agrees in all essential points with the faith of the Churches of the Reformation. Like them, we neither have, nor desire to have, any other rule than the Divinely-inspired Scriptures of the Old and New Testament.

"Both those Churches, which accept the foregoing epitome, may be received into the Alliance, and those which offer themselves with their own proper Confession: only, in the latter case, the Conference shall judge of the sufficiency of their Confession.

"3. The Churches thus abide in the communion of the universal Church of Jesus Christ, and endeavour to re-establish primitive unity, which has been changed in the same degree as the world has invaded the Church, and which can and ought to be revived in the bosom of Churches composed of disciples who submit to the Word of God, and unite themselves afresh to one another in the same faith, the same hope, and the same love.

"4. In order to the attainment of this end, two things appear to them to be necessary:—

"(i.) Each Church should be placed in circumstances in which it may be able to conform itself to all the requirements of the Word of God. It ought, therefore, in spiritual matters, to admit of no other authority than that of the Lord. This entire spiritual liberty of a Church is incompatible with the administration of its affairs by the State. But if a Church ought to render to God alone the things which belong to God, it ought, in like manner, to render to Cæsar the things that are Cæsar's.

"(ii.) The Churches ought not to be isolated from one another, in what concerns brotherly love and Christian activity; they ought to associate for mutual edification, and to glorify their Saviour and common Head.

"5. In this spirit, and with these views, a practical Alliance—but in which the self-government (*l'autonomie*) of each Church remains intact—is formed between the Churches which desire to enter into it, and which comply with the following conditions:—

"(i.) Agreement in the faith, as set forth in Article 2.

"(ii.) The maintenance of a discipline conformed to the Scriptures, whether in the reception of members, or in dealing with offenders.

"(iii.) Admitting fully the universal priesthood of believers, the acknowledgment of special ministers appointed by God in His Word.

"(iv.) Active efforts, according to their ability, for the propagation of the Gospel.

"6. In questions controverted among Christians, equally sincere and submissive to the Word of God, the Allied Churches bear with each other in their comparatively secondary differences; as, for example, on the mode of baptism, and the conditions under which it ought to be administered.

"7. In allying themselves upon the basis of these principles, the Churches aim at their propagation, and at the promotion of their own piety.

"8. For this purpose they put themselves in relation with each other, by means of regular brotherly Conferences, which shall be held in places as central as possible, and at which they shall be represented by delegates.

"9. If any work proposed at the Conference, does not obtain the concurrence of all the represented Churches, it may be undertaken by those which agree in it.

"10. The Conference appoints a President, Vice-President, and one or two Secretaries, for each of its meetings.

"It also appoints, before separating, a permanent Commission of three members, charged to occupy itself with whatever concerns the Conference in the interval between one meeting and another, and to convene the next Conference, according to the resolutions adopted.

"The first Conference shall consider the mode of voting, taking into account the importance of each Church, and of each group of Churches.

"11. On the demand of three Churches, the

foregoing Articles shall at any time be subject to revision."

\*\*\* The nucleus of this Alliance consists of the Free Evangelical Churches of the Canton of Neuchâtel, of Geneva, of the Canton of Vaud, of France, of Berne, and of Belgium.

The permanent Commission (Art. 10) is composed of Professor Laharpe and Pastors Guers and Deroles; with M. C. Cremieux, of Geneva, as Adjunct.

## ITALY.

### SOCIETY FOR AIDING NEAPOLITAN EVANGELIZATION.

This society—considering that the present moment is highly favourable for the diffusion of Evangelical truth, and for the prosecution of Christian effort in Naples—proposes to collect pecuniary subscriptions from Protestants of every communion, who are desirous of becoming associated with such operations. It is intended not so much to direct as to aid, by furnishing indispensable assistance, the Italian Evangelists who have already begun to labour by preaching, and by the sale and distribution of the Bible, and who are about to attempt establishing schools, infant classes, and other institutions, based upon Scripture teaching—to support two preachers, who, for some time past, have gathered eager audiences desirous of knowing the truth, and to train others for conducting services to be commenced hereafter—to hire halls for places of worship, and apartments for boarding, and, perhaps, elementary schools—to pay the masters engaged in teaching in these institutions, under the immediate inspection of some person possessing our confidence—to translate and print some good controversial and practical works. Such is the manifold object which the society proposes to itself, and which it will prosecute in proportion to the resources with which it may be entrusted. At the present moment, men are much less required than means. It is the evidence of existing wants, and of the necessity of giving a firm support to Christians—whom isolation has hitherto reduced to helplessness, notwithstanding their commendable wish to spread the knowledge of the Gospel—that has imposed upon us the duty of combining to undertake this difficult task. We cherish the confidence that God will help us. We hope that he will put into the hearts of our brethren in Christ a generous desire to promote, by contributions

of all kinds, the religious instruction of a country hitherto closed to the Gospel.

Contributions will be received direct by the treasurers of the society, Messrs. Rogers and Co., bankers, Naples; or through the medium of Messrs. Williams, Deacon, and Co., London; or Messrs. Hottinguer and Co., Paris. If any persons desire to devote their offerings specially to the support of some one branch of our operations—preaching, schools, or Christian literature—we shall be happy to comply with their wishes.

R. STRANGE, Dr., President.

H. BOURSEIGNON, Secretary.

R. ROGERS, Treasurer.

T. ROLLER, Pastor.

A. BULWER.

To the Editors of *Evangelical Christendom*.

Sirs,—In sending you the above programme, I venture to appeal to your Christian zeal to make known our society to the readers of *Evangelical Christendom*, and especially to insert the subjoined statement:—

"There is at Naples, as in the rest of Italy, a great thirst for whatever is new, and a real, though undecided, movement towards a better state of religious feeling. Some to get rid of a clergy with whom they are at variance upon political questions, others because they have lost all belief in Roman Catholicism, and yet others, prompted by their zeal and felt religious wants, come to us to make inquiries, and listen to what we have to say, to purchase our Bibles and our controversial books, and to enter, more or less, into a reformation current. They have not yet arrived at the idea of organising themselves into a Church, but you may be sure that they speedily will do so. Some of these persons have assiduously attended the Gavazzi lectures; others, more serious, listen to the Marquis de Cesi, who

preaches to them the Gospel in all its simplicity. A new champion is, without doubt, about to enter into the contest; this is the advocate Albarilla, a man distinguished as an orator, and who has already preached in Piedmont. Some priests have arrived, and are translating for us some religious tracts. We have recently printed two pamphlets—one upon Romish infallibility, and the other the 'Windmill without Sails,' of Puaux. We feel the necessity of increasing the number of religious tracts—both controversial and instructive. The tracts of Puaux, amongst others, have great prospect of being read with avidity, and they are well translated, with those alterations which differences of locality require, and which can be made only here, by persons well acquainted with Italian manners. We are about to open a school for poor children, on a thoroughly Evangelical basis. Already fifty little girls are enrolled. The

institution bears the name of the *Garibaldi Asylum*. A similar step, if the funds be sufficient, will shortly be taken for boys. For the moment, indeed, what we most need is money. We are paralysed for want of sufficient resources. Naturally, we cannot expect much from the Neapolitans. The foreigners settled at Naples are generous, but few in number. It is thus needful that we should address ourselves to our brethren of England. We know that neither their Christian zeal, nor their liberality, will fail us. It would be cause for great regret were the first religious movement which has been originated in these countries for three centuries impeded by those material difficulties which money can so easily remove. May God, then, put into the hearts of our brethren a greater love for souls, and great zeal for the interests of the Evangelical faith!"

## GERMANY.

### THE PROTESTANTS OF AUSTRIA—THE REVIVAL AT THE ELBERFELD ORPHAN ASYLUM—MORAL CONDITION OF BERLIN.

When Austria and religious liberty are in question, I can well understand that one cannot avoid a sort of distrust. Your remark in the last number of *Christendom* seems to me, therefore, very natural: "We can scarcely believe that we are not suffering under some illusion when we read that, by a recent enactment, all the subjects of the Austrian Empire are equal in the eye of the law, all qualified for office in the State, all free in the exercise of their worship." For my own part, I remarked, in my last letter, upon the difference between a *written* law and the sincere *exercise* of that law in a country accustomed to spiritual and political despotism, and which remains under the influence of an intolerant clergy, who think they are justified in employing any means whatever to neutralise the operation of the law, and to profit by that country's fanaticism. But as to the law itself, as to the Imperial Patent, published on the 8th of April, it has indeed the import of the terms quoted above. It only remains for me to quote a few facts which have subsequently taken place, and which prove that everybody—the Government, the Protestants, and the Roman Catholics—thus understand it.

The Government: The Vienna *Presse*, under date of May 1, says: "M. von Schmerling has addressed to the prefecture of Brünn a circu-

lar, in which he expressly enjoins the Government representatives to execute and enforce the law relating to Protestants, in all special cases, in such a manner as shall be in harmony with the gracious intentions of the Legislature. He directs them to put in full and entire activity the principle of absolute religious equality in the eye of the law. Doubtless, for the moment, this refers only to existing denominations; but if the principle is admitted and practised, its necessary results will follow. How can equality before the laws be withheld from Protestants in a country where the Grand Chancellor for Hungary, Baron Vay, is a Protestant?"

The Protestants: They immediately set to work to reconstitute their Churches in harmony with the principles of the law, and upon the basis of the election of their functionaries. They also sent to M. Schmerling a deputation, charged to present to him a memorandum, in which they claim the express abolition of all the laws of the empire and all the clauses of the Concordat, which contain so many vexatious regulations against Protestant communions. This could not be refused without rendering the Imperial Patent illusory and ridiculous. Accordingly, the First Minister went so far as to say to the deputation that, "to the Protestants of Austria belongs the

great and noble mission of reconciling Germany and Austria." These words clearly show that the Minister felt—what is quite true—that nothing has tended to lower and discredit Austria, in the eyes of Germany, more than the ratification of the Concordat, which, by crushing Protestantism and liberty, delivered all the moral and intellectual power of the empire over to the Jesuits.

The Roman Catholics: The Emperor's Patent carried trouble and anger into every camp of the Ultramontanes; it has therefore been understood and dreaded by them. In the Tyrol, especially, it has created unspeakable commotion. The provincial diet, prompted by the Bishop of Brixen and the priests, voted a resolution for maintaining throughout the province all the old intolerant laws which deprived Protestants of the right of becoming proprietors, exercising their worship, &c., &c. The priests published this news to the people with ringing of bells: from all the pulpits were heard fanatical discourses; there was universal rejoicing. The Archduke, the Governor of the province, thanked the Diet for its vote, and the Liberal party in the Tyrol were everywhere overridden by the bigots, thus intoxicated with success. But it was forgotten that the new constitutional régime, so pompously inaugurated the other day by the Emperor, in his opening speech to the *Landtag* or Parliament, was now in force. At the first sitting of the Chamber of Deputies, a member interrogated the Minister, asking him what measures he was about to take against the Diet of the Tyrol, and against the Archduke, who had approved of its proceedings. To stifle in its cradle the Constitution, in which he has beheld the sole means of saving the empire, would be to the Minister nothing less than political suicide.

In short, the state of Protestantism in Austria may be thought and spoken of thus: The religious liberty of the Protestants, and their civil equality before the law, is legally achieved and possessed. But the exercise of it will only be obtained upon two conditions: first, that the rights in question are energetically claimed, without shrinking from the struggles in which it is necessary to engage against the intolerance of the priests and the ill-will of the subordinate authorities; secondly, that the free and constitutional system, which has just been inaugurated, should be lasting and become developed; for if a political reaction should break forth, and remain victorious, it would destroy these commencements

of religious liberty, with liberty of every kind. Then despotism would be the harsher, as it has seen itself forced to yield to necessity. It is therefore for the Parliament of Vienna that the Churches of Austria should offer their supplications. And the duration of this Parliament, again, depends upon the destinies of the Papacy and the liberty of Italy.

I mentioned at the time a remarkable revival at the Elberfeld Orphan Asylum, and the gross intolerance with which the municipal council laid hands upon the work, to crush it. The dismissal of the personal staff of the establishment, an official investigation, solemn interrogatories addressed to the children—nothing in the inquisitorial process was omitted. If a crime had been committed, they could not have acted differently. More than one of these poor children, under the apprehension of being interrogated, said, we are assured, that they had only shown signs of being affected by the revival, because they imitated others; but the greater number of those who had exhibited, first, sorrow for sin, and then peace from the Saviour, positively declared that nothing could make them abandon their convictions. As the first excitement fades into the distance, the more evident it becomes, to every enlightened Christian, that the work in question is of God's Spirit. This it is which has been lately recognised in a pamphlet by a learned theologian, who, in principle, is little favourable to revivals. This it is especially which has been just declared by the provincial synod of Elberfeld. That ecclesiastical body, composed of pastors and of laymen elected by the Churches, has adopted, by vote, the following resolution: "The synod expresses its profound sorrow that a religious movement among the children of the Orphan-house of this city, which must be considered essentially as a revival, has been treated by the municipal authorities in such a manner that its religious character has been disregarded, and the most important interests of the Evangelical Churches have been violated." The opinion thus courageously and faithfully expressed, by a synod which is very highly respected, has made a profound impression upon the public. This has been felt by the municipal council, for it has endeavoured to weaken that impression by a resolution in justification of its conduct, which justifies nothing. But God has more powerful means still than synodal resolutions, by which to render testimony to the work of His Spirit; He proves

the reality of a revival by other greater revivals, not merely among children, but amid adults, who are raised from the depths of physical and moral misery, that they may glorify the grace of God.

How welcome would be such an evidence of the presence of God in the capital of Prussia, to assuage the chagrin and sorrow which it has called forth! For some time past, day after day, week after week, there has appeared in the journals the names of superior functionaries of the police, who have fallen into the hands of justice. I suppose that these lamentable facts are known to your readers through the public prints. They reveal, in certain circles of society at Berlin, a moral condition still

more lamentable. That there should be found quite a set of gentlemen, occupying high places in the service of the State (the latest offender held the grade of colonel), who should lower themselves by doing that which the law designates as crimes—why? for money—is what could scarcely have been expected even from that Berlin, so well known for the impiety and immorality which there prevail in certain regions. Would that the catastrophes which thus appal and sadden society might have a powerful voice, preaching that Gospel which can alone render man the master of his lusts, and emancipate him from their slavery! “If the Son shall make you free, ye shall be free indeed.”

THE REVIVAL IN THE ELBERFELD ORPHANAGE—THE PRUSSIAN HOUSE OF DEPUTIES—THE LATE KING FREDERICK WILLIAM'S IDEAS OF CHURCH CONSTITUTION—STATE OF THE CHURCH IN SCHLESWIG.

Berlin, May 15, 1861.

The religious revival in the Municipal Orphanage at Elberfeld has not yet ceased to be a subject of public discussion. Your readers are aware (see *Evangelical Christendom*, for April, page 176) that the director of the institution, under whom these revivals took place, was dismissed from office by the municipal authority. The management of the institution has for a time been entrusted to a Mr. *Bouterweck*. This gentleman, assisted by some physicians, has instituted an inquiry among the awakened children, and sent in his report. He declares that thirteen boys and one girl have confessed that their convulsions had been a work of dissimulation, to avoid going to school, to be allowed to remain longer in bed, &c., &c. Six other boys and five girls have been accused by their companions of the same deceit. No inquiry into the state of the rest of the children was made, from fear of causing an injurious effect on the general morality. And it was stated, as the judgment of the whole provisional committee of management, that the majority of the children had dissimulated convulsions, and that another part had been affected with the same bodily prostration either from fear or contagion. You will easily imagine that this declaration has made a great sensation among faithful Christians.

The question was asked, with great indignation, how it could be justified to subject children to such an inquiry on the most sacred emotions of their hearts, when it was clear at the outset that such an ill-judged inquisition must have greatly demoralised the hearts of children, who had just been

aroused by the deepest impressions! Who knows not, that it is an easy task to confound, especially children, by a severe cross-examination, and to make them say what one wishes? Above all, however, suppose that fourteen children should have dissimulated, there remain yet twenty-eight children who have not made this confession, seventeen of whom are not even accused by their companions. A yet greater number have been awakened without the accompanying convulsions; not a word is said of them in the report; nor can there be found any ground of suspicion against them? However, the possibility of the revival having been the result of hypocrisy, is removed by the unanimous opinion of seven pastors of Elberfeld, who have closely watched a great number of the awakened children during the time of instructing them preparatory to their confirmation. They have declared that there had taken place among them, especially among the most disorderly and disobedient, a salutary change in their whole life and conduct. It is much to be regretted that the whole movement, from the very beginning, was kept from the co-operation and supervision of the clergy, who, by their advice, might have warded off the unhealthy exuberances, and thus have prevented the unfortunate turn of the cause. The district synod of Elberfeld, in their meeting of April 30th, have adopted almost unanimously—with but one dissentient vote—the following resolution:—

“The district synod express their profound regret that the municipal authorities have proceeded against an extraordinary religious movement among the children of the Town

Orphanage (which must be regarded as essentially an awakening), in such a manner as to ignore the religious character of the movement, and to wound the deepest religious interests of the Evangelical community." At the same time, seven pastors of Elberfeld have drawn up a statement, containing indisputable testimonies of the favourable change in the awakened children, which throws much light upon the matter.

The Rationalistic party in the Protestant Church—who, united with the liberal political party, succeeded in some States of Southern Germany (Baden and the Palatinate) in effecting the removal of several of the orthodox members from the ecclesiastical authorities, in order to prepare the way and to open a door by which Rationalism might enter into the Church—has recently made an effort to show its colours in the *Prussian House of Deputies*. However, its attempts were frustrated by an overwhelming majority, by whom it was affirmed that, according to the Prussian Constitution, the Church was independent, and that the civil authorities had no right whatever to interfere in her internal affairs. For this important result in the Chambers we are indebted to the decided course of *Freiherr von Fries*, who has a warm heart for the Evangelical Church, and who with great effect declared, that his Church stood too high and was too sacred to be allowed to be dragged into political debates; that it was a precious right of the Evangelical Church that its affairs could not be brought before the judgment (*forum*) of the House, where Romanists and Jews would have a right to decree and to sit in judgment on her.

A book, recently published by Dr. Richter, the celebrated Professor of Ecclesiastical-law, has been received with intense interest, as it contains several articles written by the late King Frederick William IV., on Evangelical Church Constitution. It is not unknown that the extensive theological studies of the late King referred especially to the department of Church history. These studies led him above all to the age of the apostles, when so rich and fresh a life animated the young Church. It was his ideal, that we should have again such apostolically-constituted churches, small church-districts, each one independent, under the government of elders, the oldest of whom, the bishop (*primus inter pares*), should associate with himself others, deacons, ordained by the bishop and the elders of the congregation, taking part in the Church-government. Each

of these smaller ecclesiastical circles (this was the hope of the writer) should develop itself to perfect independence of Christian life; the bishops being only so far in communion with each other as the ordination of elders of other churches required their general consent. This is not the place for entering into arguments or criticisms of this view. It is merely intended to give to your readers a new proof of the zeal and interest with which the late King bore the cause of the Evangelical Church upon his heart. According to his own expression, it was his highest desire that God might permit him to transfer his authority of *summus episcopus* into "the right hands," and by these "right hands" he meant nothing else than such apostolic churches.

At this point of my letter I may mention that the address, presented to the Queen Dowager of Prussia by the Committee of the British branch of the Evangelical Alliance has, by its warmth and Christian sympathy, produced a most beneficial impression in every part of the country, and has been the means of awakening a new interest in the Evangelical Alliance.

#### THE CHURCH QUESTION IN SCHLESWIG.

The interest of German Christians in the condition of the German Church of the Duchy of Schleswig has been greatly increased by several important and valuable articles, which appeared in the organ of the German branch of the Evangelical Alliance. (See *Neue Evangelische Kirchenzeitung*, Nos. 17-20). They are from the pen of a man who is an authority on this point. You, Messrs. Editors, have allowed, in the May number of *Evangelical Christendom*, some space to a correspondent from Denmark, who regards the matter from a very different point of view. Convinced of the impartiality with which, in your influential organ, you have so often granted to different views an equal right of discussion, I have no doubt that you will allow me some space for a few observations. I have no intention of putting the question on a political ground (the author also of the above-mentioned articles most distinctly guards himself against this view, as if he desired in any way a separation of Schleswig from Denmark). I will speak of exclusively religious interests, which, even for those who differ from us in politics, must be neutral ground, as long as they are one in love to our common Heavenly Master. It will be interesting, especially to your English readers—whose indefatigable activity and zeal in the cause of religious liberty throughout the world is not the least of their excellences among the nations of



the earth—to know the view of German Christians in this matter. They will then be able to form an impartial judgment. I will not enter into general reasonings (*raisonnements*), but limit myself to the communication of *some facts*, extracted from the articles referred to, for the credibility and reliableness of which I can most conscientiously vouch.

The close fraternal intercourse which formerly existed among the clergy of Schleswig and Holstein has become almost an impossibility. Every pastor from Schleswig requires a special permit, if he wishes to cross the frontiers. This is strange, when one considers that for many centuries the closest political and ecclesiastical union has existed between Schleswig and Holstein. The clergy of Holstein are, however, not bound by this order. The united pastoral conferences of Schleswig-Holstein have been discontinued. In the same way all those societies are interdicted, not merely the political, but also the literary, scientific, industrial, and especially the religious, which were formerly carried on by Schleswig and Holstein in common; the Bible Society, the Missionary Society, and the Gustavus-Adolphus Society, are among this number. Even the independent associations in which is found the slightest moral connexion with Germany, are not tolerated in Schleswig, however free they may be of any political tendency in character. The candidates of theology of South Schleswig, though they dare no longer frequent the University of Kiel (which is the common university for Schleswig and Holstein)—though they undergo the half-Danish half-German examination at Flensburg (which was formerly entirely held in the German language for both Schleswig and Holstein candidates)—have no chance of obtaining a charge in their part of the country (South), unless they offer the Government some guarantee that they will assist in suppressing the German language and German customs. Those who have a spark of honourable feeling must naturally revolt at such regulations. They are placed therefore in Holstein, to the injury of Holstein candidates, who, of course, are not appointed to any charge in Schleswig. A good many obnoxious (*i.e.* German) pastors of Schleswig are appointed to charges in Holstein, and Danes are put into their places. With regard to the line of demarcation of languages, I may add, that Danish officials and Danish pastors have been sent in numbers to congregations, in which, up to the year 1850, the language spoken was exclusively or predominantly

the German. It is easily understood how the people look down upon men who lend themselves to robbing the sanctuary of the old venerable language of devotion in church, school, and house; and to preaching and teaching in a language which is not understood by the people. The people of Schleswig were formerly known for their religiousness; it now frequently happens in the district of *Angelis* that the Sunday's services are either entirely suspended, or attended only by the clerk, the *gensdarmes*, and their wives, as nobody else understands the Danish sermon. Even the German services, which are held once every fortnight, are almost deserted, because the Danish pastors are not able to preach in German, or intentionally go through the German service in a most irreverent manner. The Danish pastors are despised and hated as "*spies*" and "*black gensdarmes*." In one congregation, a simple peasant, a father of a family, complains that at home he can no longer go with his children through the catechism, and help them in their religious instruction, as the school language is Danish, which he does not understand. The concessions recently made by the Danish Government, to the effect that in future, for those who wish it, the rite of confirmation should be held in the German language, and that parents are allowed to keep German tutors, are an evident proof of the fearful oppression and tyranny which has hitherto ruled in Denmark, so proud of her liberalism. *I should like to know whether there is a country in the wide world—Spain and the Brazils not excepted—where parents, whose children do not understand the language in which instruction is given in the public schools, are prohibited from keeping, at their own expense, a tutor for their children, to teach them in the language of their fathers!* Little, however, is gained by these concessions—for how few parents are able to take a tutor for their families?—the majority, from want of means, are obliged to send their children to the now Danish school, where they and their ancestors, from time immemorial, received instruction and education in the German tongue. And what remains of the advantage (!) of German confirmation, if the little German-speaking children are instructed in school in the Danish tongue, and are prepared for this solemn and important rite by Danish pastors in the Danish language? It is not difficult to foresee the religious and moral destitution of the next generation in church and school which must needs follow. The Danes will not succeed in rooting out the

German language during the next fifty years, for the peasants of Schleswig are rather tough; but they will succeed in robbing them of their faith and their religious feelings and convictions, if the church and school is made to them a subject of strife and abhorrence. It is a heavy responsibility which rests upon the leaders of the present system in Denmark, who unscrupulously and systematically persevere in estranging a whole province of faithful and well-disposed inhabitants from the Church, in rooting out good and venerable customs, and implanting in their breasts hatred and anger, instead of Christian love and charity. Do not believe that the Schleswigers are not easily to be satisfied. There is no doubt that, if the decree of language of 1850 were revoked, and the old system reinstated, the now deserted churches would once more be thronged, and resound with the hymns of praise of the Christian people of Schleswig.

And what is the view of *faithful Danish Christians* in this respect? Has not *Provost Otzen*, of the Isle of Fehmarn, who is a thoroughly loyal Dane, and who was for several years the President of the Schleswig-Holstein Diet—who by birth, education, and long services, is better able than any one else to have an authoritative judgment of the wants and condition of the Church of Schleswig—has he not, with tears in his eyes, adjured the Danish Government to desist from their soul-destroying system, which is pursued with regard to matters of religion in the mixed (German and Danish) districts? Has not the venerable, enthusiastic, almost fanatical *Danish Pastor Grundvig*, in a recent publication, repeatedly urged the Danish Government to renounce the (before God and men) unjustifiable encroachments against the liberty of worshipping God, of hearing His Word, of singing His praise in the language

of maternal teaching, of the heart, and of the congregation? Is there a more impartial, a more weighty authority in this question, than that of Pastor Grundvig? It is said that *Bishop Martineau*, so well known in the theological world\*, before accepting the See of Seland, refused the Bishopric of Schleswig, which was offered him, because he disapproved of the system pursued by the Government in religious matters, and because he was not able to effect an alteration.

Such is the view of German Christians with regard to the proceedings of the Danish Government, and it is confirmed, not only by numerous Schleswigers among us—who are expelled from their country for the love they have for its people and its liberties—but also by many Danish Christians, as has been shown. You, dear Sirs, will gain the gratitude of thousands of Christian men, if you will communicate these *facts* to the British public. The noble and right-minded people of England and Scotland, viewing the question in its religious aspect, will, I feel sure, not withhold their hearty sympathy from the German-speaking inhabitants of Schleswig, who are thus assailed in their most sacred natural rights. Oh! that every one who is doubtful of the truth of these statements would visit that unfortunate country, and see with his own eyes, and hear with his own ears! The whole of Evangelical Germany admires the noble son of the famous English statesman, who not long ago visited the Spanish martyrs in their dungeons. Oh! that an English gentleman, from love for the most precious of all liberties—for religious liberty—would go forth and look into the affliction of the oppressed Christians of Schleswig, and would then raise his impartial voice in England! The Danish Government would soon yield to the voice of British Christians!

## RHENISH PRUSSIA.

### PLEA FOR HELP OF THE EVANGELICAL CHURCH AT WALDBREITBACH.

Honoured Gentlemen and dear Brethren,—The undersigned Presbytery have the honour of giving you an account of the very poor Diaspora Church in this place, and then requesting your loving aid on its behalf.†

As far as the internal state of the Church is

concerned, there is nothing to relate but what is encouraging. The church remains steadfast in its adherence to the Word of God. Divine service is diligently attended. Not unfrequently there are people in the Church on Sundays, who, in the early morning, have had

\* *Notes of Translator.* Author of a celebrated volume of Dogmatics.

† The members of this Church live in twenty-three different places, in the midst of a Roman Catholic population, within a circle of three to four square miles. Their number amounts to 132. They are principally day-labourers or miners, or employed as policemen.

a walk of two or two and a-half hours before they could reach it. The Bible is to be seen in their houses, and with this love to the Word of God is united prayer, as well as a diligent use of the Lord's Supper. In all these respects our Church has maintained a good report from the beginning. No perversions to the Romish faith have taken place; which, however, does not prove much, since the Evangelical faith is increasingly respected, even by its opposers; and in mixed marriages, also, it is much easier now to baptize the child in the Evangelical manner. All this is very encouraging, and a proof that the light of the Gospel is shining with power in the darkness, and will, we trust, eventually overpower it. Our schools make encouraging progress; the children are well instructed in the sacred Scriptures. Last autumn the public examination was very satisfactory. The candidate stationed at Asbach; an affiliated church, is working with much blessing. The kingdom of God is being built up amongst us in the church, the school, and the house.

While in our survey we have heartily to thank God for all He has thus done for the condition of the Church, there is much to try us in its outward circumstances. We possess no church edifice, and have still to hold Divine service in the kitchen of the Kommenden-house. This is far too small, especially on festival days; besides that, the fact of our holding Divine service in the room belonging to the burgomaster and tax-gatherer forms an unfavourable contrast in the eyes of the Roman Catholic multitude worshipping in their large church. But what will it be, what silent scorn and contempt will be thrown upon us, when the plan is carried into effect, as it soon will be, of building a far grander and larger Romish church than even the present! The dignity of our worship and of our faith demands that we should no longer delay the commencement of building a church for ourselves. The Romanists can begin at once, because it is the duty of the Prince of Wied to pay the costs, as being formerly rector (*Zehutherr*). Nothing, therefore, remains to us in our great poverty but to turn to the love of our dear brethren, and lay before them the pressing request of our hearts. Ah! help, help us to build a house for the Lord, that His name may be honoured amongst us—that it may be said here, as once at Jerusalem, by the word of the Lord, "Be built!" and to the Temple, "be founded!"

Before, however, this can be accomplished,

it is necessary that our Church should be recognised by the State; but we have never been able to raise a sufficient fund for the pastor's salary. The donation of the late King of 1,000 thalers has, in the course of time, increased, by the gifts of the Gustavus-Adolphus Society, to 3,800 thalers; but the extreme poverty of the congregation prevents our raising the rest.

The yearly expenses for the maintenance of the pastor amount to 310 thalers; for the schoolmaster, 140 thalers; for the candidate at Asbach, 80 thalers; for the hire of the schoolroom, 16 thalers, making together 546 thalers, besides what is necessary for the cleaning and warming of the schoolroom, prayer-meeting room, &c. As, therefore, we have always been obliged to employ what was kindly given us in defraying our current expenses, we have not been able, notwithstanding all our economy for sixteen years, to lay by a sufficient sum to obtain for our Church the recognition of the official authorities.

Although this state of things is much to be lamented, yet, during the last year, by the help of God, we have attained one long-desired object. We possess a pastor's house. We need no longer say, as in former reports, that the building is nearly finished—it is quite ready. Our pastor's house leaves nothing to desire, either in solidity or adaptation to its purpose. Schoolrooms, pastor's and teacher's dwelling, are all included. We are no longer unable to find a proper abode for our pastor and teacher. We take advantage of this opportunity to thank the Gustavus-Adolphus Society most heartily, through whose kind help the building has been finished.

May the Lord richly reward all our benefactors for the good they have done us! There is indeed a debt of 650 thalers upon the house, of which we have to pay the interest; but we put our trust in God, that He, in His own time, will deliver us from this burden, by means of the Gustavus Adolphus Society and other benefactors, and that the recognition of our Church by the State, and the erection of a place of worship, will at length be happily consummated. Thus, dear brethren, we have given you a true account of our state. It shows in what poverty we are, and how much of your Christian and brotherly love we must call forth before we are helped, and can write to you, our benefactors, that our Church no longer needs your aid.

In the meantime, we entreat you not to tire in your generosity towards us, and beg you to

help us as much as is possible. To Him who is able to do exceedingly above all that we can ask or think, according to His power that worketh in us, be glory in the Church by Christ Jesus, for ever and ever, Amen. (Eph. iii. 20—31.)

The Presbytery: Stiefel, Pastor; Fr. Hörder, Elder; Schneider, Müller, Ecker.

The account here given of the circumstances of the Church at Waldbreitbach is hereby certified as correct, and any help afforded by brotherly love will be well employed.

Neuwied, March 8, 1861.

The local society of the Gustavus-Adolphus Institution.

MAATZ, President.

### MISSION FIELD OF TURKEY.

#### BULGARIA.

Mr. Merriam, of Philippopolis, writes: It remains now to speak of the present state of the Bulgarian revolution. You will have received most interesting and important accounts of the movements in Constantinople. The most intelligent of the Bulgarians there seem much nearer Protestantism than Popery. In this city there was wavering on the part of some when the hundred and seven Bulgarians went over to the Pope and were received by his emissaries with so much pomp and so many fine promises. But as time has passed on and the excitement of novelty has given place to calm reflection, the danger has been seen and the public sentiment has strengthened daily against the movement to Rome. Now not a Bulgarian will acknowledge the possibility of a general movement of that kind, and those who sought to accomplish that object by becoming Roman Catholics are spoken of as traitors to their country and their faith. The fair promises of the Pope are known to be but vain delusions, for the better-educated of the people are acquainted with the principal facts in the history of Popery. In conversation with all classes we hear such sentiments expressed as the following: "How can the Pope, who cannot sustain himself, help us? What folly for us to think of escaping from our present ills by binding on our necks the yoke of the worst religion and the vilest despotism the world has ever seen!" Such seems to be the public sentiment of the Bulgarians here, in spite of the most persevering efforts on the part of the papal agents. One is surprised at the firmness of the people, considering the means used to seduce them. Men of eloquence are preaching

up the beauties of a union with Rome all over the land; the influence of Roman Catholic kingdoms is brought to bear on the people by means of consuls and vice-consuls; civil and religious protection and schools, newspapers, and printing presses, are promised them; but they will stand firm under all these temptations, unless the Turkish Government shall wholly refuse them their rights. Here is the danger. They cannot put their necks again under the rule of the Greeks, and if the Government will force them to do this, they may in a moment of panic and rage cast themselves at the feet of the Pope, with the idea that France will protect them. A new and strong delegation is now being sent from all the principal cities, towns, and villages, in Roumelia and Bulgaria, to Constantinople, with the two special objects of resisting the influence of the Pope and urging the Government to give to the Bulgarians their rights. The condition of the Paulicians (as they call themselves) in this city is a constant and powerful argument against the Papacy. Their ignorance, their poverty, and the state of abject slavery to which they have long been reduced by the agents of the Pope, prove now a valuable lesson to the other Bulgarians. May the Holy Spirit be given to this people in this critical time, and may great grace be given to those who labour for Christ amid those scenes. It is now time to retire from the field or to relax our efforts for the good of this people. We could wish that older and more experienced missionaries were in our places; but with such powers as we have we will gladly spend and be spent for this people.

Turkish Missions Aid Society,  
7, Adam-street, W.C.

## PROGRESS OF THE GOSPEL AND SPIRIT OF PRAYER IN MARASH.

To the Editors of *Evangelical Christendom*.

Marash, April, 1861.

Dear Sirs,—Knowing you to be deeply interested in the progress of Christ's kingdom throughout the world, it has occurred to me that a few facts in regard to the work in this place might prove not unacceptable.

Marash is a city of 30,000 inhabitants, 10,000 of whom are Armenian, the remainder Moslem. The city lies at the base of the southern slope of the Taurus, one hundred and twenty-five miles north of Aleppo, and eighty miles in a north-east course from the Mediterranean. The houses are mostly of sun-dried brick, dark, and damp; earth-walls, earth-roof, earth-floor; usually with no articles of furniture, save, perhaps, a mat, a few pieces of bedding, and a few copper dishes. The people are very poor and ignorant, and yet it is often to just such people as these that God displays His grace.

It was a long time before a foothold for the truth could be gained here. Ten helpers, one after the other, were either banished or imprisoned, and it is now but six years since the Church was organised; yet in these six years what hath God wrought!

Could you visit Marash to-day, you would find here a substantial stone church, in which every Sabbath 800 persons, in quiet and peace, listen to the preaching of God's Word; a Protestant civil community of 1,100 souls; an Evangelical Church of 225 members; a Sabbath-school of 800 members; six common schools, in which the only textbook for the 350 scholars is the Bible; and from this place as a centre, light and truth being irradiated through all the region round. Surely these are results that ought to cheer and encourage the heart of every disciple of Christ!

The Protestants, as a community, are much respected, and the Pasha has frequently declared, they are by far his best citizens. Indeed, the name Protestant is but a synonym for integrity, honesty, uprightness; and a man addicted to any vice cannot remain a member of the community. The examinations for admission to the Church, and Church discipline, are very rigid; and all the members, with scarcely one exception, manifest a love for Christ and for one another, a spirit of meekness and self-denial, which is often really affecting. Every member contributes monthly to some benevolent object. Even those who have to sit in the dark for want of a light, and

who often go to bed hungry—even these give their mites for the spread of Christ's kingdom!

In education, much advance has been made. Before the Gospel came to Marash, not two Armenian women in the whole city could be found able to read. Now, 200 of our Protestant women have either already completed the Testament, or are engaged in learning to read; and although it once was considered a shame for a woman to be seen with a book in her hand, now the good influence has spread so much, that some fifty of the Armenian and Catholic women also are learning. The teachers are the children of the schools. They go to the houses, morning and evening, and give a short lesson, receiving a penny for every twenty lessons. It is wonderful what an influence this learning to read has on the female mind: it wakes them up, leads them to think, and makes them feel they also have souls to be lost or saved.

Three years ago there were not three persons in the city acquainted with arithmetic, geography, and grammar. Now, we have an excellent school in these branches. A short time since, when the two-million French loan was announced, none of the Pasha's bankers being able to count up how many piastres it would be, they sent it down to have it worked by our schoolboys.

You will be glad also to know that for the past three months, a blessed work of grace has been in progress here. In December, a spirit of prayer and supplication was poured out in the congregation, and spontaneously, in all parts of the city, little meetings for prayer were begun. The week of prayer also was observed with great interest, large congregations being present every night. Since then, there has been a deep religious interest, such, as it is said, the city has never witnessed before. Much inquiry has manifested among the Armenians and Catholics. Every night they would flock to the houses of the Protestants, and sometimes continued till near dawn, in searching the Scriptures and in prayer. Some hundred souls have been added to our community, and we have good reason to hope about fifty persons have been born again.

Will not the readers of *Evangelical Christendom* pray much for God's people in Marash?—pray that this blessed work may deepen and widen, until every heart in the city shall be brought to receive Christ as their only Lord and Saviour.

We would desire, before closing this letter.

to express the obligations we feel to T. B. Sandwith, Esq., Her Britannic Majesty's Vice-Consul for this place. By his repeated acts of kindness he has much assisted our work, and

we much regret circumstances should have rendered his departure necessary.

Most truly yours,

GEORGE H. WHITE.

## SYRIA.

### THE MOHAMMEDAN LAW AS IT REGARDS THE RELATION OF MOSLEMS TO UNBELIEVERS.

—, Syria, April 27, 1861.

No one can well understand the present state of the Mohammedan empire, or can duly estimate the change in the administration of its laws to which it has been lately subjected, without first understanding the old Islamic law in all its original integrity and all its forbidding aspects. This alone can supply us with the proper data by which to judge of the immense amount of stern and radical opposition with which the late reforms, introduced by the present Sultan, must contend; and it serves also as a key to those recent Mohammedan outbreaks which have filled the Christian world with horror, and which, for aught we know, may be the prelude to other and more frightful scenes destined to fill some dark page in future history. With this object in view, we have compiled the following chapter from authorities of the most unquestionable character and legal standing, though we have not deemed it necessary to make any specific reference to these sources.

But let us observe at the outset, and let it be well remembered throughout, that the single aim of this article is to set forth *the principles and teachings of the pure Mohammedan law*; that we do not profess to write on the character and extent and prospects of the changes and innovations lately introduced, or the part which they have played in exciting the dormant passions and powers of the old Mohammedan spirit.

It is one of the first maxims of Islamism, that the mission of Mahomet was, by a direct order of God, to establish his religion by the sword; and it is a point of history which they easily concede, that the power of compulsion is the great secret of the success which has attended the triumphant advances of Mohammedanism. Proceeding, therefore, upon this principle of their religion and of their law, "fighting in the cause of God" they consider to be an unquestionable duty which binds every one of themselves who can wield a weapon, when an occasion calls them forth. This duty is so important,

that one tradition has given it the second rank after prayer; while another, more generally followed, makes the order to stand thus: prayer, obligations to parents, fighting in the cause of God. The moral obligation of this duty is founded upon the explicit language of the Koran, in which the Mohammedan doctors find a gradual development of the command. First, the order was given to the prophet simply to offer to the idolators the religion of Islam; then to dispute peaceably with them; then to wage war against those who begin the contest; then to commence the war, except during the continuance of the sacred months; and, finally, the unconditional command, "Fight the idolators until they shall believe, or until they shall be forced to pay tribute." The learned, however, consider it preferable not to begin a war during the sacred months, unless they are pushed to this extremity by the movements of the enemy. And this duty of converting the world by the sword is, according to the Mohammedan law, equally binding upon all successive generations as it was in the times of Mahomet and his immediate successors.

The laws of this war require that it shall not be raised against a people who are ignorant of the religion of Islam. To such its acceptance shall first be peaceably offered; and, in the event of their rejecting this proposal, it becomes the duty of the Moslems to invade their country, making use of all the implements of warfare and destroying all property—even to fruitful trees—if there be no probable prospect of their falling into the hands of the believing army. When circumstances encourage this hope, all undue violence and unnecessary ravage and destruction become undesirable, though not criminal. When a city or a country which had refused to surrender, falls into the hands of the Moslems, it is not lawful for the army to kill women, impotent men, children, or priests—provided they had taken no part in the war. All wanton murder of persons of this class is regarded as a crime, for which repentance and pardon are required.

but it is not punishable by law, as it would be in times of peace. It is allowable to cut off and carry about the head of an infidel, and also to exhume the bodies of the dead, if any gain can be thereby secured.

Under certain circumstances, it is right for the Moslems to make peace with the infidels, taking tribute from them, and in cases of extreme necessity paying them the same. All treaties of war shall be sacredly observed, unless they became null and void by acts of treachery or violation of their terms on the part of the infidels. If the Moslems should wish to recommence the war, notice to that effect must first be given to the infidels. After peace is proclaimed, the rules of peace must in every case be closely respected.

The prisoners of war may, at the option of their masters, be killed, or retained as slaves, or they may be given their liberty upon the condition of their paying tribute, but not otherwise. In the case of women and children, they cannot be lawfully killed, but they may be made slaves. Of the booty, one fifth is taken for the common treasury, and the rest is equally divided among the warriors, every horseman receiving a share. Before the division is made, however, nothing is allowed to be used except such things as necessity calls for, as food, weapons, cattle, and medicine. No violation of women is allowed, but after the division of the booty is made, and they become private property, the state of concubinage is in perfect accordance with the law; and so is the sale of the female prisoners, whether for the purposes of service or of concubinage.\*

When a belligerent nation or people become tributaries to the Moslems, either by compulsion or voluntarily, they are called in the technical language of the law covenantees; for a covenant or compact is always understood to be made with them, by virtue of which their life and property are respected and they are allowed to enjoy the private exercise of their religion without molestation. The Mohammedan lawyers strongly insist upon a sacred and strict observance of this covenant. All the crimes of the tributaries against the law are punishable by the law, and under its administration murder, blasphemy (insults to the prophets), and proselytising a Moslem, for instance, are capital crimes, and are capitalily

punished; but they do not render the covenant null and void. Only four circumstances free the Moslems from the terms of this compact, and they are these: when the tributaries raise the standard of rebellion against the government, and institute a new civil order in some part of the empire; when they unite and co-operate with an enemy at war with the Moslems; when they act as spies for such an enemy; and when they disown the claims of their masters to the tribute. Under these circumstances alone, according to the best legal authorities, may the Moslems kill the covenantees, appropriate their property to themselves, and take their women and children captives.

The tribute is the tax imposed on all infidels who are subjugated by the Moslems, and who do not embrace the religion of Islam; and it is based upon the command of the Koran, "Fight the idolators until they shall believe, or until they shall be forced to give tribute in a state of humiliation." The word used in the Arabic to signify this tax (El-Jiziat) is explained in books of law to mean *substitution for death*, and this, in reference to both its etymology and its technical usage, and hence it is sometimes also called the price of one's head. Lawyers recognise two kinds of tribute—that stipulated by special treaty at the time of capitulation, and that forcibly imposed after the victory of war. In the former case the sum assigned by the treaty cannot be altered at any subsequent time; in the latter, a new impost is made every year, levying respectively the poor at twelve drachms of silver (about six shillings), the middling class at twenty-four drachms, and the rich at forty-eight. A man is considered by the law to be rich when he possesses ten thousand drachms of silver, to be in middling circumstances when he possesses two hundred and above, and poor when he has less than this sum, or absolutely nothing. Men of all religions and nationalities may become tributaries, except Arabians and apostates. These can have but one of two alternatives—Islam or death. Nor is this tax to be considered as a connivance of the believers at the infidelity of the tributaries, but rather as a punishment for their unbelief; peradventure this means of their humiliation and their intercourse with the Moslems may lead them to embrace the religion of the Koran.†

\* This is the opinion of the older lawyers. In modern times, however, this law of division, for various reasons, has become obsolete; and hence the later lawyers do not strongly insist upon possession preceding the right of use. (Ibn-Abdin, vol. iii., p. 242.)

† It is, however, a notorious fact, which must strike intelligent Mohammedans with singular force, that notwithstanding all the measures of humiliation and annoyance to which the tributaries are subjected, and

In accordance with the spirit of the Koranic injunction just mentioned, it is not allowed that a man should send his tribute-money by the hand of another. Every person for himself must deliver it to the tax-gatherer, who shall receive it sitting, while the deliverer stands. Some doctors insist that the receiver, at the time of the transaction, shall give the deliverer a gentle slap on the back part of the neck, saying, "Enemy of God, give." But even by them no injury or insult is permitted to be otherwise offered. Others are satisfied if he shall take the tributary by the collar, and, giving him a gentle shake, say, "Give the tribute, O man of the covenant." Others still do not look upon such a rigorous proceeding as being well-authorized, and therefore omit it altogether.\*

As the Mohammedan law regards all facilities given to infidels as a kind of participation in blasphemy, it has circumscribed the extension of churches, and other places of worship, within as narrow limits as possible. Accordingly, in Arabia Proper it forbids the existence of such places altogether; and this on the strength of the tradition, "Arabia cannot have more than one religion." In cities no new church or synagogue can, by the law, be built; and in repairing old ones, no change can be made in their site, dimensions, or materials. In villages it is a disputed point among the learned whether any new buildings of this kind may be permitted or not; the majority, however, contending for the negative side of the question. Some eminent lawyers have even decided that no church or synagogue, which has been demolished by official order, can be rebuilt, though that order may have been wholly unjust; and others prohibit the temporary use of a part of a private dwelling for the purposes of religious worship. In all lawful repairs or renovation it is considered wrong to aid them in any way, or allow believers to labour in the work of reconstruction.

With the view of carrying out the spirit of the text of the Koran, that those who give the tribute must live with the Moslems in a state of humiliation, all lawyers have agreed that persons of this class must be distinguished, not only by their dress, but also by

other special signs indicative of their subjection. They have, accordingly, prescribed definitely the fashion of dress which the covenantees must adopt, and they have prohibited certain materials and colours whose use is regarded to be the exclusive privilege of the believers. In cities they may not ride horses at all; and some of the later lawyers have proscribed even mules and donkeys; but when, in cases of necessity, they are allowed the use of these animals, the saddles on which they ride must be of a peculiar shape. In their intercourse with the Moslems, they must put on the general appearance and mien of abject humiliation. For the same reason, it is unlawful for a Moslem to give them honour in any way; he may not rise for them when they come in, nor may he embrace them, or begin the common salutations, or prolong the conversation to an unnecessary length. To this a single exception is made in favour of those whom it is the self-interest of the Moslem to honour, or those whom he wishes to incline, by suavity of manner, to embrace the religion of Islam. In every other case the breach of this law is considered to be criminal, as it must be construed into a countenance of infidelity. The house of an infidel must have a sign at the door, to indicate the character of the occupants, for the very good reason that no Mohammedan beggar may stand before it and pray for the forgiveness of their sins, or use those expressions of deep humility with which people of this class excite the pity of others.† A Moslem may let, but not sell, his house to an infidel, according to some; and if the sale actually take place, he should be forced to re-sell it. Others insist upon this only in the case when the infidels become too numerous in a Moslem quarter. Nor may the infidel build his house higher than that of his Moslem neighbour. It is a disputed point whether the covenantees may reside among the Moslems, or whether they may occupy quarters exclusively their own—the majority of the learned taking the side of the question that a joint occupation ensures most that state of humiliation to the tributaries which the law requires. As a matter of fact, however, the Christian and Jewish houses,

notwithstanding all the traps which are thrown in their way, it is not known that the Moslems have ever succeeded in gaining one sincere convert from even the nominal Christians of the East.

\* El-Tahtawy, vol. ii., p. 470. Let it be remembered, however, that we are giving the spirit of the law, and what it teaches—not events actually occurring. These humiliating attendants of paying the tribute were probably never reduced to practice in every case; and certainly they were given up long before the tribute itself was abolished by the present Sultan.

† Much of all this has now become obsolete; but all elderly men now living well remember the time when these laws were rigidly carried out.



when they are their own, are almost always situated in separate quarters.

In closing this article, we find that our best efforts have turned out to be rather an indication of the spirit of the Islamic law than a full exposition of its leading principles and teachings on the subject which we have set before the reader; but they are sufficient to point out a practical influence of very considerable importance. So long as this law is believed to be of Divine origin, and, therefore,

unalterable by any human power, however exalted—and it were infidelity to a Moslem mind to doubt either of these propositions—so long will it be impossible to restrain fearful outbreaks—of which we have had recent examples—of long-pent-up indignation and vengeance, provoked by insults offered to God in the changes to which His law is subjected, but by physical force, under the vigilant administration of a strong and effective government. J. W.

## JAPAN.\*

### THE PAST AND PRESENT OF CHRISTIANITY.

It is one of the novelties of modern times to find English bishops exploring foreign countries. The spirit of enterprise and the spirit of Christianity are pleasantly growing together in the episcopal mind. Bishop Mackenzie is travelling with Livingstone in Central Africa, carrying with him, as we trust, not simply the humanising, but also the saving influences of the Gospel; and here we have another bishop visiting one of the most singular and least known of the nations on the opposite side of the globe. If, however, we speak of Japan as secluded to a great extent from the knowledge of the rest of the world, and as unenlightened consequently by Christian truth, this seclusion is nevertheless a comparatively modern thing. Not only in earlier times did her fleets navigate remote seas in the Eastern hemisphere, but Europeans carried on a valuable commerce with her ports, and her nobles were even sent on deputations to the Pope. In the sixteenth century, Francis Xavier and his zealous fellow-labourers made so much progress in disseminating the Popish form of Christianity, that there seemed no great improbability of Japan becoming a nominally Christian country, and putting her neck under the yoke of the Papacy. The hopes entertained at Rome, however, were not destined to be realised. Her emissaries contrived to make themselves both feared and hated, until they brought upon themselves, nor upon themselves alone, a terrible overthrow. By an imperial edict in 1638, the Christian religion and foreign nations were involved in one common expulsion and extermination. Thirty-seven thousand Christians were put to death in one day; and in this horrible massacre the Dutch, under the influence of commercial rivalry with the Portuguese and Spaniards, lent their fratricidal aid.

signal reverse, or a more irretrievable disaster, been inflicted on a religious sect or a political party. From that time nearly two centuries and a-half have rolled onward, with all their recurring cycles of change, and yet no sign of improvement or prospect of amendment has revived the hopes of the fallen and persecuted system. . . . Executions of native Christians caused the land to overflow with torrents of martyred blood, which have not hitherto proved the seed of the Roman Catholic Church in Japan. From the bare, rugged top of Papenberg, tradition relates that thousands of Japanese Christians, who preferred death to an abandonment of their religion, were hurled down the precipice into the watery abyss below. The European padres evinced their heroic constancy by sharing with their native catechumens the common punishment of a violent death. One wretched man, the Jesuit Christopher Ferreyra, underwent torture in its most harrowing forms of subtle and refined invention. Human nature could no longer continue the conflict, and the sign of recantation was made. He lived on during a wretched life of ignoble security, doomed by his merciless persecutors to bear the marks of perpetual ignominy in filling the situation of Japanese inquisitor and spy, and adding to the infamy of a renegade the shame of forced concubinage with a Japanese woman. The tale of his subsequent contrition and martyrdom has been well observed by former writers to have no better foundation than the wishes of his co-religionists, and the charitable hopes of Roman Catholic historians. At the present time not a single native Roman Catholic survives throughout the kingdom of Japan, as a monument of former Propagandist triumphs, or as a record of the early labours of Francis Xavier, the canonised saint, hero, and patron of Papal missions in the East."

"Never (the bishop remarks) has a more

\* *Ten Weeks in Japan.* By GEORGE SMITH, D.D., Bishop of Victoria. London: Longman, pp. 459.

Within the last few years the stern policy of exclusion has so far been relaxed, as to lead the Japanese Government to enter into treaties with the nations of the Western hemisphere. These treaties, however, do not provide for the re-introduction of Christianity. The American treaty stipulates only for the abolition of the custom of trampling on the cross, and for the profession of the Christian religion by American citizens in Japan. In the Dutch treaty there is even a clause inserted, by which all Dutch subjects are prohibited from circulating Christian books. And in none of the treaties is toleration secured for native converts to Christianity, or liberty for missionaries to propagate the Gospel. The chief statesmen of Japan have hitherto evinced a strong repugnance to the adoption of a more liberal policy. They tolerate the various forms of foreign paganism, and put no ban on the religion even of Jews and Mohammedans, but Christianity is proscribed. Old imperial proclamations are still posted up, offering large rewards for information against those who embrace it. Any allusion to it is rigidly suppressed in all foreign books in the Chinese or Japanese languages published in Japan; and in the present temper, we are told, of the native Government, the acceptance of the Christian Scriptures would entail the peril of death on the recipient. All the Protestant missionaries now in Japan accordingly concur in deeming it highly impolitic and inexpedient to attempt any distribution of a Japanese version of them.

A remarkable fact came to the knowledge of Mr. Smith during his stay at Yeddo, which shows how intensely the Jesuits must have been hated, and how completely they succeeded in transforming the only benign religion on earth into a system of terror and dismay. He says it was reported to him by foreign gentlemen, fully competent, by their official standing and personal opportunities of observation, to authenticate their statement: "In a part of the city called Ao-yama, there are now in existence a hundred families congregated in one spot and dwelling by themselves, the descendants of a hundred native Christians, who, during the sanguinary severity of the persecution waged by the Emperor Tyco-sama and his successor Eyay-yes against Christianity, had renounced the Christian faith, and had their lives spared on condition that they and their descendants in all time should retain a knowledge of the abjured religion in order to qualify themselves to act in every age as a body of re-

ligious detectives and inquisitors, for discovering and destroying the hated and proscribed sect. Supported by the Emperor and released from all other labour for their subsistence, they form a separate body even to the present time, and receive a daily payment of five rations of rice for each family from the imperial treasury." The bishop thinks they may have become a dead letter; but the old laws against Christianity still exist, and, should the slumbering spirit which led to their enactment be revived, here is obviously a most terrible machinery for carrying them into full effect.

At present there does not appear to be much scope for missionary zeal. We may entertain the hope that the intercourse recently opened with the United States, and the renewed commerce with European nations, will lead to an amelioration of the present jealousy of Christians, and intolerance of Christianity. In the meantime, there are a few missionaries residing at some of the seaports, whose quiet influence, in the absence of any direct and active efforts, will, as we trust, under the Divine blessing, tend to remove existing prejudices, and open the way for further conciliation. Very cordially do we unite, as we are sure all our readers will, in the devout and pious wish of the excellent bishop, when he says: "May the failures arising from the want of dignified firmness and conciliating forbearance in the demeanour of foreign diplomatists—of moral integrity and virtuous self-respect in European mercantile residents and traders—and of zeal tempered with wisdom, of cautious abstinence from political affairs, and of mutual harmony among themselves, on the part of Christian missionaries—which are among the lessons inscribed for our admonition, in the past history of foreign connexion with Japan—prove, in our future intercourse with that people, a beacon of warning against the errors of former times, and a chapter of human experience not altogether written in vain!"

We must not close without a slight—even though it be the very slightest—adventence to the other contents of this interesting volume. We were naturally drawn to those parts of it, especially, which treat of the past and the present of Christianity in Japan; but it is full of information on multifarious subjects. Scarcely anything seems to have escaped the intelligent observation of the traveller, so that his book is, in fact, a repertory of the most recent, trustworthy, and diversified facts and observations relating to Japanese life, manners, and customs; to its political, social, and religious

condition; to the government, trade, and population of the country; to its scenery, towns, buildings, schools, and language, and to many things beside. The work is not to be found

which, in so clear and lively a style, will give the reader such an acquaintance with whatever he may desire to know about the empire of Japan.

## SOUTH AUSTRALIA.

THE WEEK OF PRAYER IN ADELAIDE—THE SERVICES CHARACTERISED—PERMANENT UNITED PRAYER-MEETING.

*To the Editors of Evangelical Christendom.*  
Adelaide, South Australia.

Sirs,—I am happy to have this opportunity afforded me of expressing, as I now do, my gratitude for the copies of your invaluable magazine which have been sent to me.

We hailed with the liveliest joy the intelligence contained in your number for August last, that a call had gone forth from the Committee of the Evangelical Alliance to all Christians throughout the world, to spend the week commencing with the first Sunday of the New Year as a week of special prayer. At the half-yearly meeting of the South Australian Congregational Union, which was held soon after the arrival of that number of your journal in the colony, a committee was appointed to correspond with all other Evangelical denominations in South Australia, and secure, as far as possible, their concurrence in this scheme for united prayer. This committee was also instructed to correspond with the secretaries of the congregational unions of the other Australian colonies, inquiring whether steps were being taken in their colonies to carry out the plan of prayer proposed in the August number of *Evangelical Christendom*, and if not, suggesting the propriety of this being done. We have learned that in New South Wales, Victoria, Tasmania, and Western Australia, the scheme has been adopted by the Christian public, with various modifications, suitable to their local circumstances. In this colony the Church of England has conformed to the scheme as far as simultaneous prayer is concerned. Meetings have been held in its places of worship at the same hours with other denominations, and to pray for the objects specified in the plan of the Evangelical Alliance. All other Evangelical denominations in Adelaide and throughout the colony have, as far as practicable, held united prayer-meetings daily. They were held in places of worship belonging to the various religious bodies in rotation. All the meetings were pervaded by a subdued and deeply earnest devotional spirit. Of results we cannot yet say much, but a general confidence appears to be cherished, that they will

be seen after many days, in which confidence I rejoice to participate. It was felt by us all, that in those meetings we breathed the air of a purer and warmer Christian clime than we had been wont to inhabit, that we were drawn nearer to Christ Jesus our Lord, and therefore nearer to each other, in answer to His prayer for the members of His true universal Church, "That they all may be one." We seemed to discover with glad surprise how much more closely united we all were than we had ever been or ever felt before, and in the recognition of this fact we felt our love both to our Lord and to each other increase. Is not this, dear Sirs, a measure of genuine revival?

The feelings of increased love and Christian unity between the various sections of the Christian Church found appropriate expression in the participation of the Lord's Supper together in one place on the evening of Monday, the 14th of January. This service was held in the Wesleyan Chapel, Pirie-street, Adelaide, which was chosen as the largest place of worship in the city, and the number attending it was limited only by the accommodation provided. The idea of holding such a service was suggested to us in Adelaide by a Christian gentleman in Gawler Town, who wrote to me, as secretary to the general union for prayer, intimating that they had resolved to have such a service there, and would be glad to know if we had resolved on having such a termination to our series of prayer-meetings, or if we would then, if possible, arrange for such a service in Adelaide. To the committee in Adelaide this seemed a providential suggestion of the best mode of terminating our series of united prayer-meetings. It was immediately resolved that a united communion service should be held, and that the Rev. L. T. Stow, whose long and efficient course of service to the cause of Christ in this colony pointed him out as the appropriate president, should be requested to preside. The other ministers who were present and assisted in this interesting service, were the Revs. J. Gardiner, L. Hamming, and J. Lyall (Presbyterian), S. Williams, W. Brown, and C. Usher (Wesleyan), G

Stonehouse and G. Prince (Baptist), and F. W. Cox, C. W. Evan, H. Cheetham, W. Harcus, J. Jefferis, and W. Wilson (Congregationalist). The Church of England did not as a denomination unite in this service, but several of her members were present, and sat down at the Lord's-table. The gallery of the chapel was reserved for spectators, while the communicants occupied the other portion, which is seated for 800 people. But there must have been at least 900 communicants crowded into this space, while the gallery was equally full of spectators. This evening has been pro-

nounced by many experienced Christians to have been the most hallowed season of spiritual enjoyment which they have had in South Australia. Similar services were held at Gawler Town and Port Adelaide on the same evening. A united missionary prayer-meeting has also arisen out of those united prayer-meetings, which is to be held in the churches of the various uniting denominations in rotation on the second Monday of every month.

I am, dear Sirs, yours faithfully,

WILLIAM WILSON, Hon. Secretary.

## UNITED STATES OF AMERICA.

### THE NORTH A UNIT.

There is but one feeling among the people of the North with regard to the present struggle; and that is a feeling that the Union must be preserved, that rebellion must be put down, that treason must be punished, and that the Union must be preserved in its integrity. We passed last week over the western part of this State (New York), and never witnessed such a spontaneous uprising of the people as the proclamation of President Lincoln evoked. The roar of Niagara was not so majestic as the huzzahs of the people at every depôt. On public and on private buildings the flag of the Union was floating to the breeze. The traitors of the South do not know what spirit they have aroused, nor what vengeance they have provoked. Long, long have American citizens gloried in their flag, and exulted in the fame of their country, and it will be very long before American patriotism will permit the Stars and Stripes to be insulted and degraded with impunity by rebels against the Government. The rebel States should retreat from their folly at once, unless they wish to be converted into military provinces.

Mr. Seward is suspected of a willingness to try the arts of a politician in settling our present difficulties. He might as well try to stop the falling waters of Niagara as to stop the progress of Northern patriotism. We shall have peace and fraternity; but no peace until the South is ready to honour the Constitution, and support the Government.

### NORTHERN RIGHTS.

The time is ripe for the due consideration of Northern rights. Long have our ears been filled with declamatory sounds respecting Southern rights; but since South Carolina has initiated war, forbearance on the part of the North has been transmuted into a determined feeling that

hereafter justice shall be done to people of all sections, and equal rights secured to every citizen.

Among the rights which Northerners will hereafter claim, are the following:—

1. The right to travel without molestation through all parts of the Union.
2. The right to collect debts in the South due to citizens of the North.
3. The right to express political opinions, through the press or in the ballot-box, without fear of proscription.
4. The right to be Northern men with Union principles.
5. The right to feel that slavery is not a Divine institution, to be perpetuated for ever as the basis of American civilization.
6. The right to be Americans, and not sectionalists.

We do not know of a single Southern right that has been denied or invaded, except in so far as the foolish abolitionists, in times past, may have trenchoned upon Southern sensibilities. The North has been held at bay by Southern threats, but for ever that ignominy has now passed away. One great Union party has arisen, which will vindicate its rights at all hazards, and defend the Union at any cost.

### INTERESTING CEREMONY AT THE OLD NORTH REFORMED DUTCH CHURCH—RAISING OF THE STARS AND STRIPES ON THE TOWER—ENTHUSIASM OF THE PEOPLE—SPEECHES, SONGS, &c.

The Old North Dutch Church [in New York] was the scene of great attraction and interest on Monday, 29th of April, at 4 P.M., connected with the raising of a beautiful and costly flag, the endeared emblem of our national Union. The announcement had been made that the Stars and Stripes were to go up on the steeple of this ancient but beautiful and grand edifice;

and though Colonel Elsworth's Fire-brigade of Zouaves were marching down Broadway, two blocks off, a large company of ladies and gentlemen assembled to witness the spectacle.

The fact of the church being one of the few surviving memorials of the Revolution added much to the interest of the ceremony. The old church has stood in its place nearly a century, and was used for a hospital, prison, and barracks, by the British soldiery, at the time the British army had possession of New York. All these things tended to throw around the raising of the flag upon its steeple unbounded enthusiasm. It was the spontaneous outburst of the patriotism of the people.

After the introduction of the exercises, the National Anthem was sung:—

"My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;"

by the great crowd, with admirable effect. At the same time all the windows in all the streets were crowded with beholders. Judge Woodruff, presiding, then called on Rev. Dr. Chambers to offer prayer.

Rev. Dr. De Witt made some very impressive remarks, exhorting to a devotion to the upholding the flag as the symbol of the Government, the Constitution, and the laws, which should never falter until that flag should proudly float again over all the land.

Rev. Dr. Vermilye was then loudly called for at the conclusion of the remarks of the preceding speaker.

He said he had positively been forced upon the stand, and told that he must speak. He had not a word to say for *secession*, but as a Dutchman, he was opposed to this kind of *coercion*. After all, he could not find it in his heart not to say a few words for the Old North Church, and the flag of his country.

It might appear a paradox, but he must say he was glad Fort Sumter had been taken—glad, for it had roused a spirit in the North, and had awakened the whole North to realise, as they would not otherwise, that this was war as well as rebellion. The insult had been

offered to the flag of our country by traitors and rebels, and that insult would be fully avenged. It was just the thing the country stood in need of. We could not otherwise have believed that traitors meant so much as they do. But now there is no mistaking the meaning. They mean to pull down the Stars and Stripes, the beautiful emblem of our Union. The balls that rattled around Fort Sumter, and went through the old flag, meant just this—the pulling down the Government. Now, the right kind of enthusiasm has been evoked. There is no longer division in the North. All are for one object—the defending and upholding the American flag.

It has been said the Dutch are slow to move. We pause, we consider, we come to our conclusion; and when we do move, you know where to find us. We may be the *last* in the field; but one thing you may rely on—we will be the *last* to leave it.

Some people were opposed to mixing up politics and religion. For his part, he thought that was the truest religion that stood at the back of a good Government in its hour of need. The Stars and Stripes are the banner of civil and religious liberty, and he firmly believed the downfall of civil liberty would be soon followed with the enslaving of religion. We defend civil and religious freedom. To this extent we mix up politics and religion—no more. He hoped that the spirit which had been evoked would go on deepening, and widening, and intensifying over all the North and West, until not only the grave of secession shall be dug, but until secession is put into it, its death-knell rung, and the earth covered over it, burying it so deep that it would never have a resurrection.

Rounds of applause followed, amidst the most intense enthusiasm.

At the conclusion of these remarks, the beautiful flag, twenty by thirty feet, was flung to the breeze amid cheers on cheers.

The meeting was then addressed by Joseph Hoxie, Esq., in a strain of eloquent and touching remarks. The "Star-spangled Banner" was sung, and the concourse of people slowly dispersed.

## BAHAMAS AND ST. DOMINGO.

To the Editors of *Evangelical Christendom*.  
Grand Turk,

Turk's Islands, March 28, 1861.

Dear Sirs,—Permit me to express my gratitude, through you, to the kind friends who, year

after year, have extended consideration to these isolated parts of the globe, by the present of *Evangelical Christendom*.

We rejoice to find the Loodiana cry so universally responded to by our Christian friend—

That cry was not fully and formally replied to here at the stated time, in consequence of my absence and labour in St. Domingo; but on my return to Turk's Islands, in February, we attended to it in earnest. We held meetings morning, noon, and night, and up to date these meetings continue. Six nights in the week, exclusive of Lord's-day, our friends are found engaged for God at both ends of the island and in the chapel. But for the expense of lighting up the chapel, these meetings would have been held there, and with far greater advantage. These meetings, you will be glad to know, have not been fruitless. More seriousness, and a deepened interest in the salvation of precious souls, are apparent; while, at the same time, the zeal of our dear people is quickened, and their prayers are most solemn and fervent. These prayers, too, have already been responded to in the preacher's words having more than usual power, the house of God being better attended—some being seen there who were never guilty of the act before; while others, noted for their abandonment, have astonished all by the manifest and sudden change which has taken place in them. They have forsaken the path of the destroyer, and now are found humble disciples at the feet of Jesus. Persons of all ages are coming forth to give themselves to the Lord, and to us, according to His Word. Surely the idea of our Eastern friends was from on high!

Our various meetings for prayer and otherwise have been distinguished by a very sober, sedate, and serious spirit. The only excitement is the deep sobs and falling tears of the prodigal, coupled with the joy of the Church. We have, therefore, cause to believe that He who hath begun the good work will carry it on until the day of Christ, and yet show us greater things as the result of the Spirit being poured out from on high.

As the request of our Loodiana friends has been heard and so extensively responded to, and with such blessed effect, in all parts of the world, would it be superfluous should the Turk's Islanders request the Christmas week to be devoted to God, and the supplication of His favour towards, and in behalf of, the prosperity of our various missions? We do feel far away from home and Christian friends, and, while surrounded by heathenism, formalism,

and empty profession, that we may have too little of prayer, but never too much. Could I reach our dear friends at this moment, it would be to entreat them not to forget these western isles; and, particularly, to pour out their heart for St. Domingo—a land, perhaps, little thought of, and where we sometimes labour amid fearful evils, superstition, and gross idolatry. Here large towns, villages, and scattered people are found dead to God, and unable to say, is there not a lie in my hand? Happy should we be to engage the interest of our Christian friends at the throne of grace for this benighted people, scattered over an island nearly as large as England, and destitute in the Spanish part of efficient Gospel agency. Here, however, some good has been done. We are about to send a young brother there at once, and thus have an agency to carry out the plan proposed for the people's good. But one thing hinders our efforts there, in connexion with schools and Evangelical labours; that one thing is found in the significant word—means. One result, no doubt, of the revivals taking place, in various portions of the earth, will be the prevention of the missionary cry for help. Surely that help to extend the Gospel cannot be withheld where the love of Christ and souls is deeply and so truly felt! We will not forget the grace of our Lord Jesus Christ, and we should not forget to imitate it. We cannot do so if His love sets our hearts on fire. Excuse my freedom, reverend brethren, but truth will, somehow or other, leak out; as the shoulder feels the weight of having souls to care for, provide for, travel to, and no means adequate to the work in prospect. I would not beg if I could help it; but necessity sometimes obliges a trespasser one would not be guilty of. Forgive me, then, this liberty, and kindly permit me to say how much I should be encouraged as to my work in St. Domingo if some of your sympathising Christian readers would remember—first at the throne of grace, and then at the mouth of that efficient purse God has entrusted them with—the perishing thousands of St. Domingo. Here our needs are schools, chapels, school-houses, and suitable agency.

Permit me to remain,

Beloved brethren in the Lord,

Yours affectionately,

W. K. RYCKOFF.

# Miscellaneous.

## HOME.

### THE MAY MEETINGS.

Ingenious attempts have been sometimes made to trace various points of analogy and contrast between the great religious festivals of the Jews and our modern Christian anniversaries. To accomplish such a task with completeness, would involve a comparison, not only of the old and the new dispensations, but of ancient and modern civilisation. Those who might well forego any attempt of this kind, might yet gain a more vivid impression of the feelings of the devout Israelites of old, as they entered the Holy City at a festive season, by observing with what emotions they, or their country friends, visit the metropolis during the season of our great religious gatherings. One feature here can scarcely fail to present itself as common to both Jews and Christians; the augmented interest felt by the provincial visitor, as compared with the town resident, who is familiar with much, which, to the former, has more or less of the charm of novelty. There can be no doubt that to those who come up from a distance to attend the May Meetings, there is a relish in all that they see and hear that others miss. Hence any metropolitan experience, as to the character of the meetings, may be somewhat defective. Taking opinions, however, derived from different sources, we have reason to believe that the tone of the meetings this year has been fully equal to that which distinguished them last, when an improvement was perceptible in many of them upon preceding anniversaries. There are fewer attempts simply to amuse, to indulge in vague generalities, or to resort to a style of advocacy which is beneath the occasion. In fact, there is less than ever a mere advocacy of objects which, beheld in all their great proportions, plead their own cause better than the most eloquent advocate. The magnitude of the great mission of the Christian Church is felt more deeply by both speakers and hearers; and the appeal is oftener the indirect but more effective one of the presentation of striking facts and important results than, as it once was, the laboured solicitation to do that which ought rather to be pointed to as a duty, and welcomed as a privilege. As to the actual operations of the societies, they show an advance, affected but partially by the decline in

the funds observable in some institutions, owing to the distress of last winter, and the consequent diversion of sundry contributions into other than their wonted channels.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

This great institution was unaffected by the circumstances to which we have just referred: in fact, upon the *ordinary* income, the funds show an increase of 4,143*l.* more than in any former year, and upon the income inclusive of special funds (for China and India), of 3,805*l.*, as compared with last year. The total amount now reported was 167,941*l.* (including 82,009*l.* received for Bibles and Testaments). The issues, during the year, were considerably over one million and three quarters, and since the society's commencement much more than thirty-nine millions and a quarter.

The report, as everybody knows, makes the tour of the habitable globe. We shall, of course, not attempt to follow it. But a few points must be noticed. In France there has been no instance of interference on the part of the authorities with the *colporteurs*; in Belgium an obvious change in the public mind, favourable to the reading of the Bible, is perceptible; and in Germany, by means of upwards of forty *colporteurs* and other agencies, 363,700 copies were, during the year, put into circulation. Austria, but the other day, prohibited the circulation of the Scriptures even amongst its Protestant subjects: the police regulations on this subject have been rescinded by Imperial decree, and they may now enter any part of the empire. In Russia the synod of the Greek Church has resumed the printing of the Scriptures in modern Russ, for general circulation; and two hundred thousand copies of the Four Gospels have been issued. With regard to Italy, the several centres of operations—Turin, Leghorn, Florence, and Naples—have each their point of interest. The avidity of the multitude in Naples to possess the sacred volume was mentioned, and it was added that the demand there continues with great steadiness. In Sicily, too, *colportage* having been introduced, there has been a considerable circulation. The result of the society's operations, during the year, in Italy, was that

30,000 copies were placed in the hands of the people, mainly through the agency of thirty exporters. An omission, to which Lord Shaftesbury made pointed reference in 1860, was supplied in 1861, and it was stated that during the year many thousand copies of the Scriptures had been distributed, by agency of the Bible-women, among persons who were beyond the reach of ordinary means, and who willingly paid for the Bible by instalments. The number of Bible-women now employed (all, we presume, in London) is 152. Among several able speeches, there were two which claim specific mention. Lord Shaftesbury, who occupied the chair as president of the society, struck the key-note, not only of that meeting, but of the whole series which followed. Referring to the "Essays and Reviews," he said:—

A company of seven gentlemen, conscientious, no doubt, in their own views, but holding a belief in the faith antagonistic in the extreme to that which we believe, have put out a volume with much pomp and circumstance. Now, I hold that all the authors of that book are responsible for the whole and for each individual part. United in a single publication, sharing alike the consequences, the profit, the loss, the honour, or the reverse, as it may be, of that publication, they are bound together in a common effort to introduce a new Gospel, which is to be propounded and circulated for the general acceptance of the British public. I may be asked, what concern is it to the Bible Society? Simply this, it is a notice to quit. If that book be true we have no business here. Now, we protest against that work. The bishops—I thank God for it—have denounced the work; but that is not enough. The laity must take it into their own hands, and must determine to what schools, colleges, and universities they will send their children for instruction in Christian life. The laity must determine what literature they will encourage, what men they will countenance, how far they will in social life support or repel those who maintain doctrines that are subversive of the great foundations on which we stand. It is not for us, perhaps, to say to the clergy what they ought to do; but I will say to the clergy, on my own behalf, and on behalf of many of the laity, that we wish them to do. We wish the clergy to send their flocks to the fountain-head of truth. We do not wish them to enter into controversy, and to quarrel fact by fact, and statement by statement. It may often prove your adversary to be in the wrong without proving yourselves to be in the right. We ask them to preach incessantly the great and saving doctrines of the Word. We ask them to let the Bible do its own work—a work upon the man in his inner experience, and not a display of outward learning. And if they will do that, rely upon it there will rise up a million or more of the most able controversialists—men of deep knowledge of the saving truths of the Scripture, vigorous in heart, well-furnished in mind, and able to give an answer to all who shall gainsay the Word and the faith that is in them. And if these armed men, for such they are, will float down the stream of theology, rejoicing in the mixture of the

impure tributaries of human science, we, who are orthodox Nonconformists and members of the Church of England, will, with our pastors, ascend the stream to the fountain-head, and there drink the waters fresh and pure as they first came from the lips of the living God. I should like to ask, what, after all, is the value and force of this famous book? Does it contain anything really new? What is there in it that is new? Aye, there is one new thing, and one only. Having eviscerated from the Gospel all vital religion, so well do the authors know the wants and cravings of the human heart, that they substitute for the vitality of truth a mawkish sentimentality. But is there nothing new but that? Is there nothing in it that may not be found in the whole range of infidel writers, from Celsus down to Tom Payne? What then has given such currency to it? Have there not for years been pamphlets and writings of all descriptions bearing upon these points—seeking to invalidate Scripture, and to subvert the faith of man—introducing ingenious difficulties to perplex men's minds and disturb their hearts? But all these have gone into the only place that is fit for them, the waste-paper basket, for the purpose of consumption in the fire? Why is it, then, that this book has been rescued from so well-deserved a fate? For no other reason than this: this is the first time in our history in which a plan of a new Gospel and a new system of interpretation of Scripture has been boldly put forward by men whose names are notorious—by men who hold high offices in the Church—by benefited clergymen—by dignitaries. The value is not in the writings but in the offices of the men, not in the force of the work, but in the names of the persons who have sent it forth. Had it not been for that, satisfied I am that they would have shared the same fate that all others of a similar description have shared, and I doubt not that in the course of a short time, though the fact will remain in the minds of men that there was such a book, there will scarcely be found in the whole realm of England a man who would be foolish enough to give half-an-hour to the perusal of it. And yet the work is producing great mischief. A friend of mine told me that in one of his tours of investigation in the metropolis only a short time ago, he ascended to the upper room of a gin-palace, and there he found twenty men engaged in the perusal of this work, relishing everything that tended to subvert the original truths of Scripture, and to take away from the Book of God its coercive power upon the human heart. And yet, even in that body, there was found one man to say, that, whatever might be the truth of the book, it was the truth he had been taught as a child at his mother's knee. But I am alarmed to see to what an extent in the present day—a day of inquiry, and, as we are told, of intellectual effort—people are carried away by mere names, without really estimating the truth of those things which they so readily believe. Sooner or later, I daresay, we shall see another extraordinary proposition as readily imbibed. Only let the doctrine of the development of species be taken up by dignitaries or men of position and name, embodied in a volume, and put forth to the public, and hundreds will be found to rejoice in the discovery that they are sprung from a fungus, and that as soon as possible to a fungus they will return. But this really becomes very serious, because upon these things unthinking men ground the dreadful assumption that the Scripture is un-



sued to the times in which we live. Good heavens! were the truths of the Book prevalent in the hearts of men, should we be disturbed and frightened as we are day by day by those gigantic frauds that are bursting out in every community, and which lead us to believe that all honesty in trade, all honesty in public, all honesty in private life, have left the earth for ever? Is it unsuited to the times in which we live, when, if its holy precepts and its Divine commands had been listened to, we should not have before us those gigantic cruelties that pervade the continent of America, the non-observance of which precepts has now led to that great and astounding issue, the severance and demolition of the largest Republic that ever figured upon the face of the earth? These are two instances in which, if that Book had been adopted as suitable to the age in which we live, those great and terrible issues would have been avoided.

The Rev. Henry Venn thus gave the estimate which his lengthened experience in the Church Missionary Secretariat had taught him of the relative position of the Bible and the great missionary societies:—

The more I have entered into the interior of the missionary work—the oftener and the longer I have conversed with those who have come from every corner of the earth—the more I have been introduced to an intimate knowledge of the working of Missions; not only the Missions of the society with which I am connected, but of other societies in which it is our privilege to unite together in brotherly conference. The more I have known and studied the world at large, and its wants, the higher has this Society risen in my estimation, and the more deeply have I felt that the work and constitution of this Society is that great work and constitution which every missionary society most needs. I no longer look on the British and Foreign Bible Society, as I once mistakenly did, as the handmaid of the great missionary associations throughout the world; but I humbly confess that I look upon her, “as the King’s daughter, all glorious within, and her clothing of wrought gold,” and that we missionary societies are her companions, that bear her company. I give the Bible Society precedence on many grounds. My Christian friends, I would not presume to offer to this great and impressive assembly thoughts which had not been the subject of long and deep reflection. I am not accustomed to address public meetings such as this. I am an humble workman. But, in the course of my daily labour, there are certain convictions which have forced themselves on my mind; and I thank God that He has given me this opportunity of proclaiming them before my Christian friends. One of the grounds on which this Society may claim precedence is, the aid she renders to all missionary societies. She is not the handmaid, but the royal predecessor. I stand here to thank this Society for all the encouragement it has given to our missionaries throughout the world—in printing, to any extent, on the shortest notice, and under circumstances of every conceivable difficulty, whatsoever we have asked it to print. But the Society has done more than this. There is a modest tone in the report as it states, version after version—“at the request of the Wesleyan Society,” “at the request of the Church Missionary Society,” “at the request of the London Missionary Society.” My lord, the Bible Society has done far more than printing at the request of this or

that society—she has exerted a little gentle pressure on every society. We, perhaps, being engaged in other matters, might have been backward in placing in the hands of our native Churches the whole Word of God. The pressure, then, has come from this society—“Why do you tarry? Give us more of that blessed Word. We are ready to print it. We are ready even to support your own missionaries, if you cannot do it yourselves, while they are engaged in this work; only let the whole Word of God be given to the native churches.” And this Society has done it, not only for the Church Missionary Society, but for every other society. My dear brethren, the secretaries of other societies are present to answer for themselves; but there is a royal munificence in the British and Foreign Bible Society. It takes our Version, or the Version of any other society, and puts the broad stamp, which is the stamp of common property, on every one of its Versions; and it is no longer the Version of the Church Missionary Society or any other society—it is the simple Word of God. That little stamp is on the backs of all the books which the British and Foreign Bible Society issues, and it is the broad arrow which makes it common property for the defence of the whole nation—no longer belonging to this or that society, but belonging to the Church of Christ in every clime and in every age.

#### THE MISSIONARY SOCIETIES.

The funds of the several great missionary societies exhibited considerable difference. Their position, respectively, as compared with last year, was as follows:—

	Increase.	Decrease.
Church Missionary Society...	—	£14,447
Wesleyan                   "           "   ...	£673	—
London                   "           "   ...	—	8,513
Baptist                   "           "   ...	922	—

It must be remembered that we have included special funds in this statement, and that a decline in some of these may sometimes result in a large gross decrease, without the steady current of wonted liberality being checked, or the great work retarded, to the extent which might, at first, seem inevitable. The comparison, it will be noticed, is between one year and another. The comparison between receipts and expenditure, in the case of the Church Missionary Society, showed a deficit of 6,100*l.* upon the society’s ordinary operations. The falling off from legacies and benefactions was large; but the amount contributed by the associations was the largest ever received from that source, being upwards of 1,100*l.* more than that of the previous year. The London Missionary Society also reports that its decrease of income arises from the falling off of special funds, the ordinary contributions being larger than usual.

We subjoin the gross sum received from all sources, by each society, during last year:—

Church Missionary Society.....	£149,182
Wesleyan                   "           "   .....	140,678
London                   "           "   .....	85,363
Baptist                   "           "   .....	30,468
Total.....	£405,691

Among the points of interest at these meetings, we may notice the speech of the Bishop of Victoria, at the Church Missionary anniversary, which, slightly varied, according to circumstances, would probably be found to express the feelings of British missionaries of all denominations in all quarters of the globe. The Bishop said :—

We, in the distant land of our wanderings, in a different sense of the term, often turn in thought, and revert to the scene of our great missionary gathering. We picture to ourselves the vast assemblies of the supporters of Missions congregated in this hall. We reckon the difference of longitude, and calculate the time at which your meetings successively occur—the early morning meeting for spiritual communion and prayer, the address of your president, the reading of the committee's report, and the heartstirring appeals which follow. Two years ago this day, as I sailed along the western shores of the Australian Continent, I transferred myself in imagination from the Southern Indian shores, and observed this commemorative festival. From my Buddhist temple lodgings in Japan I accompanied you in mind in watchful meditation through the scenes of this recurring festival. We were stationed far abroad, but there is a chord of missionary sympathy vibrating in responsive accents to our appeals for help, telling us that we may look to be supported by your example, and by the assurance of your continued help; and although wide continents and deep oceans separate us from the land of our fathers, be assured we forget not England, and England's Church, and England's Church Missionary Society; and we enter somewhat into the feelings of the Psalmist when he said, "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Laymen might perhaps with some advantage be more frequently found among speakers on these occasions, when a testimony like that subjoined can be borne by them. We quote from the speech, at the same meeting, of the Right Hon. Joseph Napier, ex-Chancellor of Ireland :—

I speak very humbly. I speak in the presence of many of my fathers and brethren around me, but I think that I have served a very gracious Master; He has brought me the greatest honour, and He has comforted me on every side. I have had one of the greatest positions that a mere subject can aspire to in these realms, and He has now given me leisure and opportunity to testify of Him. I have had my day of science. I love literature, but let me bear the simple and honest testimony that, after all, there is only one thing in this world worth living for, and that is to live and to serve the Lord Jesus.

The operations of all the societies exhibited features of great interest. The Church Missionary Society called attention to the spontaneous action of the natives, both in seeking and in spreading the truth. "This feature," said the report, "has become so marked and

important at the present day, as to excite in the minds of your committee the inquiry, whether we are not entering upon a new era of missions; whether we may not apply the Divine illustration, 'When the fig-tree putteth forth her leaves, ye know that the summer is at hand.' This spontaneous action in the midst of heathendom becomes more significant when viewed in connexion with the revival movement in many parts of Christendom, and now extended to North Tinnevely and Jamaica." Here are some of the facts relating to the Tinnevely revival :—

There has been an important revival movement at the north-west extremity of the province, and there has also been an independent and large increase of converts in the south-eastern extremity. The first movement began among a few school-children, who became suddenly affected by an earnest desire for the pardon of their sins. It rapidly extended; native teachers, hitherto supine, worldly-minded, and even living inconsistently with Christian profession, became deeply penitent, and powerful preachers among their friends and neighbours. . . . The second encouraging movement in the older districts of the Tinnevely Mission is far more extensive, and mixed up with feelings of unalloyed hope. The origin of the movement is to be traced to special prayer-meetings at the commencement of last year, which, in many instances, have been kept up. Accessions of converts have been much larger than in former times. In the first six months of the year they amounted to 216 souls. In another of the Tinnevely districts the report is that 607 persons have been brought into the fold of Christ. A third missionary states the statistical returns show an increase of 781 converts during the year, and the attention of the people at the public services and to the preaching of the Gospel has shown a marked improvement. Although, therefore, the same spirit of revival has not been witnessed in the South as in the North, yet the Holy Spirit's influence has fallen on the hearts of the people as the gentle dew from heaven. In the whole of the returns enumerated—and returns have not been received from the whole of the district—no less than 1,600 converts have been made.

In the Baptist Missionary Society's report a leading feature was the Jamaica revivals, with the details of which our readers are already familiar. At the London Missionary Society's meeting the painful duty devolved upon the directors to relate the death of nearly all the members of the Makalolo Mission. It is some slight relief to this dark page in the history of missions to have the opinion of those best competent to judge, that they did not perish, as had been reported by the natives, from poison, but from the effects of the climate. At the Wesleyan Missionary meeting, the absence, from illness, of Thomas Farmer, Esq., the Treasurer, was a source of universal regret.

He lingered but a few days, and then entered into his rest.

#### MISCELLANEOUS SOCIETIES.

A mere enumeration of all the societies which might be classed under this head would exceed our limits. We content ourselves with the mention of those which seem to demand it from some special circumstance. First, we have to report the formation of a new association—the British Beneficence Society, the object of which is to systematise giving for the cause of God, by making it bear a definite proportion to every man's income, by promoting the laying by in store on the first day of the week, and by quickening vigilance in the application of charitable expenditure. The society was inaugurated by two public meetings, at the first of which—a public breakfast—Sir Hugh Cairns presided. This society bids fair to fulfil its promise of becoming the auxiliary of all, and the rival of none other. The Colonial Church and School Society has changed its name, and will henceforth be called the "Colonial and Continental Church Society." This designation far more accurately indicates the functions of the institution which is doing good service in the cause of Evangelical truth. The present state of the East imparts to the Turkish Missions Aid Society more than ordinary interest. The meeting, which was addressed by Lord Shaftesbury, Mr. Layard, Sir H. Rawlinson, Dr. Pratt, from Aleppo, and Dr. Perkins, from Persia, was worthy the important object which they met to promote. We conclude with a quotation from the speech of Dr. Perkins, which gives, in a few sentences, the outlines of one of the great moral revolutions of which the American missionaries have been privileged to be the instruments, together with the Doctor's remarks upon the indirect results of British benevolence extended in aid of American activity:—

The Nestorians now number about 150,000 souls, about one-third of whom were in Persia or ancient Media, and the remaining two-thirds in Kurdistan, or ancient Assyria—the whole being thinly scattered among the Mohammedan population, by whom they were treated almost as serfs. When the missionaries first settled among them, they were so ignorant that they had scarcely heard of America, or even of Europe. They found them artless, confiding, entirely accessible, retaining the ancient simplicity and forms of their ancestors, and reverencing the Bible as the only rule of faith. They had never had pictures or images in their churches, they never practised confession, never held the doctrine of purgatory; so that it seemed not without reason that Church historians had usually designated them as the Protestants of Assyria. Yet with all this simplicity there was no adequate idea of the truths of salvation as a living system. By the

blessing of God great and glorious changes had since taken place among these people. The labours of the American missionaries early took the three-fold form of education, the press, and the oral preaching of the Gospel. As regarded education, not a single female could read when the missionaries first went to Persia. Very few of the men could read. In place of this state of things the missionaries were now able to point to between three and four thousand intelligent readers of the Scriptures, of both sexes. There were two chief seminaries or colleges, one for males and the other for females. From the former there had already gone forth sixty native preachers of the Gospel, able and faithful ministers of the Word, well-cultivated, intelligent, and devoted to their work. From the female college there had gone forth about 100 well-cultivated and trained graduates, who, in the various relations of wives, mothers, and teachers, had exercised an influence not inferior to that of the male graduates as regarded the advancement of the Gospel among the Nestorian people. Within the last twenty years, there had been issued from the mission press more than 80,000 volumes, including several editions of the Scriptures. From the first the missionaries regarded the preaching of the Gospel as the paramount object of their work. The Nestorian clergy at once opened to them their pulpits, and from that time to the present they had continued to preach in them. There had been ten or twelve most interesting revivals, issuing in the conversion of hundreds of souls, and in marvellous transformations of character, especially among the female converts. In Persia, as in every benighted land, the missionary must descend several degrees lower among the females to reach them than among the males. There were no terms in the Persian language answering to our "wife" and "home," for the simple reason that these did not exist, in our sense, among the people. That little fact spoke volumes. "Woman" and "house" were the nearest approximations to "wife" and "home;" but what a wide interval was there between! Perhaps "Topsy," in "Uncle Tom's Cabin," would convey the best idea of ordinary women in Persia. Yet, through the educational labours of the missionaries, and the blessing of God resting upon them, there had been raised up within a few years a number of refined, cultivated, intelligent young ladies, and the work of female elevation is still progressing. The reformation in the Church of the Nestorians, interesting and important as it was in itself, was only a means to an end—namely, the conversion of the millions of Mohammedans among whom Providence had placed this ancient sect of Christians. It was, he said, twenty-seven years since he first met Sir Henry Rawlinson in Persia, and from that hour to the present, the noble representatives of this country in Persia had not only given an ample protection to the American missionaries, but had in every way in their power aided and encouraged in their work. This was the more important, because the United States had never had a representative in Persia; and he earnestly prayed that God would prosper and bless that country, which was the bulwark of Protestant Christianity, from the rising to the setting of the sun. He believed there was no one thing which so strongly bound together the hearts of American and English Christians, as the aid rendered by that society to American Missions in the East.

## THE "ESSAYS AND REVIEWS."

The notorious "Essays and Reviews" are at length about to become the subject of judicial inquiry. We subjoin the communication in which this announcement is officially made. It is addressed by the Bishop of Salisbury to the Archdeacon of Dorset:—

"The Palace, Salisbury, Whit-Monday, 1861.

"Dear Mr. Archdeacon,—Last week I informed Dr. Rowland Williams, whose name is prefixed to one of the essays in the book entitled 'Essays and Reviews,' that I have determined to institute legal proceedings against him in the Court of Arches.

"I have come to this decision most reluctantly, and only after the most anxious consideration of the consequences which may arise out of the course which I have now adopted. But my duty seems to me clear. As I still agree with the opinion expressed in the letter addressed by his Grace the Archbishop of Canterbury, on February the 12th, to one of my rural deans, the Rev. H. B. Williams,

with regard to this and the other essays, and as I believe (on the very best advice) that the writer of this essay has brought himself within the reach of the ecclesiastical law, I cannot escape from the conclusion that I am bound to endeavour to show that the Church of England does protect her members against such false teaching as is contained in different parts of Dr. Rowland Williams's essay.

"I will only further say that the feeling of my clergy, as expressed to me both privately and in public addresses, with regard to this essay, has quickened my own sense of responsibility about it, and that I am now acting in full reliance on their prayers, that the issue of these proceedings may be such as to vindicate the truth of God, and that we may be all kept from mixing up with the pure feeling of loyalty to the Church of England any leaven of bitterness and want of charity.

"I shall send a copy of this letter to the two other archdeacons of my diocese.—I remain, &c.,

"W. K. SARUM.

"The Ven. Archdeacon Buckle."

## RELIGIOUS AWAKENING IN ABERDEENSHIRE.

*To the Editors of Evangelical Christendom.*

Dear Sirs,—I wish to give you a few particulars regarding the religious movement in the part of Aberdeenshire on Don side. You may judge of my surprise on finding, on my return thither, that, whereas the good work seemed to be going back, and what was done more than swamped by a fearful inroad of Satan, *now* a most glorious movement, most manifestly of God, had, in its turn, successfully stemmed the mighty torrent of evil. I saw there the fulfilment of the principle so clearly laid down in Holy Scripture, both by example and express teaching, that, "when the enemy cometh in like a flood, the spirit of the Lord lifteth up a standard against him." The opposition which grieved us so much had apparently ceased. A large number of young people had been converted, some of whom had established a meeting for prayer weekly among themselves. Two Sunday-schools were established. All this was after the ordinary means of grace had been removed. One man had his son and daughter, who were at home, converted, and another daughter, residing in the island of Jersey, was converted at the same time. Was not this really an answer to prayer offered up for her conversion? and have we not here a most ample encouragement to parents in praying for the conversion of absent children? Nor would we restrict the application of the principle to parents. We should like to apply it to brothers and sisters similarly circumstanced. Another man, who kept a shop, was converted, and

his wife, servants, and shopboys, all at the same time. But perhaps the most remarkable case was that of a lad, who had been for some time a perfect pest in the neighbourhood—one could read malice in his very countenance. This case was all the more remarkable from its having been brought about simply by two or three words spoken kindly to him by one of the shopboys just alluded to; which, by the power of the Spirit, so wrought on his heart and conscience, as to effect an entire transformation in him. Next day he was seen going about telling one and another "what a dear Saviour he had found." It was my lot to converse with this lad, after the aforesaid change, having had occasion to know him well before, and, while hearing how he had spoken of these things, and with such evident delight, and beholding the change in his very visage, I could not but wonder with amazement at what God had wrought.

I could give more particulars respecting individuals whom I visited, and with whom I conversed, did I think it desirable to publish details. Convinced I am that it often injures a work to do this too much. Enough has been said to show that there has been a work of God there. I may also add, that there were at least one or two cases somewhat similar to those of physical prostration in Ireland.

While in Aberdeenshire last March I gladly accepted an invitation to visit Skene, a lovely spot between the rivers Dee and Don, where mountain scenery, with wood and a beautiful lake, combine to give an inexpressible charm

to the landscape. But there were also the attractions of spiritual loveliness; a most interesting revival having, as I understood, taken place, more extensive than that to which I have just alluded. The situation was about eight miles to the south of the other locality, the two parishes simply touching one another at one point. The work there was totally independent of that at the other place, illustrating the isolation and independence of each individual parish in that part of the country. Owing to this circumstance, the church in the other parish to which I formerly ministered, being the only Evangelical church in the parish, was to some extent a parish church. Here, then, we had two centres eight miles apart, and the rays of light emanating from each simply meeting at one point. The means which led to the work were similar in both cases. The Free Church minister of Skene, who invited me thither, had been in Ireland. On his return, his soul being stirred by what he had there seen and heard, he told his tale to the people. They were led to pray for a similar work there; and it did come, and so as to astonish the people. Now a large proportion of the inhabitants of the parish, which is a very large one, nearly a dozen miles in length, are converted, and in one part of it almost every soul seems to give evidence of a saving change. On approaching my destination from the neighbourhood of Aberdeen, I could discern as I passed through part of the parish a difference in the outward appearance of the people. An air of pleasant civility and cheerfulness appeared in their countenances, very similar to what I had noticed in Ireland, and not like what one usually sees among Aberdeenshire peasantry. The sudden change in this respect struck me forcibly. Being on foot, I could observe all this more narrowly; I could see some at their cottage doors with Bibles in their hands. On my arrival at my friend's house—which, with the Free Church, is delightfully situated on the margin of the lake—between three and four on Saturday, I found a congregation assembling in the church, who expected me to preach to them. On entering I saw a most interesting assemblage of females. For some time past had there been such an assemblage every Saturday at four. They exhibited a degree of fervour in the devotional exercises quite unusual in Scotland, the opposite being, as is well known, so generally observable there. They also listened with fixed attention to the Word, evidently enjoying the truth. My friend told me that he had reason

to believe, from personal knowledge, that almost if not all these people were converted to God. Some remained for conversation, according to usual custom, at the close.

Next morning I walked five miles to Echt, where, westward from Skene, and in the adjoining parish, is a Scotch Baptist Church. I had for long known this congregation and their pastor. He had again and again told me that, during a ministry there of twenty years, he could scarcely say he had known of any case of real conversion to God. The congregation had dwindled from about thirty to little more than half that number, and the number in communion with them had varied from about a dozen to half-a-dozen, or perhaps less. They were entirely composed of those who had left other religious bodies and joined them. Now, however, I found the state of matters was totally changed. The pastor told me that he had been surprised to find in visiting the families round about him that they were all more or less in earnest about their souls. There had been many real conversions to God, and, among these, his own son and daughter, with his son's wife. The particulars of some of the cases were very remarkable. If asked how all this came about, I would say *it was by carrying out the principle of the Evangelical Alliance*. A godly man came to labour at Echt as Free Church minister. He at once called on the Baptist pastor. His friendly intentions were reciprocated. The Baptist pastor came to his week-day services, and was so pleased with them, that, though himself not a member of the Alliance, and prejudiced against it, he thought struck him that, as he and his brother held so much in common, they surely might act a little in concert with advantage. The consequence was the establishment of regular united religious exercises. Just then the work of conversion began to appear. Soon after, a series of open air meetings were held on the banks of the lake of Skene, which were attended by all these aforesaid brethren, and accompanied by the happiest results in the case of the people who assembled. By this means new fire was imparted to the Echt brethren. Returning home, they strengthened each other's hands, and thus the work which had already commenced received a new impetus. When there last June I had preached in this place, and been then struck with the change in the congregation. Now I was still more so. I addressed them on Jacob calling "the name of the place Peniel," and it was evident that

some felt that humble sanctuary to be truly Peniel. One or two persons were weeping apparently under soul concern. Formerly I have said similar things in that pulpit without any apparent effect. How clearly this shows the barrenness of the mere machinery of the Christian ministry, and the necessity of oil to the wheels.

In the evening I went back to Skene, and preached to a very full and attentive congregation. Though the weather was wintry and somewhat inclement, and I was by no means well, I spent a very pleasant Sabbath there, and found its exercises quite a feast. Monday was still more inclement, the snow flying thick. A large number, however, assembled as usual at eight in the evening, some coming from a distance of several miles, though there was no moon. The Spirit of God was most manifestly moving in them while I addressed them from "Christ Jesus, for whom I have suffered the loss of all things." It was evident that they sympathised with the subject to a degree not usual in congregations. Some were visibly affected during the service, though they did not exactly exhibit the manifestations I had seen in Ireland. The lateness of the hour did not prevent many from remaining for conversation. Altogether it was evident there was a remarkable work here. I had seen nothing like it except in Ireland. Though I, as a stranger in that locality, studiously avoided speaking much to them about their religious experience, I could see that face answered to face wherever one could go.

I may also add that in two or three parishes in the neighbourhood of Huntly there has been a similar work. During this visit I met with the Free Church minister of one of these parishes, and was quite convinced, from what he told me, of its reality. I had also the testimony of another minister who had been preaching there to the same purport. The origin of the movements in that quarter may

be traced to an open air meeting which was convened at Huntly under the auspices of the Duchess of Gordon, a lady who seems to lay herself out in every way in her power to promote the cause of God. Would that there were many like her in high places! This meeting was followed by the happiest results. It was no doubt blessed directly to the conversion of many who there assembled. This I feel assured of from the testimony of those who were present.

In Aberdeen I fear we can say little as yet as to anything of the kind; they have for long had their daily prayer-meetings; and while I was there last they had special daily religious services in different churches alternately. One of these I attended, and addressed them, it being their wish to have as great a variety in the preachers as possible; and to get strangers if they could. The attendance was good, and the people attentive, and somewhat impressed; but it seemed to me as if they were not accustomed to have the truth set before them so earnestly as I naturally felt it my duty to state it. Two or three remained for conversation, and I was given to understand that that was the first occasion on which such a thing had occurred since these services commenced. Altogether I was disappointed with Aberdeen. Still good has been done there; and I should be sorry to be suffered to undervalue it. Let us seek and pray that it may increase ten, yea, an hundredfold.

I am about to start next week on another visit to Aberdeenshire, and have no doubt that I shall then see what will still have gladdened my heart. Since I was there, I have heard favourable accounts in the general as to the satisfactory state of the work. I shall also have to visit Auvergne, in the South of France, in July, and shall be glad, as I once before did, to furnish you with any gratifying intelligence I may have to give from that locality.

A. B.

## LITERARY CORRESPONDENCE.

### MR. YOUNG'S DEFENCE OF HIS TRANSLATION OF THE SONG OF SOLOMON.

WE have received a reply from Mr. Robert Young, of Edinburgh, to our remarks upon his translation of the Song of Songs. We are sorry to say his letter is written in such a style as to preclude its appearance in our columns. In our previous remarks we treated Mr. Young with kindness and consideration; and, while we endeavoured to point out his mistakes, we fully acknowledged his merits. We were favoured last year with a letter of a character similar to the present from Mr. Young, criticising an article in our last volume, on "The Romanising of the Indian Alphabets," to which we replied very mildly, out of respect to Mr. Young's position at that time as a literary missionary of the Irish Presbyterian Church. We regret, however, that Mr. Young is unable to understand the amenities of controversy, and that,

from his too exalted opinion of his own abilities and acquirements, he refuses to take "the rebukes of a friend."

Mr. Young's reply has impressed us painfully with the feeling that he is not an educated man, and that he is in a great part unacquainted with the subject on which he writes so dogmatically. He claims to be able to construct grammars and lexicons for himself, and utterly despises any reference to the labours of others in those departments, except when they happen to coincide with his own views.

We have doubts respecting the propriety of taking any more notice of Mr. Young's reply, as we cannot argue plain points of Hebrew grammar with him. Yet forasmuch as he has obtained some *locus standi* on the other side of the Tweed, we will very briefly notice his remarks. With respect to his principles of translation, we have said enough in our article in the number of last month, which we would commend to Mr. Young's study a second time, as he has mistaken our meaning on several points.

Mr. Young writes: "The reviewer denies the use of רָעַד in chap. i. 7, in the sense of 'delight.' This denial is based on the lexicons and the English version." We must call the fact to his remembrance that we have not denied that the verb bears that meaning, but only that there is no instance of its being used "ABSOLUTELY" in that signification. We hope he is aware of the technical use of the term. In defence of his rendering of חֲרִיבִיץ, he says: "Probably the reviewer is not aware that the ך is omitted in certain MSS., so that the word may be only in the kal conjugation; or that, admitting it to be hiphil, the hiphil is not always or necessarily *causative*." But, firstly, it makes no difference whatever whether the ך be omitted or not, unless the punctuation be altered, and we will be obliged to Mr. Young if he can name any Hebrew MS. in which his reading is found. Secondly, though the hiphil conjugation is not always *causative*, the hiphil of the verb in question always is, unless we except this passage, which we maintain cannot be proved to be an exception.

In defence of his rendering of פָּרֵעַד, the proper name Pharaoh, as an abstract noun signifying "*freedom*," Mr. Young refers us to Judges v. 1, which is quite beside the question, as the word פָּרֵעַד does not occur there. His rendering is unsupported save by his own supposition, that the song was written "when Solomon was just appointed king," and therefore "it must have been before he knew anything of Pharaoh, or his horses, or his chariots!!!" Mr. Young considers the comparison of a woman to a fine steed as a "gross absurdity," notwithstanding that it is a simile used by poets like Theocritus and Horace, and is moreover the simple meaning of the passage in chap. i. 9. He explains his own translation by supposing that "Solomon compares the Church, the ideal bride, to his own *joyful exulting queen*, sitting in a royal chariot, "though he has not informed us why a royal chariot should be designated as "chariots of freedom;" nor has he proved, nor can he prove, that סוּסֹה can mean anything else than "a mare."

We no longer marvel why Mr. Young should set about composing, not compiling, a Hebrew lexicon for himself, when we find him asserting that אֶלֶף means "*chief*," instead of "a thousand." On his principle, that because such a rendering may fit into, and make sense in a given passage, therefore it is correct, anything and everything can be proved out of Scripture; we may translate the word "to speak" as meaning "to weep," the pronoun "I" to mean "You," or any other equal absurdity.

We refer Mr. Young back again to our criticism on his rendering of chap. vii. 7—10, as he has there again missed the point of our remarks, and we do not wish to trouble our readers with needless repetitions. We would note in conclusion that Mr. Young has altered his translation, "He speaketh with the lips of the aged," into "strengthening the lips of the aged;" "taking דָּבַב as the root of דָּב, a bear, so called from its *strength*," as Mr. Young says, regardless of the cognate languages in which the root has the idea rather of "*creeping*," and from which, from its peculiar walk, the idea of "the bear" has really been derived.

#### BRIEF LITERARY NOTICES.

*Regeneration.* By WILLIAM ANDERSON, LL.D.  
Second Edition. Edinburgh: Black. Pp. 322.

We do not wonder that this work has gone into a second edition; it will be a far greater occasion of

surprise if it does not speedily reach a third. There is a charm about it and a power, which an original thinker alone can impart to a book. And this is the more remarkable, because the subject is

neither new nor unfrequently treated of. Its vital importance, both as a dogma in the system of Evangelical Christianity, and as a necessary element in Christian character, must always assign to it a permanent place in religious instruction, and lead to its being often discussed. But no preceding publication on the subject that has ever come under our notice has rendered this unnecessary. Not that we could not, if that were our purpose, question some of the author's positions, qualify some of his statements, and criticise his style; but we are little disposed to do either. Take the book as a whole, and it is one of the most instructive and striking treatises which in modern times we have met with.

*A Guide to the Study of the Holy Scriptures.*

By the Rev. E. A. LITTON, M.A. London: Seeley. Pp. 402.

THIS book everywhere exhibits the hand of a master. It treats of topics, it is true, which, in one form or another, are treated of in all similar works; but the method and style of the writer are not only his own, but are so logical and perspicuous, as greatly to facilitate the end at which he aims. The author's remarks on the inspiration of the Scriptures, although comprised in a very few pages, are judicious and sufficient. He is more concerned to establish the fact than to define the mode; and, while he notices difficulties which no candid theologian will pass over as though they either had no existence, or no force, he maintains, in the face of them, that in its entirety the Bible is an inspired book. On the qualifications necessary for the interpretation of the Word of God there are also some satisfactory observations, showing the insufficiency of human reason to discover or comprehend spiritual truth, and the consequent necessity of the teaching of the Holy Spirit. Altogether, the work is the fruit of sanctified scholarship, and will be a valuable help to those who use it.

*The Atonement: its Reality, Completeness, and Extent.* By ROBERT S. CANDLISH, D.D. London: Nelson. Pp. 400.

WE have too long delayed our notice of this admirable work. The truth is, we have intended, for some months past, ourselves to discuss the important subject of which it treats, and then to have done more ample justice to its reasonings than we can in one of our ordinary brief notices. This, however, may yet be done, while in the meantime we commend it in the present manner to the attention of our readers. Among the present tendencies of theological speculation, we regard none as more fraught with danger than those which go to subvert the received Evangelical views of the doctrine of the atonement. It is not now so much a question of the nature and limits of the atonement as of its reality; for while the term is conserved, another meaning altogether is put upon it. Divine law and Divine justice are eliminated

from the definition: it has no aspect towards God, and no relation to His moral government; it means only some influence exerted upon human character, some improvement effected in the heart of man. This view of the design and actual operation of the death of Christ pervades the writings of the Maurician school of divines, and is to be found in volumes of sermons which have been delivered from the pulpit, and are now spreading this shallow but pernicious doctrine by means of the press. The pulpit and the press must both supply the antidote. To some extent they are doing so, and this volume of Dr. Candlish is very valuable in this light. We do not here pretend to analyse and examine it critically, but we recommend it as a good book, written with great force and perspicuity, and upholding, by strong arguments and Scripture expositions, the real expiation of sin, and the real cancelling of guilt, and the real remission of punishment, and the real pacification of justice, and the real fulfilment of the law, and the real exhaustion of its curse, and the real reconciliation of God by the substitutionary and sacrificial death of His incarnate Son.

*The History of the Reformation of the Sixteenth Century.* By the Rev. J. H. MERLE D'AUBIGNE, D.D. Abridged and translated by the Rev. J. GILL. London: Routledge.

INTERESTING as Dr. Merle's history is, it is prolix, and, although we would not part with it as a library book, we are not sorry that it is now put in an abridged form into the hands of younger readers. The editor has fulfilled his duty well and ably. His translation is free without being inexact or loose, and his abridgment retains much of the vivacity and graphic power of the original work.

*Evidence of Christianity derived from its Nature and Reception.* By JOHN BIRD SUMNER, Archbishop of Canterbury. London: Hatchard. Pp. 333.

THIS is a timely republication, avowedly occasioned by the "Essays and Reviews;" for although it cannot of course meet the objections of that insidious volume, in the precise form which they assume there, those objections have in reality little in them that is new. The evidences, moreover, of the Divine origin of Christianity—although they may be exhibited under various modifications, to suit the varying tastes of the age, and the diversified tactics of its assailants—are essentially the same at all times. By all means, let the new lights of advancing science, while they are made by one class of writers to throw a sinister hue on the credibility of the Christian doctrine, be shown by another and a better class only to give additional confirmation to the inspired Word of God. But we are not, therefore, to abandon the old proofs, as if they were no longer pertinent, or their force were exhausted. Should philosophy declare a miracle to be antecedently incredible—which, however, we may be assured a sound philosophy never will—we shou



still, relying upon its own proper evidence, avow our faith in the resurrection of the Redeemer of mankind, and demand what solution of the fact could be rationally given which did not render it into a supernatural interposition.

The able work of the Archbishop is too well known to require commendation, but, as nearly forty years have elapsed since it was written, we may very well presume that the younger clergy are not so conversant with it; and to them especially, as well as to intelligent and thoughtful young persons of all classes, we recommend it.

*Sermons Preached in Rugby-school Chapel in 1858, 1859, 1860.* By the Rev. FREDERICK TEMPLE, D.D. London: Macmillan and Co. Pp. 390.

WE wish Dr. Temple had published better sermons than these, or none at all; better, we mean, in the sense of clear, definite, Evangelical teaching. As it is, although they may, perhaps, to some extent modify the opinion he has created of himself, by his chosen position in the volume of "Essays and Reviews," they but too plainly make it manifest that his theology is fundamentally wrong. If anything is fundamental to Christianity, it is the doctrine of atonement by the Cross of Christ. But Dr. Temple says that we are so totally in the dark as to what that doctrine is, that no intelligible, consistent statement has ever been made of it, nor possibly can be. Here are his words: "Every explanation that has been attempted is overthrown with an ease which warns us that explanation is impossible. Every statement of the doctrine which has ever yet been made always contains those self-contradictions, those manifest breaches of the plainest rules of logic, which indicate that the human intellect is baffled. . . . We cannot understand it, but we can be thrilled by it. We cannot say how or why we need it, but we can feel our need of it. We cannot explain its strange power to help us, but we can walk by its help." That there is an unfathomable mystery in the atoning death of Christ is readily admitted, but when we are told that we cannot say how or why we need it; that every statement of it is self-contradictory and illogical;

that it is something to thrill but not to instruct us something we may feel but cannot understand, we are constrained to say that such statements tend to the utter subversion of the Gospel, and to the production of infidelity. If, in matters of infinite moment, a man's religion requires him to renounce his understanding and build upon his feelings, the process will not be long which makes him a fanatic or a sceptic. In other parts of his volume, however, although Dr. Temple is so far consistent as to manifest his incapacity to say what is the proper nature and use of the atonement, he possesses light enough to tell us what is not its design. Thus he says: "We come not here (that is, to the Cross) with desire to stand right in God's sight. We come not thinking of His justice, and asking to be made holy, that His justice may have nothing to find fault with. We come not asking to be spared His wrath." And this is the theology which underlies and runs through all the sermons. The death of Christ is never exhibited in its relation to law and moral government. Its aspect is wholly human, its influence wholly subjective. In the author's own words, it is not meant to set man "right in God's sight." Whatever it does for him it does not cancel his guilt, it does not pay the penalty of his transgression; indeed, it is hard to learn from Dr. Temple that there is any guilt to be cancelled, any penalty to be paid. For these defective views of the atonement spring from, and are indicative of, defective views of sin. Sin is a much more terrible and solemn thing than simply a violation of the laws of human propriety, or consistency, or honour; it is not cowardice, or vice merely, or even an injury done to a loving Father; it is the "transgression of the law," the law of God, the law which says "the soul that sinneth, it shall die." The Lawgiver is not merged in the Father, nor does the love of the Father in the character of the blessed God prevent the proper action of the justice which is the distinctive attribute of the Lawgiver. But we cannot pursue the subject here. It is sufficient that we have laid our finger upon what we deem the unsound, essentially unsound, part of the teaching of these sermons.

# Evangelical Alliance.

NOTE.—The *Evangelical Alliance* is responsible only for what is inserted under this head.

MEETING OF THE COUNCIL AND OTHERS FOR CONFERENCE.—Agreeably to the notice contained in last month's report of proceedings, a meeting of the Executive Council was held in Freemasons' Hall, on Friday, May 10, to which delegates of local committees and other members of the Evangelical Alliance, were invited for conference on the general interests of the Alliance, and with special reference to recent events.

A large number of private members of the Alliance, from various parts of the United Kingdom, in addition to members of the council and delegates, were present, including, among others, General Sir J. Rowland Eustace, A.H., Admiral Vernon Harcourt, Hon. and Rev. Leland Noel, Captain Littlehale, R.N., Thomas Chambers, Esq., Q.C., Rev. A. S. Thelwall, Rev. W. H. Trendell, Rev. W. Mansell, Rev. R. H. Webb, Rev. W. C. Bishop, Dr. Camps, Colonel Reynolds, Rev. R. G. L. Blenkinsopp, Richard Mullings, Esq., and H. Roberts, Esq.

The following were also present as delegates appointed by the several committees of subdivisions at the following places:—

*Edinburgh*—The Hon. Lord Benholme and the Rev. D. T. K. Drummond.

*Glasgow*—J. Henderson, Esq., and Rev. J. W. Borland.

*Liverpool*—R. A. Masfie, Esq., and James Howell, Esq.

*Nottingham*—Rev. Canon Brooks.

*Wolverhampton*—Rev. Dr. Morton Brown and Colonel Hobson.

*Bath*—J. W. Little, Esq., and Rev. Sewell Hamilton.

*Cardiff*—Thomas H. Graham, Esq., and John Nanson, Esq.

*Gloucester*—G. Pidcock, Esq.

*Reading*—Rev. Thomas Welsh.

*The Potteries*—Frederic Bishop, Esq., and Titus Hammersley, Esq.

*South London*—F. G. Millar, Esq.

Sir C. E. Eardley, Bart., occupied the chair.

The meeting was opened by the singing of a hymn, the reading of Scriptures by the Rev. Dr. Morton Brown, and prayer by the Rev. D. T. K. Drummond.

Previous to the discussion of the special subjects for which the Conference had been

summoned, some ordinary business was transacted by the Council. *Inter alia*, the minutes of the last meeting were read and confirmed; a *resumé* of the proceedings of the committee in the interval was also read; and forty-one new members were admitted.

A letter from a friend in Belfast was then submitted to the meeting, expressing an earnest hope that the Evangelical Alliance will in due times suggest to the Lord's people the observance of a week of special prayer, at the opening of the next year, as was done at the beginning of the present year, and remarking upon the "advantageous position which an alliance of Christians of the various Evangelical bodies occupies with regard to the repetition of such a proposal to their fellow-Christians throughout the world." The writer continues: "I feel that if the Alliance had never accomplished anything else than the bringing about an universal concert of prayer, as it was this year privileged to do, it has done an untold good."

The subject having been considered, the meeting unanimously adopted the following resolution:—

"The Council, cordially approving the suggestion on this subject contained in the letter just read, refer the matter to the Committee of Council, to carry it into effect."

We may add that the Committee, agreeably to these instructions of the Council, have already commenced taking action in this matter.

A communication from Dublin was also laid before the meeting, relative to an effort now being made to have the Royal Dublin Botanic Gardens opened to the public on the Lord's-day, and asking for the exercise of any influence which the Evangelical Alliance might possess to counteract a movement which, if successful, it is feared, may be followed by other encroachments on the sanctity of the Sabbath.

It appears that the society to which these gardens at Glasnevin belong has been for more than a century incorporated by Royal Charter, for the encouragement of agriculture and other useful arts in Ireland. The members consist of noblemen and gentlemen, who are admitted by ballot on the payment of specified amounts. It has of late years become as-

sociated with the Educational Department of the Board of Trade, and is aided by an annual parliamentary grant. On several occasions, similar attempts to open the gardens on Sundays as a place of recreation have been made, but the Society, by large majorities, has each time negatived the movement. On the last occasion the votes were only 18 for it, and 129 against it. Failing in the Society itself, the parties have for the last few months commenced and carried on an agitation beyond its range, and by obtaining signatures to petitions at Roman Catholic Chapels, and by other methods, they have sought to induce the Government to coerce the reluctant majority of the Society by the threatened withdrawal of the parliamentary grant. The measure, it is stated, is strongly deprecated by the Protestant ministers and people, who have striven in every way to oppose it. With this view a deputation has waited on the Lord-Lieutenant, and a public meeting has been held in Dublin, presided over by the excellent Dean of St. Patrick's, and in which Christians of the different Evangelical denominations took part.

The Council having heard these statements, and feeling themselves bound to use whatever means might be within their reach to aid these united efforts of Evangelical Christians in Dublin, especially in consideration of the Evangelical Alliance having been originally designed to endeavour, in subserviency to the great object of uniting Christians "on the basis of the great Evangelical principles held in common by them," "to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, Popery, and other forms of superstitious error and profaneness, *especially the desecration of the Lord's-day*" (see Manual), adopted the following resolution, in which all present at the meeting cordially concurred, viz. :—

*Resolved:* That, mindful that among the objects for which the Evangelical Alliance was formed, stands specially prominent the defence of the sanctity of the Sabbath, and fully sympathising with the friends in Ireland in their opposition to the evil with which they are threatened, the Council recommend to the Committee to take such steps as may seem best, to aid in effectually resisting a movement which must, in their judgment, tend to the secularisation of the Lord's-day.

After the transaction of the above business, the special subjects for Conference were introduced. Among others, who took part in the proceedings, were Sir C. E. Eardley, Bart., Lord Benholme, Hon. and Rev. Leland Noel,

T. H. Graham, Esq., General Alexander, Thos. Chambers, Esq., Q.C., Rev. Canon Brooks, Rev. Professor Hoppus, Colonel Stace, Rev. T. R. Birks, Major Scott Phillips, R. A. Macfie, Esq., Rev. W. M. Bunting, H. C. Tucker, Esq., Rev. Dr. Fry, Rev. Dr. Steane, Rev. D. T. K. Drummond, Rev. A. S. Thelwall, F. Bishop, Esq., J. Corderoy, Esq., Rev. Dr. Morton Brown, Rev. S. Minton, W. R. Ellis, Esq., Dr. G. H. Davis, Rev. R. Eckett, Rev. Dr. Hewlett, Rev. W. Sandford, Rev. A. D. Campbell, Rev. J. Smith, Rev. Sewell Hamilton, and Rev. W. Harris. The tone of the meeting was in harmony with the great principles which the Evangelical Alliance was formed to promote; and the various addresses delivered, and the cautions and suggestions expressed, were characterised by "due forbearance and brotherly love," a mutual and tender regard for each other's convictions on minor points of difference, and, at the same time, by an unhesitating avowal of uncompromising adherence to the great and essential truths of the Gospel, on which Evangelical Christians are agreed, and which they are bound, especially at the present time, to maintain pure and undefiled.

In the course of the Conference, the following resolutions were unanimously adopted.

## I.

Moved by the Rev. Canon Brooks, of Nottingham; seconded by the Hon. Lord Benholme :—

The Delegates and Members now assembled rejoice in the opportunity afforded them of meeting the Executive Council, and conferring with them on the state and prospects of the Evangelical Alliance. They desire to record their warm and unabated attachment to the great principles and objects of the Alliance, and their deep conviction of the increasing importance of this organization for promoting a real fellowship among true Christians, and for taking united action, whenever and wherever needed, for the defence of religious liberty and the interests of vital Christianity throughout this world.

## II.

Moved by T. H. Graham, Esq., Edmond Castle, Carlisle; seconded by the Rev. Thomas Welsh, Reading :—

The Delegates and Members take this opportunity of urging upon the Executive Council to adopt such measures as they may deem best for a wider extension of the Alliance at home, and a fuller and more frequent communication with our Christian brethren abroad, persuaded that passing events and the work of the Holy Spirit in many lands are pointing with increasing clearness and power to the duty of all Christians to witness for truths of paramount importance, and to maintain them in a spirit of perfect harmony and love.

## III.

Moved by the Rev. W. L. Thornton, of London; seconded by G. Pidcock, Esq., Guernsey :—

That in order to assist the Executive Council in

extending the Alliance throughout the United Kingdom, and in forming local Committees, Ministerial and other Members are earnestly requested to aid the Secretaries in making arrangements for public and social meetings, at which deputations will be present to advocate the claims of the Society.

## IV.

Moved by the Rev. Samuel Minton, London ;  
seconded by the Rev. W. M. Bunting :—

That looking to the great importance of this Alliance, and the desirableness of disseminating as widely as possible its principles, and increasing its means of usefulness, Ministers be earnestly requested to preach periodically a sermon to their people on behalf of the Alliance, and to make a collection in aid of its funds.

At the close of the proceedings about sixty members of Conference remained to dinner. And in the evening a devotional meeting was held, at which an address was delivered by the Hon. and Rev. B. W. Noel.

**ANNUAL SOIREE.**—The Annual Soirée of the Evangelical Alliance took place at Freemasons' Hall, in the evening of April 30. A considerable number of Metropolitan and Provincial members and friends assembled at tea, and after some time spent in partaking of refreshment and in social intercourse, the public meeting was held in the large hall. Robert Baxter, Esq., presided, and after the singing of a hymn, the Scriptures were read by the Rev. W. M. Bunting, and prayer was offered by the Rev. A. S. Thelwall; the addresses which then followed were of an unusually interesting character. After some remarks by the Chairman, the Rev. W. Arnott spoke on the subject of the Religious Revival in Glasgow, The Rev. D. Macafee, of Lisburn, referred to meetings held in that Hall in the early years of the Evangelical Alliance, and then spoke of the Irish Revival. He was followed by the Rev. J. S. Jenkinson, Vicar of Battersea, who gave information of a remarkable manifestation of the Holy Spirit's gracious influence at the present time in his parish, and mentioned instances of the holding of meetings for prayer by labouring men and by young persons. The Rev. Robert Wallace, Secretary of the French Canadian Missionary Society, made a statement of the valuable work of that society. Lord Benholme then spoke of religion in Edinburgh, and referred with much feeling to the civil dissensions in America. The Rev. Dr. Perkins, having responded to the kind allusions to his native country, by Lord Benholme, proceeded to speak of his labours for the last twenty-seven years among the Nestorians in Persia, after which Dr. Macgowan made some remarks on the character of the inhabitants of Japan.

The Rev. Mr. Layer, of Wurtemberg, the Rev. Theophilus Redier, of Etienne, and the Rev. Mr. Wiberg, of Sweden, were also prepared to speak, had time permitted, respecting real Christianity in their respective countries. The addresses delivered were necessarily brief, but they conveyed much information, and all of them referred to the diffusion of the principle of union amongst those who love the Lord Jesus Christ in sincerity, and its importance in relation to the efforts made to promote His kingdom.

The meeting was closed with the Doxology, and the Benediction by the Rev. P. La Trobe.

## PARIS: ANNUAL MEETING OF THE EVANGELICAL ALLIANCE.

The subjoined letter has been addressed to the Foreign Secretary, by Pastor A. Racine Brand :—

"Fontainebleau, May 18, 1861.

"Dear Brother,—I send you the following brief account of our annual meeting of the Evangelical Alliance, held on the 23rd of April, which I hope will be interesting to the readers of your *Monthly Intelligencer*.

"The meeting took place at the *Chapelle Taillout*, under the presidency of M. Lucien des Mesnard. In the absence of the Secretary, Pastor G. Fisch, (who is at present in America), the annual report was read by M. Guillaume Monod, the esteemed chairman of the Committee.

"He made some cursory reflections on the true mission of the Evangelical Alliance, and recalled the memory of subjects of sadness and joy, which the friends of the Alliance have, in the course of the past year, experienced. The mission of the Alliance is, as every one knows, to exhibit the union of real Christians, who are one in faith. One of the subjects of sadness touched upon in the report was the decline of brotherly love. It seemed to him, M. Monod said, that Evangelical Christians had kept aloof from each other more than formerly. The pastors had, in many cases, been behind Christian laymen in largeness of heart. There had been in England a glorious maintenance of Scriptural truth, an almost universal protest of Evangelical Christians against a publication dangerous to the faith; but, at the same time, we had all been grieved at the bitterness which some had displayed in their zeal for the upholding of the truth, and which had sadly disturbed the peace among the children of God. Let us learn how both to love and to defend the truth, and in defending the truth let us never confound with its foes brethren who, though they appear to be in danger of erring on some points, are yet faithful. M. Monod also alluded to the principal differences which separate Christians in our days, and to which they very often seem to attach too much importance—viz., differences of opinion with regard to the relation of Church and State. The difference between the Free Church and the Church connected with the State, is one of position rather than of doctrine. They both pursue the same end, and will one day reunite in the same eternal liberty to which the Church of Christ has a right. Another subject of grief was the death of the King of Prussia, that sincere friend of the Evangelical

Alliance, who is now with his Saviour in the eternal assembly of the Evangelical Alliance in heaven. Again, what at the present moment was happening in Spain must fill our hearts with profound sadness, for there we have brethren who suffer and are in bonds for the truth's sake. Sweden now afforded a subject of joy, for though the laws of that country are not yet what they should be, the Gospel is there making such progress that persecution will soon become impossible. M. Monod then spoke of the Revivals that have taken place in England, Scotland, Ireland, the United States, Germany, Jamaica, and in the French Missionary Stations in South Africa, and he concluded with the prayer that the turn of France might soon arrive. After this address, of which I have indicated only a few points, several speakers followed, and successively gave their testimony in favour of the value of the Alliance.

"A hymn having been then sung, and prayer offered by the Venerable President of the Consistory of Nîmes, M. le Pasteur Borrel, the meeting terminated.

"In the evening of the same day a very large assembly met again in the same place, to partake of the Lord's Supper. M. le Pasteur Casalis, Director of the Mission-house, Paris, conducted the service, which worthily crowned the services of our religious anniversary meetings, and which, I am convinced, produced a salutary impression on all who were present. The following pastors of various denominations took part in the service, viz.: Martin, of Condé (Wesleyan); Dez, Paris (Baptist); F. Monod, Paris; Ph. Boucher; Malan, Piedmont (Vaudois); Gaume, Arbousset (late Missionary to South Africa); Petavel, of Neuchâtel; Borrel, Armand-Delille, &c., &c.—a lively and touching exemplification of the Evangelical Alliance which united us. After a hymn and prayer by M. G. Monod, we separated, with our hearts greatly moved."

**BULGARIA.**—The following letter, just received from the Secretary of the Evangelical Alliance at Constantinople, contains further information of the movement in the Bulgarian Church:—

Constantinople, May 14, 1861.

TO SIR COLLING HARDLEY, PRESIDENT OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE.

My dear Sir,—In my letter of a fortnight since, I mentioned that Ali Pasha had declared to the Bulgarians that their Bishops were to be banished in accordance with the sentence pronounced upon them by the Greek Patriarch. My letter had hardly left the city, when we were informed that the Bishop of Philippopolis had been actually arrested and sent into exile. A letter from that city represents that he was suddenly seized by an armed force, marched like a felon to the Pasha's

palace, and immediately hurried out of the town under guard, without any opportunity to arrange his affairs, or even to take leave of his family.

An attempt was made, a few days later, to arrest also the two Bishops residing here, but the Bulgarians rallied in such numbers to their defence, that the Government desisted for the time from the attempt. Between two and three thousand persons gathered at the Episcopal residence, and declared to the officers sent to arrest the Bishops, that they should not be taken; that if there was any fault in the resistance to the Greek Patriarch, it was the fault of themselves, the people, and not of the Bishops. The Bulgarian community sent a petition also to the Sultan himself, praying for his interference in their behalf. In answer to this, orders were issued, suspending all proceedings for the time being. This was during the week preceding the Greek Easter (May 5). Taking advantage of this partial concession, the Bishops performed Divine service with their people on that Sabbath to their great satisfaction. It appears, however, that the Government only wished to get safely through Easter without exciting a tumult, for at the close of the succeeding week (May 12) they proceeded to execute upon the Bishops the long-threatened banishment. By sending an overwhelming military force the arrest was effected, and the Bishops were sent off into some part of Asia Minor, where I do not as yet know. What the Bulgarians will now do remains to be seen. They may, in sheer despair, go over in large numbers to the Roman Catholic Church. The convention of delegates from various parts of Bulgaria, of which mention has been made in previous letters, met here during the week preceding Easter; but the very hostile attitude taken by the Government at that time seems to have prevented their attempting to act at all as a convention in respect to the objects for which they had assembled. I have good reason to believe that the banished Bishops and some of their friends were very much disposed to avow their acceptance of the cardinal Protestant doctrine of the supremacy of the Scriptures, and to claim from the Government on this ground their right to protection as Protestants. Some preliminary steps were taken in this direction, but the plan was not carried out from the fear that it would prove a premature movement in reference to its influence upon the nation at large. The banishment of these Bishops closes one chapter of the history of this Bulgarian movement. We wait with interest for the opening of the next. But, whatever may be the result of this particular struggle for deliverance from the domination of the Greek Patriarch, we believe the work of reformation among the Bulgarians will go on to an ultimate triumph. For that triumph we labour and pray with hope.—Yours most truly,

EDWIN E. BLISS.

*(Lists of Subscriptions and new members will be given in the next number.)*

WILLIAM CARDALL, } Secretaries.  
JAMES DAVIS, }  
HERMANN SCHMETTAU, Foreign Sec.

# Evangelical Christendom.

## THE LAW AND THE GOSPEL: THEIR DIFFERENCE AND HARMONY.

If I give unto the Law his proper definition, and kepe it within the compasse of his office and use, it is an excellent thing. But if I translate it to another use, and attribute that unto it which I should not, then do I not only pervert the Lawe, but also the whole Scripture. . . . Let every thing serve in his due place and order. Let the Sun shine by day, the Moone and the Starres by night; let the sea geve fishes, the earth graine, the woodes wilde beastes and trees, &c. In like maner let not the Lawe usurpe the office and use of another, that is to say of Justification; but let it leave this onely to grace, to the promise, and to faith.—LUTHER. *Blackletter Translation*, A.D. 1577.

In that part of his epistle to the Galatian Churches, in which St. Paul discourses on the different offices of the Law and the Gospel, he introduces one of those abrupt and pregnant questions which are so characteristic of his manner, and so suggestive to the mind of his reader. "Is the law then," he asks, "against the promises?"\* The question implies the possibility of its being understood to be so. To prevent, however, such a conception from taking possession of the mind, he immediately interposes his emphatic and wellknown *Μη γένοιτο!* † "God forbid!" As though he had said, "There is no antagonism between them, no inconsistency even; they differ from each other, but they are in perfect harmony; they fulfil different functions, but they are both subservient to the same end."

Before proceeding with the subject to which we devote this paper, it may be well to define the contrasted terms of the question. These are the Law and the Promises.

By the latter term, the Apostle is not to be understood as if he were speaking of the promises generally, but of the specific promises made to Abraham, and fulfilled in the dispensation of the Gospel—with a special reference, however, to its grand fundamental doctrine of justification, not by works of law, but by faith in Jesus Christ. These Abrahamic promises all definitely culminate in this privilege. For they are all comprehended in the final words of God's gracious declaration, made to him after the virtual sacrifice of his son: "In thy seed shall all the nations of the earth be blessed." ‡ But those words are a prediction of Christ, and of the method of salvation to be afterwards fully revealed in the Gospel. So St. Paul interprets them: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which are of faith, are blessed with faithful Abraham." And, in a subsequent verse, "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."§ It is plain, therefore, that the "Promises," as we here use the term, is but another word for the Gospel, of which the principal and characteristic feature is salvation by grace through faith.

By the other term, "the Law," the Apostle refers to that promulgation of the will of God which was made through the mediation of Moses, four hundred and thirty years later than the transaction on Mount Moriah. His own words are the proof: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."§ This law consisted of two parts, the moral and the ceremonial. The former was not then for the first time made known, as will afterwards require to be remarked, nor was it peculiar to the Mosaic economy. It consisted of those first principles of moral rectitude which arise

\* Gal. iii. 21.

† Paul alone uses this form of expression, and only in his epistles to the Romans and Galatians, as may be seen by consulting Brüder's Greek Concordance.

‡ Gen. xxii. 18.

§ Gal. iii. 8, 9, 16.

§ Gal. iii. 17

## THE LAW AND THE GOSPEL :

immediately out of man's relation to his Creator and his fellow-men, and which at that time were reduced into ten precepts, and written on two tables of stone. The latter or ceremonial part of the law, comprehended all that relates to the polity, both civil and ecclesiastical, of the Jews. It prescribed their various religious observances, and was designed to contain, and yet to conceal as under a veil, those Evangelical doctrines which receive their complete development in the Gospel. It is chiefly of the moral law, as distinguished from the ceremonial, that we shall have to speak in the following observations.

Of the Law and the Promises, then, as thus defined, St. Paul asks, "Is the law against the promises?" And the reason of the inquiry is this: The Promises, in other words the Gospel, or the covenant of grace, provides a righteousness, whereby we are justified through faith; but the Law subjects us to a curse for our sins. Hence there appears to be an opposition between them. The one condemns the sinner, the other justifies him, and so they seem to be in conflict with each other; while yet they are but the several parts of the same system of religion, the two related and necessary portions of the same scheme of Divine and revealed truth.

## I.

This one great difference between the Law and the Gospel comprehends many differences, to all of which it is the key; but which are, nevertheless, of sufficient importance to possess a distinct individuality, and both to require and reward a separate examination. Some two or three of them only can be now touched upon.

And we may begin with a difference which, although at first it seems to be only of a circumstantial nature, involves in fact an essential distinction. The Law and the Gospel differ in the manner in which they are respectively communicated. The Law was written originally on natural conscience. In man's condition of innocence, no external communication from the Lawgiver was required to make it known. Adam intuitively understood his duties. And even now moral obligations are discoverable, in part at least, by the light of nature. So St. Paul reasons: "For when (he says) the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, meanwhile, accusing or else excusing one another."\* Hence the remark previously made, that the Law was not then originated when it was promulgated from Sinai. That was only its republication. It had existed long before, being, in fact, coeval with the creation of man. It is not, however, to be inferred that its Sinaitic promulgation was unnecessary. On the contrary, such had been the influence of depravity, that the original record on the human heart was almost obliterated. Only a few faint traces of it remained: so that, if it was not to be totally lost, it had become necessary that it should be republished, and incorporated with Divine Revelation. The Gospel, on the other hand, is by that Revelation exclusively made known. The knowledge of it comes, not through the medium of conscience, not by the light of nature, not by the deductions of reason, but by an external communication from God. Its very nature, as a manifestation of mercy to the fallen, supposes the necessity of some extraordinary and supernatural conveyance. For whence could reason infer that if, instead of being loved and obeyed, the Creator should be condemned and insulted, He would make such a provision of grace as the scheme of human redemption unfolds? Such information man possesses no means of acquiring. It belongs purely and exclusively to the province of Revelation. Facts confirm these statements; for wherever man is found, we find him acquainted, partially at least, with the Law—he possesses some standard by which he distinguishes right and wrong—

\* Rom. ii. 14 15.

but wholly ignorant of the Gospel. Until the good tidings are carried to him, he hears nothing of a Saviour, and he knows nothing of mercy.

This difference is next observable in the points of view from which the Law and the Gospel severally contemplate man. The Law contemplates him as he was originally created, the Gospel contemplates him in his actual condition; and between these two points of view, there is the widest possible divergence. When man came forth from the hand of his Creator, he not only possessed all the capacities requisite for rendering a perfect obedience to the Law, but those capacities were under a holy bias. There was no darkness in his understanding, no obliquity in his will, no turbulence in his passions, no depravity in his heart. Erect in the grandeur of moral integrity, he stood, as in his redeemed and restored nature he will again ultimately "stand, perfect and complete in all the will of God." The Law was made for man then, and it has not been altered since. Its obligations and requirements are precisely what they were when they were first engraven on the human conscience. The fall has deprived man of the disposition to obey, but assuredly it has neither obliterated, nor in any way impaired, God's right to claim his obedience. That claim rests upon man's relation to God as his Creator, and is thus deduced from the first and most simple principles of justice. These principles are immutable, and that relation is undisturbed by any events that have occurred in the subsequent history of man; and as the principles from which the Law is deduced, and the relation which gives it birth, are both of them unchanged and unchangeable, so also is the Law itself. It is an imagination as vain and unphilosophical as it is unscriptural, which supposes that the Law is softened down, and accommodated to man's present circumstances, in which his moral powers are depraved. "The perfect law of God (to quote the language of one of the greatest of our Puritan divines) is attuned to the possibility of the upright man, not to the infirmity of fallen man." \* The Law has undergone no alteration consequent upon the apostasy. Its claims are in no degree abated, its strictness is in no measure relaxed. Nor is it right that they should. If the Law was originally "holy, just, and good," it is so still, and if any man seek to be justified by it, let him perfectly fulfil it, and he will not seek in vain. The Gospel, on the contrary, contemplates man, not as God made him, but as sin has ~~made~~ made him. It accommodates itself to his actual condition as a guilty and depraved creature, lost and helpless. The very design of the Gospel is to provide for a new case in the government of God. And it is itself, therefore, a new expedient, unknown to a condition of being the elements of which are integrity and moral strength. It stoops to fallen humanity; it comes with provisions of grace. The message with which it reassures our confidence is this, that "when we were yet without strength, in due time Christ died for the ungodly." † "It is not the prescription of a rule of life to the innocent, but the annunciation of a stupendous method of relief for the sinner." ‡ Jesus Christ came "not to call the righteous, but sinners to repentance." With Him, therefore, is, not the Law that convicts, but the blood that atones—not the justice that condemns, but the sovereignty that pardons, the righteousness that justifies, and the grace that renews. He is the fountain of life, and the light of men, and the rest of the weary, and the refuge of the guilty, and the hope of the penitent, and "the Lamb of God which taketh away the sin of the world." "Overlooking all petty varieties and subordinate distinctions (to use again the eloquent language of the writer just quoted), the Gospel places the whole human race on one level; abases them all in the dust before the Infinite Majesty; and offers, indis-

\* Davenant: "Concerning Inherent or Habitual Righteousness." C. xviii.

† Rom. v. 6.

‡ Robert Hall: "Review of Gregory's Letters."



criminally, a provision of sanctification to the polluted, and of pardon to the guilty. These are the glad tidings; this is the jubilee of the whole earth." \*

The Law and the Gospel differ still further in the motives to which they appeal, and the opposite considerations by which their claims are enforced. The one appeals to fear, the other to love; the former operates by terror, the latter by hope; in the one obedience is enjoined on the penalty of death, in the other it is encouraged by the promise of life. To the first enunciated law a threatening was annexed; the first dawn of the Gospel was ushered in with a promise. The spirit engendered by the Law, as a necessary consequence, is a spirit of bondage, but that produced by the Gospel is a spirit of liberty.† The Law begets in us a profound sense of veneration by its inflexible justice, which knows no relentings, and is never softened into pity. Its eternal rectitude and spotless sanctity, its stern but righteous denunciation of sin, and its impartial condemnation of all sinners, fill the mind with reverential admiration, but it is admiration blended with despair. We stand in its awful presence with sentiments akin to those with which we gaze on Alpine altitudes crowned with their chaplets of untrodden snow—the very image of eternal but inaccessible purity. Its moral grandeur creates a sense of the sublime, but begets no affection, and inspires no hope. The Gospel, on the contrary, since its essence is mercy and its errand salvation, awakens at once confidence and joy. If its origin is Divine, its sympathies are human. It pities our weaknesses, stoops to our miseries, is the lenitive of our sorrows, and the overflowing fountain of life and peace. Like the Law, it never connives at sin, but unlike the Law, it pardons the sinner. Like the Law, it sets before us a standard of perfect holiness, but unlike the Law, it stretches forth the hand which helps us in our efforts to reach it. Like the Law, it upholds the justice of God, but unlike the Law, it reveals His mercy. Like the Law, it affords all necessary guarantees of order and obedience, but unlike the Law, it leaves open a door of penitence and restoration to the transgressor. It thus appeals to a class of motives which never come within the scope or knowledge of the Law; it persuades but never coerces, it allures but never compels. The one is the taskmaster driving the terrified slave to his hated toil, the other is the loving parent eliciting and rewarding filial duty; the one is Mount Sinai, upon which the Lord descended in smoke and fire, the other is Mount Zion rejoicing in the sunshine, and bathed in the dews of heaven.

The difference between the Law and the Gospel is seen finally in the ultimate power of each. The former ends in condemnation, the latter in justification unto life. Each runs out to its final issue, each attains its proper result. The Gospel justifies and saves, the Law condemns and punishes. The one is "the ministration of death," the other is "the ministration of the Spirit." The end with a view to which the Gospel was originally promulgated, was that men, although guilty, might be saved through faith, and to this end it attains: for "it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."‡ He that believeth is justified. By his faith he acquires a righteousness which entitles him to life, so that it becomes a just thing on the part of the Lawgiver and Judge to cancel his guilt, to absolve him from punishment, to treat him as a righteous person, and after death to put him in possession of an immortality of blessedness; for which, meanwhile, he obtains a moral preparation and fitness through the gracious operation of the Holy Spirit. And this is the ultimate power of the Gospel: it is "the power of God unto salvation." The Law, on the contrary—having no right of forgiveness, and incapable, from its very nature, of relaxation—necessarily issues in the death of the transgressor. And it is its glory that it should. No greater indignity can be done to it than to suppose that it varies with the varying conditions of man. It is eternal, fixed,

\* Robert Hall: "Review of Gregory's Letters."

† 2 Tim. i. 7.

‡ Romans i. 16.

immutable, alike in its requirements and its sanctions. It speaks now in terms terribly emphatic and brief—"The soul that sinneth, it shall die;"\* and its last accents will be heard when the Just One shall say, to all who have not sought a refuge from its condemnation in the Cross, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."† This is the ultimate power of the Law—it is the power to "turn the wicked into hell, and all the nations that forget God."‡

## II.

To these differences between the Law and the Gospel a few remarks may be added, showing their harmony with each other.

Their harmony, then, is seen in the fact that they are parts of the same system of moral government. Each has an office and a use in God's government of mankind, but each has its own use and its own office. The Gospel does not supersede the Law, nor, on the other hand, does the Law nullify the Gospel. "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."|| What the Apostle thus affirms of the Sinaitic law is as true of the moral part of it as of the ceremonial. The Gospel was not disannulled by the republication of the former, any more than by the contemporaneous enactment of the latter. Nor, on the other hand, did the introduction of the Gospel immediately after the fall militate against the Law, which existed antecedently to it. The fact that the Law continued to exist, is sufficient proof of this, and it is a proof also that the Law did not stand in the way of the Gospel, which took effect notwithstanding its continuance, and, of course, in harmony with it. It thus becomes evident that it was never the design of the blessed God, in publishing the Gospel, to cast any disparagement upon the Law, still less to reveal a method of salvation antagonistic to it. And that they are parts of the same system of moral government is still further evident from the circumstance, that they run together through all the Divine dispensations which have followed each other since the fall. Before that disastrous event there was Law but no Gospel, for then no Gospel was needed, but ever since there has been Law and Gospel both. Adam was not sent out of Eden a lawless creature, neither was he sent out a hopeless creature. The Law remained, but the Promise was added. The dispensation which then ensued was not a dispensation without the Gospel; and the dispensation which has ensued since, and was introduced by Christ, is not a dispensation without the Law. On this point His own words are conclusive: "Think not (He says) that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil."§ Indeed, man's apostacy, which gave occasion to the introduction of the Gospel, gave occasion also to the promulgation of the Law. For "the Law (as the Apostle teaches) was added because of transgressions;"¶ because, that is, sin had rendered it necessary that the Law should speak in louder and distincter terms than while its utterances were restricted to the retired chamber of the human conscience. The effect of sin upon the understanding was to blind it, and upon the conscience to harden it, and thus to render men insensible to sin, ignorant alike of its true nature and consequences, and, therefore, all the more disposed to indulge in it. Hence the promulgation of the Law became a necessity, and was an act of kindness. And since the event which makes the Gospel necessary, makes necessary also the republication of the Law, we have another proof, in that very circumstance, that the Law and the Gospel are parts of the same system of government, and so are not opposed to, but in harmony with, each other.

Their harmony still further appears in their mutual subserviency to glorify Christ.

\* Ezek. xviii. 4.

† Matt. xxv. 41.

‡ Ps. ix. 17.

|| Gal. iii. 17.

§ Matt. v. 17.

¶ Gal. iii. 19.

That the Gospel glorifies Him needs no proof. Christ is its sum and substance, its beginning, its middle, and its end. Take away Christ, and more definitely still—for when so many ambiguous voices are heard on every side, it becomes us to speak with precision—take away the satisfaction for sin made by the death of Christ, take away the doctrine of Christ's substitution, the innocent dying for the guilty, and making a real expiation and atonement for transgression, and it is the Gospel no longer. The worth of the Gospel consists in the testimony it bears to Him as the Redeemer who hath "redeemed us from the curse of the law, having been made a curse for us,"\* and as the promised seed in whom all the promises meet and are fulfilled. Christ is "The Lord our Righteousness."† Believing in Him we are justified; and the one supreme and permanent design of the Gospel is to hold forth and glorify Christ in this character. Hence it is fundamental to right views of the nature of the Gospel, and fundamental to a right reception of the Gospel, that, renouncing every other hope, spring from what quarter it may, a man should look to be justified, wholly and alone, by faith in Him. And it is thus that the Gospel pre-eminently subserves the glory of Christ, since it leads sinners to Him, and to Him only, as the Saviour of the lost. But the Law, when rightly understood, does the same thing. It reaches the same end, although by a different method. For by showing the true nature of sin, and its inevitable consequence, it cuts the sinner off from all hope of salvation by means of his own righteousness. The Law never justifies the sinner, but, on the contrary, always condemns him. It discovers to him his vileness, and misery, and helplessness. It restrains, and commands, and punishes; but it speaks nothing of mercy, and provides no forgiveness for the transgressor. But it convinces him, at the same time, that unless he is forgiven, he must be lost. Its eternal obligations are not to be dispensed with, its terrific penalty will not be remitted. The Law must be fulfilled, or the case of the sinner is hopeless. These are truths which the Law teaches as of necessity, for they are inherent in its very nature. And thus the Law broken shows that salvation is impossible unless the Law be fulfilled, and so leads the law-breaker to the Divine law-fulfiller: to Him, in other words, who by His sinless obedience and atoning death has become "the end of the law for righteousness to every one that believeth."‡ In the person of Christ, therefore, and in His finished work, the Law and the Gospel find their central point of meeting, and harmoniously concur in glorifying Him.

Their harmony, it may be remarked finally, is seen in their combined influence in forming and perfecting Christian character. The consummation of the Gospel is not attained in the personal experience of the recipients of its grace, until they appear "without fault before the throne." It is an inadequate representation of the design of the Gospel, to say that its end is reached when the sinner is pardoned, or even when the believer is justified. These are ends in order to which the Gospel has been revealed, and ends which the Gospel accomplishes; but they are not its ultimate end. There is something in conception more glorious, and more glorious in reality, than pardon or than justification, and that is perfect sanctification. The sublimest and the most complete conception we can form of heaven, is not that it is a place of perfect happiness, but a state of perfect holiness; and the loftiest and most spiritual of all the Christian precepts is that of St. Peter, quoting from the Mosaic law, "Be ye holy, for I am holy."|| To produce this holiness is the design of all God's dealings with us, whether in the Law or the Gospel, in Providence or in grace; for "this is the will of God, even your sanctification."§ But if we now inquire what the holiness of a creature is, in what his perfect sanctification consists, no other answer can be given to our inquiry than that the holi-

\* Gal. iii. 13.

† Jer. xxiii. 6.

‡ Rom. x. 4.

|| 1 Peter i. 16, Levi. x. 44.

§ 1 Thess. iv. 3.

ness of a creature consists in a perfect conformity to the Divine law. So that when there comes to be a complete correspondency between the believer's character and the law of God, then, but not before, even though he may long antecedently have been justified, will he be perfectly holy. And this consummation will be attained at length. The prayer of Epaphras for his friends at Colosse, that they "may stand perfect and complete in all the will of God,"\* will be answered in the persons of all the redeemed. Every child of God may appropriate the language of the Psalmist, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."† Marvellous, therefore, it is to see how, although at present the Law does homage to the Gospel, the Gospel, in the end, will do homage to the Law. That which was first shall also be last. After long ages of dishonour, cast upon it by the rebellion and lawlessness of an apostate world, the Law will emerge again into its original dignity, and resume its ancient rule. As there was no Gospel in Paradise, because none was needed there, so, for the same reason, there will be none in heaven; but the everlasting supremacy of Law. Christian character will stand forth in grand parallelism with its lofty precepts of moral virtue; its summit of inaccessible purity—as it once seemed—will be actually reached, and nothing, thenceforth, disturb the order or the harmony of the government of God. "Wherefore (to conclude in the language of Hooker—language as just as it is eloquent), of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both Angels and Men, and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the Mother of their peace and joy."‡

### DORNER ON THE PERSON OF CHRIST.¶

Dr. JOHN AUGUSTUS DORNER is in many respects a remarkable man. He was born in 1809, and after studying at Tübingen, he returned to Neuhausen, his native place, as the assistant of his father, who was pastor there. Four years later, or in 1836, he went back to Tübingen, where he took his doctor's degree in theology; after which he undertook a journey into Holland and England, with a view to investigate the condition of the Protestant Churches. Since he went back to Germany, he has occupied professorial chairs at Tübingen, Kiel, Königsberg, Bonn, and Göttingen, where he resides at present. He has always distinguished himself by his clear and profound insight into the most difficult questions of theology; and although his language is sometimes obscure, and even when distinct not always in harmony with the forms of expression current among us, he has, nevertheless, rendered immense service to the cause of Evangelical literature, both as a professor and as a writer. The work on which his reputation as an author mainly rests, is that of which we give the title below. It first appeared at Stuttgart, in 1839, and was afterwards republished in 1854, in a more enlarged and perfect form. As an historical work it is every elaborate, and of the highest order, and the author undertook to supplement it by a work on the doctrine of which it is the history. Of this second work we believe two volumes only have been given to the public (1845, 1846). Besides these, he has written some other treatises, and has been an active contributor to theological journals, as well as a partaker in the theological controversies of his time.

The Messrs. Clark have performed a useful service by the undertaking of Dr.

\* Col. iv. 12.

† Ps. xvii. 15.

‡ Eccles. Pol. l Book ad fin.

Dorner's work on the Person of Christ. The first volume, translated by the Rev. Dr. W. L. Alexander, is not yet ready, but is expected to appear in a few months; it has, however, been thought best not to wait for that, but to issue the first volume of the second division at once, and we have no doubt the plan adopted will meet with general approval. Of course there is a disadvantage in having the second volume first; but still, we believe the publishers have acted wisely, especially as the work is divided into two great periods. The first of these periods is terminated by the Council of Constantinople, in A.D. 381, and the second extends from that point to the year 1800. The volume now before us comes down to the sixteenth century, or to the commencement of the Reformation, and therefore includes the first great epoch of the second period, reaching over about eleven centuries. When we call to mind the multitude and diversity of theological writers who flourished during these eleven centuries, and the difficult and obscure problems which they discussed, we shall appreciate the immense labour which Dr. Dorner has had to perform, and we shall be willing to concede to him the honour which he justly deserves.

The prominent place which was occupied by controversies respecting the Person of Christ is very remarkable, and yet not unaccountable. That He was really man as well as truly God, was the orthodox doctrine derived from the Scriptures. But this statement did not answer all the questions and doubts which were raised, and it was continually found that new explanations of the "great mystery of godliness" were either demanded or offered. To this we owe the rise of so many sects and parties, the occurrence of so many heresies and schisms, the production of so many works, and the calling of so many councils. The Ebionites and the Gnostics, the Manichæans and the Sabellians, the followers of Paul of Samosata, of Photinus, and of Arius—were all partakers in controversies respecting the Person of Christ, and were but the precursors of many who succeeded them under various names. It was asked whether the divine and human in Christ constituted one person or two; whether there was really one nature, or whether there were two; whether there was one will, or whether there were two. Hence arose such words as Monophysites and Dyophysites, Monothelites and Dyothelites, and others; which, however harmless now, were once potent enough to stir the most violent passions of men. The lives of Arius and of Nestorius are as exciting and diversified as a romance, and call to mind some of the fiercest of theological disputes, and some of the most disgraceful of religious persecutions. The Greek Church, like its Oriental allies, as we may term them, was deeply imbued with a spirit of restless inquisitiveness and speculation. It was continually striving to fathom and to explain the profoundest mysteries of religion, and yet its members were often most intolerant towards each other when they did not agree. Many of their hottest controversies are now but little understood, and their history is yet more obscure. Every new chapter of Oriental Church history in the fourth and two or three following centuries only reveals more completely the violence which religious disputes occasioned, as well in deeds as in words. And we can hardly wonder sometimes that the Mohammedan heresy arose, and like a deluge swept them almost from the face of the earth, and nearly into oblivion. The Rationalism of these churches, constantly striving to bring within the range of human intellects, and into the limits of man's words, the deepest and divinest truths, was sadly fatal to piety and faith. Creeds took the place of faith, and zeal for them the place of piety, while charity, meekness, and other graces, were all but forgotten. Even missionary activity was often little better than a party propagandism, which endeavoured to make up for its losses at home by conquests abroad, or which sought to forestall or supersede the agents of a rival system.

These things may not be generally known, and yet they are none the less true. The hostile parties gave each other opprobrious names, and used the most violent lan-

guage in speaking to or of each other. The Condobaudites, who argued that there were as many natures, substances, and godheads in the Trinity as there were persons, were called Tritheites, or believers in three Gods, although they said they believed in but one. We find John Philoponus charged with believing in four Gods. When abuse and misrepresentation failed to silence an opponent, it was not uncommon to secure his confinement in a convent, or his exile to some remote district. Many cases are on record where extreme violence was had recourse to, and some in which the penalty was death. If violence was out of the question, and could not be practised, the "parties drank and swallowed down the turbid dregs of the mutual excommunications" which they "pronounced against each other and their respective adherents." Or, when mutual excommunication was impracticable, the one in the seat of authority excommunicated the other. Thus, by various means, they divided and subdivided, until they were split into fractions as well as factions, over questions more frequently arising out of the Person of Christ than any other. The traces of these feuds remain to this day, in the existence of the Monophysites, the Nestorians, and the orthodox churches of the East. So many were the evils arising out of the different answers to the question of our Lord, "What think ye of Christ?"

There was less of this in the West, where men were generally less speculative than in the East, or at any rate less inclined to reason on the mysterious Person of Christ. It is true that questions arose out of this, but it is apparent that they occupied a far less prominent place than did discussions on more practical, and, we may say, human questions. The doctrines of almost all the heretics, whose existence troubled the Church, so far as they relate to the Person of Christ, originated in the East. If the views of Manes, and Sabellius, of Arius, or of Nestorius, took any hold upon the West, they were, nevertheless, importations from the East. Heretics there were in abundance in Europe, but usually their errors related to a different class of subjects. The form of a ceremony, the proper period for a festival, matters of order and discipline, were continually debated; but, as Dr. Dorner says, he who is the teacher and the truth in the East, becomes, in the West, the lawgiver and the king. True, abstract questions often arose, as in the case of Pelagius, but even Pelagius found his most formidable antagonists, not at Rome, but in the bishops of Africa, and in the theologians of the East. In the West the idea of authority and of obedience favoured such a state of things, and the hierarchy were more intent in building up a grand and complicated system of Church government, and in weaving an elaborate spiritual network to secure implicit submission; more earnest in founding monasteries and churches, in winning endowments and privileges, in making salvation easy to others and profitable to themselves, in devising rites and ceremonies which should appeal to the imaginations of the devout, and in other matters pertaining to the Church militant; in a word, were more anxious to make the Church militant a Church triumphant on earth, than to weaken their strength and hazard their dignity by discussions of the doctrine of the Person of Christ. In the eyes of the people, the clergy, from the Pope to the parish priest, were as the "pillar of cloud by day, and the pillar of fire by night"—the symbol and representative of the Divine presence, will, and favour. To fortify themselves in this position was their great task; and we all know how their steady perseverance was crowned, when the sacerdotal principle culminated in Hildebrand, as Gregory the Seventh. Under such a system, as Dr. Dorner says, dogmas are considered to form part of the law, and, therefore, acquiescence in them, when once framed, became a matter of duty, and a sign of obedience. These dogmas were couched in language as precise and unchanging as chemical formulæ, and the admission of the words was universally considered to be inseparably connected with the admission of the doctrine. Not only was the idea intended imagined to be infallibly the truth, but the words in which it was expressed to be the

only words which could express it. Priests and people were thus transformed into human parrots, who had no use for their reason, and who had only to repeat what they found in their creeds and liturgies, or in such other writings as were stamped with official sanction. It naturally followed that there was no need for the general possession of the Scriptures, since they did not contain the language in which it had been decided that Christian truth ought to be expressed, and indeed must be expressed. The superseding of inquiry, in matters of such moment as the Person and nature of Christ, brought with it a neglect of all other inquiry, and inasmuch as there remained no sphere in religion for the exercise of the intellect, certainly none in the way of discovery or improvement, "sacramental grace and rules of life" were all in all. And thus the Church was reduced to that Pharisaical condition which our Lord condemns under the likeness of "whited sepulchres." Men cared much about certain forms and ceremonies; they acknowledged that the outside should look pure and fair, but nothing more. So long as the outside was carved and painted, gilded and adorned, according to the approved Church pattern, all was well for time and for eternity.

If it should be objected that various modifications of doctrine were admitted in the Church of Rome, and that, therefore, there must have been some inquiry, we answer, that we can admit the fact, but reject the inference. Modifications of doctrine, so far as they affected the Person of Christ, and His work, only took place when they seemed to be required by some development of the sacerdotal system. They did not occur as the result of calm and diligent study of the Scriptures and search after truth, but they were permitted when they seemed to be needed for the perpetuation of some profitable innovation. Such, for instance, was the doctrine of Transubstantiation and the Mass, which grew up so silently, and as it grew modified so sensibly the view taken of Christ and His work in the Church of Rome. The connexion of this enormous fiction with sacerdotal power, privileges, and advantages, is too apparent to need explanation.

Dr. Dorner calls attention to Anselm as an apparent exception to the general rule, and a kind of herald of the Reformation by means of his immortal work, *Cur Deus Homo* (Why God became Man); but he remarks that towards its close, even Anselm sinks back into the general tendency of his time, and applies his theory to the support of an ecclesiastical royalty. This is but too true, and equally true is what follows, suggesting that Christ became practically the minister and servant of the Church in after ages. "The reward which Christ earned by His innocent sufferings, and which He did not need for His own benefit, he represents as having been conferred on the Church—a treasure which is the basis, and which it administers for the purposes of its authority." Humiliating as this statement is, it is true. The supposed viceroy was the actual ruler of the world, and the glory of Christ was eclipsed on earth by that of the Pope. That magic, mystic word, the Church, served many purposes, but they generally tended to this—to widen the distance between Christ and the congregation, and to merge His mediators in that of the priesthood, who claimed His authority and the monopoly of His grace.

Until the schism between the Greek and Latin Churches was complete, it naturally happened that they both took part in some great questions. Hence we find several of the popes actively participating in controversies which arose in the East. They were not always on the side of orthodoxy. The name of Leo the Great is inseparably connected with the Council of Chalcedon and the Monophysite disputes of the fifth century, and in his celebrated epistle to Flavian endeavoured to pronounce a final decision as to the true doctrine of the Church concerning the Person of Christ. Boethius, also, who was neither pope nor priest, but a philosopher and a statesman, engaged in these controversies, opposed the Arians, and wrote against Nestorius and Eutyches. Honorius, the first pope of that name, distinguished himself in the Monothelite controversy, as did other popes and Romish prelates of the time. Alcuin

was another whose name is connected with the more important disputes respecting the Person of Christ, especially that of the Adeptianists, as they were called. There were, moreover, several councils, as those of the Lateran, of Toledo, and of Frankfort, where these questions were discussed, and decisions pronounced upon them. At a later period the rise of the scholastic system led to the consideration of the doctrine of the Person of Christ. Thus the names of John Scotus Erigena, Richard of St. Victor, Hugo of St. Victor, Amalrich of Bena, Thomas Aquinas, Duns Scotus, Peter the Lombard, Albertus Magnus, and of many more, might be mentioned. But, after all, they added little to the results previously attained, and were more occupied with minute details and explanations than with fundamental questions. They took as a basis what had already been accomplished, and had little thought of being anything more than expositors of the creed of the Church. Even when they went further, they never, or seldom, lost sight of this, and wasted their energies in vexatious trifling. There may have been some exceptions, but this was the rule. What shall we say, for example, to questions like that famous one of Thomas Aquinas, etc., "Whether Christ would have come if Adam had not sinned?" The mysticism in which many of them revelled was calculated to do anything rather than to lead to profitable investigations. The same may be said of the philosophical principles known as Nominalism and Realism, which, while they favoured speculation and controversy, rendered very little service to the cause of truth. Even the disputes respecting grace, freewill, and other theological matters, were almost utterly barren of results in relation to the work and Person of Christ. Indeed, we may say the same of the doctrine of the atonement itself. Therefore we conclude that the whole reign of Scholasticism, including its philosophical and mystical Pietism, was unprofitable to the Church on this great subject, and that it threw no new light either upon the Person or the work of Christ. Its decay and extinction was no real loss for the world, but rather a benefit, because it left men more free to return to the sources of truth. Possibly the only advantage which Scholasticism conferred upon after ages, was the disappointment which its results created. It had promised much and given little, and we may therefore adopt the words of Dr. Dorner: "The mind of the Western nations, dissatisfied with what it possessed, turned its eyes in all directions, inquiring whence it could again draw the spiritual certainty and joy which it had now lost. The German mind, in particular, became the theatre on which the entire past intellectual history of man was reproduced, with the design of preparing the way for the great work, destined soon to be accomplished." That great work was the Reformation, which, as the author truly intimates, was due, "not to the forces now in process of decomposition, but to a new outpouring of the Holy Spirit."

At this point the volume closes, and here must we terminate our observations. Our readers will find in this volume not only the amplification and illustration of what we have said, but possibly sometimes its correction. Nevertheless, we have endeavoured to convey to them a general view of the tendencies in operation in the East and in the West during the eleven centuries to which the volume relates. We have seen that during the earlier portion the East is prominent, while the West only casually takes part in the discussions. When, however, the mental activity of the East declined, and the ecclesiastical system of the West was developed, its intellect began to work, and Scholasticism reproduced and refined upon the problems of the past. Scholasticism had its day, and its last hours were those in which the heralds of the Reformation appeared. Their cry may have often been, "They have taken away the Lord, and we know not where they have laid Him;" but happier times were soon to dawn. Men gazed again upon Jesus, as if once more risen from the dead, and we share in their bliss of knowing Him whom to know is eternal life.



## Foreign Intelligence.

THE clamours and the crimes of the Ultramontane party, and especially of the clerical portion of it, furnish the chief, and, unhappily, it is a very fruitful, topic to our French correspondent. There are a few enlightened men in that country who understand her great want, and point it out to her; but how little she herself knows it, may be seen in a recent article in one of her popular journals, an extract from which is given in the concluding paragraph of our second French communication. Our third French article opens a remarkable state of things among the Jews. That a deputation from that people should be appointed to attend the Geneva Conference, is certainly a novel, not to say a startling, circumstance. Who can refrain from the devout wish that the intercourse they may there have with united Christians, and the view they will obtain of united Christianity, may be blessed of God to lead them to Christ?

The articles from Germany and Prussia contain much to interest. In the former will be found portions of the speech delivered by the Grand Duke of Baden, at the opening of the General Synod of that little state, in which sentiments are uttered such as we do not often hear from the lips of monarchs. In the latter an account will be found of the religious condition of Berlin, and the efforts that are made to Christianise the lower classes of the people.

A paper on the state of religious parties in Holland, somewhat, perhaps, obscure, will nevertheless interest our clerical readers.

It was natural that the remarks of our Berlin correspondent, last month, on the Schleswig-Holstein question, should call forth a rejoinder from Denmark, to which, on the principle of hearing both sides, we call attention.

And the special attention of our readers we call to the letter from Austria. They will find in it a clear exposition of the new ecclesiastical constitution granted to the Protestant Churches in the German and Slavonian portion of that empire, and the light in which it is regarded by themselves. It contains, also, some interesting notices of the literature of the Slaves. From having personally visited them, we know something of the state of our Protestant brethren in some of the districts referred to, the dreadful oppression under which they have so long struggled, and the consequent feebleness of their small and scattered communities; and we are glad to second what our correspondent says of the importance of fostering these "sparks of light" in those "dark lands."

A resumé of the recent operations of the Waldensian Church in different parts of Italy shows the zeal and activity with which they are labouring to spread the Gospel through that country, politically renovated, to make her inhabitants, as we trust, the more accessible to Evangelical truth. While we write, intelligence reaches us, through the Italian papers, that significant movements are taking place among the Cardinals, in prospect of the approaching death of the Pope.

A chapter of miscellaneous information, which we give this month, contains many items of intelligence, which will repay the reader's perusal.

Turkey and Africa, lastly, send us several communications, from which we may derive encouragement still to labour for some of the darkest portions of the world.

### FRANCE.

#### DISCUSSIONS ON RELIGIOUS QUESTIONS IN THE SENATE AND THE LEGISLATIVE BODY.

Religion and politics have become more mingled in this country. The Popish clergy are animated with an intense feeling of irritation against the Government, and seek, by every means in their power, to attack and de-

stroy the men whom they were wont to flatter. This warfare has produced stormy discussions in our parliamentary assemblies. We may observe, in passing, that the clerical party is willing enough to avail itself of that liberty of public speech which it before so violently opposed; so true is it that liberty, at some time or other, is for the benefit of all opinions.

A petition addressed to the Senate, furnished Cardinal *Matthieu*, Archbishop of Besançon, with an opportunity for complaining of the severity exercised, in his opinion, towards the priesthood. This reverend personage asserted that the priests were placed under the surveillance of police functionaries, that they were compelled to appear before civil prefects, and that these poor ecclesiastics were subjected to shameful grievances, which they endured in such a manner as to set an example of every Christian virtue! M. *Matthieu* is rather a poor speaker, and the prolix homily which he delivered before the Senate did not excite much notice among his colleagues. These *princes of the Roman Church*, as they are called, are deficient in solid learning and talent, and it is easy to understand why they should wish to shut the mouths of their opponents.

The Minister of Public Instruction and Worship replied to M. *Matthieu*. With a show of great respect, he refuted, with much energy, that prelate's assertions. If certain priests have been reprimanded by the prefects, it is because they have, in their sermons, exceeded the limits of justice, moderation, and even simple decency. Instead of preaching the Gospel, they had poured forth upon the depositaries of legal authority the most vituperative language. The Government had employed great forbearance, and had warned the priests, unofficially, in order that they might not incur a severer penalty. The Minister of Worship concluded by requesting the Cardinal to read to the senators a letter he had recently addressed to him; but M. *Matthieu* refused, fearing apparently that revelations would thus be made which would compromise the clergy too much.

In the Legislative Body, M. *Keller*, a young deputy, greatly devoted to Ultramontane principles, delivered a violent philippic. Never, since the accession of Napoleon III. to the Crown, has the Opposition dared to employ language so bitter and outrageous. M. *Keller* accused the Government of favouring whatever tended to degrade the clergy in public estimation. According to this disciple of the Jesuitical school, all the Romish monks and clergy are models of piety, charity, and gentleness. They fulfil their duties with exemplary fidelity! They are as quiet and unoffending as lambs! What a pity to abandon them to the jaws of the wolves—that is to say, the *revolutionists*, who are the most abominable and ferocious of human beings!

M. *Keller* puts on one side all the virtues, and on the other all the vices. Rome and its ministers do an unknown amount of good, while the antagonists of the Papal See are monsters, who, if they had their deserts, would be bound in triple chains!

This intemperate harangue of the *Catholic orator* (such is the proud title awarded to him by the Ultramontane papers) provoked in the Legislative Body a storm, which has once and again subsided only to break out afresh. The President of the Assembly addressed him in these severe terms: "The Honourable M. *Keller* has frequently reminded us of what has been preached by the Church. Well, I must here say to him, that the Church has always preached forbearance, concord, moderation, and the forgiveness of injuries. . . . I should advise those who regard themselves as the representatives, within these walls, of [Roman] Catholic opinion, oftener to set the example." M. *Ollivier*, an Opposition member, reminded M. *Keller* of the horrors of the massacre of St. Bartholomew, and showed that the priests declare they are persecuted when they are prevented from becoming persecutors. The reproach is perfectly just.

#### IRRESOLUTE AND QUESTIONABLE PROCEEDINGS OF GOVERNMENT.

It would seem that the Government, attacked and calumniated with so much fury by the clerical faction, ought to allow the greatest latitude to those who combat the pretensions of Rome and her agents. But no. The councillors of Napoleon III. are irresolute and vacillating, and threaten the opponents of Popery with being cast into prison.

Here is an extract from a strange official notice lately published in the official *Moniteur*: "Religious questions tend to assume a more impassioned character, and violent aggressions are every day directed, either through journals or pamphlets, against the [Roman] Catholic clergy. The Government, whose duty it is to make religion and its ministers respected, recommend writers to observe more moderation . . . and it is resolved to repress attacks of this kind. . . . The Minister of Justice, on a representation made to him by the Minister of the Interior, has just laid before the law authorities two pamphlets—one entitled 'Crimes, Offences, and Scandals among the Clergy in these Recent Times,' and the other, 'The Little Book of the Rue de Fleurus.' Proceedings were immediately commenced against the authors of these publications."

What is the Government aiming at? D

they hope, by these illiberal proceedings, to disarm the clerical party of their hostility? If so, they are entirely deceiving themselves. The Jesuits will never forgive the Emperor for having consented to the diminution of the Pope's temporal power. Nothing will be gained by the sentences pronounced upon a few radical pamphleteers. The hatred of the priests to Napoleon III. is inextinguishable, at least until the head of the State kneels before Pius IX., and, striking his breast, utters his *meâ culpâ*.

I have not read the obnoxious pamphlets. They are perhaps abusive and unjust. But have not the Romish bishops of France a hundred times denounced their antagonists as *impious persons, depraved beings, wretches, enemies of God and man*, and the like? Why should not those who are so disgracefully abused be allowed to answer in the same tone? Where is equality—the dealing out equal measure to contending parties? And besides, what matters the violent language of obscure pamphlets? The most dangerous enemies of the priests are among themselves, and nowhere else. Happy the country where everybody can publish what he pleases upon religious questions, leaving the good sense of the nation to condemn what is exaggerated or bad! France has not yet attained this free expression of the most different opinions.

#### NO MONEY, NO PRAYERS.

Before the appearance of this deplorable notice in the *Moniteur*, a writer, well known by his opposition to the Jesuitical party, M. Edmond About, the author of the "*Roman Question*," had sent to the Paris journals an article, with this singular title, "*Warning to the Dead: No Money no Prayers*." In this article he related a scandalous act of cupidity upon the part of a priest. Here are the facts:—

The wife of an artisan being dead, the funeral service was celebrated in one of the churches of the capital. In the midst of the sad ceremony, while the father and the husband of the young woman were shedding tears of grief, a sacristan shouted out to them, "*Gentlemen, give your offering!*" This referred to the money that the Romish clergy demand for interment. As the father and the husband, absorbed in their affliction, did not respond to this appeal, the priest who was officiating broke off the prayers he was repeating; and, turning towards the mourners, said aloud, "Ah! you want prayers, and you refuse to give your offering!" He then quitted the

altar, without concluding the service, and re-entered the vestry!

I withhold the other details. There were three hundred working men present. Their indignation was roused, and as they went out of the sacred edifice, one of them exclaimed, "*What a sad thing to be a Catholic!*" It was a simple, but fearful saying.

Cardinal Morlot, Archbishop of Paris, feeling the extreme gravity of the case, immediately ordered an inquiry into the conduct of this covetous priest. All the circumstances were acknowledged to be true, as related. The ecclesiastic was suspended from his functions, and the Archbishop published in the Paris journals a notice, in which he declared that the offerings of the faithful for the services of the Church are *purely voluntary*, and that the clergy have no right to require payment for their prayers, &c. Such are the advantages of *publicity*! If M. Edmond About had not written his article, the simoniacal priest would never have been punished. A free press imposes a check upon all abuses and excesses.

#### MORE JUDICIAL PROCEEDINGS AGAINST THE PRIESTS.

I have been often obliged, of late, to speak of Popish ministers—parish priests, curates, monks, brethren of the Christian doctrine, and others—who have been sued by courts of justice, and sentenced to heavy penalties on account of crimes and misdemeanours. Several cases of this kind have occurred within the last month.

First, I may mention that a country curate has been condemned to *two years' imprisonment*, because he had seriously insulted Napoleon III. in a sermon. The Government has not permitted the press to give the details of this trial. We only know that the priest in question had explained and commented upon, from the pulpit, the celebrated parallel between Napoleon III. and Pontius Pilate. M. Pic, Bishop of *Poitiers*, had already traced this comparison, at some length, in a pastoral letter. The only punishment which he underwent was a declaration, on the part of the Council of State, that he had committed an *abuse* of authority; the curate who has followed his example will pass two years in captivity. The two sentences are not at all equal. But what then? One of the delinquents was a *bishop*, and the other a simple *village priest*! Such is the world's justice!

The Abbé Clergeau, honorary canon of the Archbishop of Sens, and formerly chaplain to

the illustrious *Châteaubriand*, has been summoned before the Paris law courts, on a charge of having extorted money by *fraudulent maneuvers*. The sums gained by these means have reached the enormous amount of 2,274,000 francs. This Abbé Clergeau is a very clever man; he possesses, in the highest degree, the art of opening the purses of devotees, but he pushed his wonderful skill too far: and the judges have required him to give an account of the plans he adopted to gain millions. The affair is very complicated, and sentence has not yet been pronounced.

Two or three other priests have been brought before the magistrates, on account of their having committed *shocking offences against morality*. I shall not narrate the particulars of these scandalous affairs. They have moved public opinion; and a literary man, who has obtained a certain reputation—M. *Caila*—has just published a pamphlet *against clerical celibacy*. He proves, by numerous testimonies from history, that the pastors of the Primitive Church were married, and he proposes that this wise and ancient practice should be restored. The ecclesiastical journals have replied to M. *Caila* by invective, saying that the author is a materialist, a sensualist, who does not understand the virtue of self-denial, &c., &c. But there is no argument in vituperation. The question of the marriage of priests has been started, and if the members of the sacerdotal body fall too often into the serious irregularities which are imputed to them, the moment will come when Roman Catholics themselves will demand that ecclesiastics should be allowed to contract lawful marriages.

A Brother of the *Christian Doctrine*, named *Maximin*, has been condemned by the tribunal of *Saint-Brieux* to a month's imprisonment. The punishment is very light. He was accused of having committed acts of atrocious severity, of incredible brutality, upon his scholars. He had so violently struck, among the rest, a child ten years of age, that the poor little fellow died after five days' suffering. The judges ought to have inflicted a much more severe sentence upon this wretch, *Maximin*. But imagine the mother—yes, the very mother—of the child thus cruelly treated, coming before the court to plead, with tears and in suppliant tones, the cause of the murderer of her son. "For the love of God!" she said, "do this good brother no harm! It was not he who killed my child. Have mercy upon him!" You see what power the Popish clergy have over female bigots. This mother

evidently repented to the judges the words dictated to her in the confessional, and obedience to the priests was stronger in her heart than the sorrows of maternal love.

#### APOCRYPHAL MIRACLES.

We have still in France several manufactures of *miraculous cures*. This innocent traffic will last as long as there are persons credulous enough to consent to pay for these wonders. The water of *Salette*, for example, continues to be distributed and sent over all the provinces, at the price of from four to five francs a bottle. It is simply pure water, which costs the priests nothing; but the vision of the Virgin to the two little shepherds has communicated to this beverage a marvellous virtue, and the sale of it proves very lucrative.

There is another method of working miracles. The Ultramontane journals announced, at the commencement of this month, some sudden cures accomplished by an *image of the Immaculate Conception* at *Séez*, in the department of the *Orne*. A gentleman, who had long suffered from a diseased knee, was instantly cured by the holy image. The same with a soldier who had been taken to the hospital. The same also with a lady who had been afflicted with palsy in the head, &c. It is all done very conveniently. Patients have only to send by post a certain sum of money to those who own the Immaculate Virgin of *Séez*, and the cure takes place immediately! The editor of a Paris political paper hereupon remarks that the image of the Immaculate Conception might, with advantage, take the place of physicians and apothecaries! Will the Romish clergy never learn that these contemptible impostures compromise religion itself in the eyes of sensible persons?

#### FORMATION OF A LIBERAL PROTESTANT UNION.

French Protestantism is, at the present moment, a prey to a somewhat exciting agitation. Rationalism, which prevails among a number of the pastors and laymen of our churches, is becoming more and more audacious. An association has been recently formed in Paris, under the title of the *Liberal Protestant Union*. The committee is composed of eighteen laymen. No pastor's name appears upon the list; but everybody is very well aware that certain members of the pastoral body are the leaders of the association, though they deem it best to conceal the hand which directs the enterprise.

The object of the *soi-disant Liberal Union* is to combat *orthodoxy*, and to propagate among our flocks the principles of toleration, of free

*examination, and of mutual support.* The founders of the society have circulated thousands of copies of a programme, in which they speak neither of the Holy Scriptures, or Jesus Christ, or even mention the name of God! A Pantheist might, without scruple, sign such a document. Such are the men who ostentatiously proclaim that they wish to protect, within the bosom of the Protestant National Church, the *free profession of the faith!* In reality, this is an electoral intrigue. As a portion of the members of the consistories will soon have to submit to the test of universal suffrage, these gentlemen have set to work to obtain a majority—especially in Paris. I shall hereafter revert to this contest, which may, perhaps, be productive of serious consequences.

#### RELIGIOUS MOVEMENT IN PARIS.

You have heard, I presume, of the religious movement which has taken place in the French

capital. It is the commencement of a revival, something similar, but upon a smaller scale, to what has taken place in the United States and Ireland; and the fact proves that the French people are, like others, accessible to these striking manifestations of the grace of God.

Two Englishmen, Mr. *Reignald Rudcliffe* and Mr. *T. Shouldham Henry*, held, from the month of April till the month of June, special meetings for preaching and prayer. They understood very little of the French language, and their addresses had to be interpreted. There was, however, an immense crowd of attendants. Numerous and cheering conversions have taken place. The two evangelists are animated with powerful convictions, deep piety, and great devotedness, and the Lord has blessed their labours abundantly.

X. X. X.

#### "CE QU'IL FAUT A LA FRANCE." BY M. R. DE ST. HILAIRE, PROFESSOR OF HISTORY IN THE SORBONNE.

*To the Editors of Evangelical Christendom.*

Lyons, June 12, 1861.

Dear Sirs,—It is not only through visiting and preaching that efforts are being made to spread the Gospel in this godless land. The excellent M. R. St. Hilaire, Professor of History at the Sorbonne, born a Roman Catholic, has published a substantial pamphlet, in which he endeavours to point to his countrymen the different ways in which they have hitherto been attempting to reach liberty and happiness. This admirable treatise, entitled, "*Ce qu'il faut à la France*," with the epigraph, "I have believed, and therefore have I spoken," is written with the deepest conviction from a heart overflowing with the purest and noblest patriotism. The religious history of France is summed up in a hundred pages, and divided into five periods: 1st. The period of *militant piety* (the crusades), from Clovis to St. Louis. 2nd. The *cloisters* and the *struggle with the Holy See* (Royalty triumphant)—the Papacy humbled; extending to the time of Charles VII. 3rd. The *Concordat and the Reformation* (from Francis I. to Richelieu). "God in His infinite compassion at length shows France in the Gospel the true road beside the false. . . . Poor France! In choosing the Gospel she might have been spared three centuries of faults and misfortunes. . . . But the die is cast. Between the Gospel and Catholicism she decides for the less severe of the two."

4th. Till the death of Louis XIV. (Jansenism and the Revocation of the Edict of Nantes). "Louis XIV. gave France up to the Jesuits, as he had given himself up, bound hand and foot; but the soul of this captive France will always escape them. The soul of a great people—the moral breath by which it lives—is its faith; and this breath from above is soon stifled when there is no freedom in the air." This leads us to the 5th period, from the death of Louis XIV. to the present day. It shows us France become infidel—France attempting to do without God. The bold and fearless way in which M. R. St. Hilaire attacks Voltaire and his disciples, has caused quite an explosion in the infidel camp—a very numerous one, alas! To attack Rome and the Papacy would have been quite allowable—nay, would have been applauded; but Voltaire is the idol of the day. We may, therefore, conclude that France is deeply tainted with, and preyed upon by, the gangrene of infidelity, and what greater service could have been rendered to the truth than to tear off the mask, and unveil the evil?

But our author does not stop there: he goes on to point out the remedy. Oh! that his words might find an echo in many hearts, and that the "still small voice" might be listened to above the din of this world! To all those to whom this cry of the heart speaks louder than all the prejudices of birth or habit, we

would repeat Peter's words to his Master, "Lord, to whom shall we go? Thou hast the words of eternal life." Beaten about by so many storms, shattered against so many rocks, our poor France has but one port where she may find shelter, and that is the Gospel. But it will be said, Is the Gospel then something new for her? Has she not known it long? No, France does not know the Gospel! Her conscience has not been pierced through by the "two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." She has not heard the call of that loving voice—a Saviour's voice—saying to her, "Come unto me all ye that labour and are heavy laden. Take my yoke upon you, and learn of me, and ye shall find rest for your souls."

Take and read! we say, like the mysterious voice that spoke to Augustine under the trees in the garden! And if reading the sacred volume on her knees, in the sight of God, far from all human influence, she does not find in it healing for all her anguish; if she does not feel herself satisfied by this bread of life, which has nourished the world for eighteen centuries; if the water of which Jesus told

the Samaritan woman be not in her—"a well of water springing up unto everlasting life"—well, then, let her return to her choice—to Catholicism or infidelity.

To this touching appeal the *Siècle* has returned an answer, and in what terms? Allow us to make a single extract from the article, that you may judge for yourself to what an extent "the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them:—"

"You say to France, read the Gospel! But France is the living Gospel; it is the Gospel become a people! Is it not the Christ of nations? Who then has showed forth more magnificently the spirit of the Gospel? Who, if not she, has followed up the explanation of the law of Christ? . . . Modern France, democratic France, as she has come out of the Revolutions, is profoundly religious; she is the Apostolic nation *par excellence*; she is the eldest daughter of Christ, the soldier of God, the fifth evangelist."

Yours very truly,

CLEMENT DE FAYE.

## THE UNIVERSAL ISRAELITISH ALLIANCE AND THE GENEVA CONFERENCE.

(Translated for *Evangelical Christendom* from a *Geneva Journal*.)

Some months ago we announced to our readers that, under the impression caused by the seizure of the Mortara child, a universal Israelitish Alliance had been formed, with the view to come to the assistance of those Israelites who, in different parts of the world, are still suffering oppression from the force of prejudice or legislation hostile to their liberties. On the 30th May last, this association met for the first time in Paris in the Bonne Nouvelle Palace, under the presidency of M. Carvallo, civil engineer. M. W. Pétavel has kindly given us an account of the meeting, from which we extract the following: The presence of many eminent Israelites from the capital, as also from foreign countries, was remarked, especially MM. Léon Nordmann and Aristide Artrue, both Rabbis; M. Narcisse Leven, advocate at the Imperial Court of Paris; M. Horn, political refugee, president of the Hungarian Israelitish Alliance; Eugène Manuel, professor aggregate of the University. The president read a report of the doings of the Alliance since its foundation. He announced that two works, under-

taken under the direction of the Alliance—one of universal Israelite statistics, the other on the different legislations to which the Israelites at present are subjected—will soon be terminated; and two medals were promised as a prize for the best works on the two following subjects—one of 1,000 francs, for the best work on what various other religions have borrowed from Jewish dogmas and morals; the other of 1,500 francs, for the best work on universal Jewish statistics.

M. Carvallo reported several communications made to the committee—amongst them one from Professor Pétavel, of Neuchâtel, that old and warm friend of the people of Israel. The following are some fragments of the letter:—

"Hold that fast which thou hast, that no man take thy crown. (Rev. iii. 2.)

"That which you have and which you hold, dear President, is that Israel in all the earth ought to unite, so as to show forth by the voice of publicity, by every well-ordered step, every honest and legitimate means, the injustice and the wrongs that have been committed against all that bears the name of Israelite: so also to work for the emancipation, civi-

political, and religious, of that nation, wherever it is still oppressed, in order to free Israel from the impediments which prevent its accomplishing its great and eternal mission—a mission at once humanitarian, and at the same time Divine.

"The mission of Israel is to bring all other nations to the knowledge of the only true God, and in freeing itself to set free the whole human family from what now oppresses it and makes it take a false course.

"The Evangelical Alliance is an effort of the Christian Church to reunite and concentrate its living forces against the adversary of all good. Its principle is not to dispute nor to contend with any one, but to say to all, 'Let us join hands in all that the conscience of all approves, not on what divides Christians, but on what unites them.'

"The Israelitish Universal Alliance comes exactly at the right moment to give to the principle the universality that it ought to have. These two alliances, jealous as much as they please of their own particular convictions, must regard and understand each other. It seems to me that the occasion of the approaching conference of the Evangelical Alliance at Geneva, next September, would be a favourable opportunity for doing so."

Mr. William Pétael, son of the professor, afterwards read a letter addressed to his father by Sir Culling Eardley, President of the English Branch of the Evangelical Alliance, in which the same wishes are expressed:—

"On occasion of the assembly at Berlin, five years ago, a meeting was held in the same city, consisting of Jews and Christians. Why, in these solemn times that are coming for humanity, should we not meet, give each

other the hand, and at least understand each other, as to what we believe of the past and what we hope of the future, like honest men who feel mutual respect, who possess in the Old Testament a common foundation of their faith, and who, as reasonable and immortal beings, desire before all that God's truth, such as it is, may triumph on the earth?"

Sir Culling also says in his letter some words on the steps taken by English Christians in the Mortara case, which, he adds, approaches its solution.

The reading of these two letters was followed by the warmest signs of approbation from the assembly. The president, M. Carvalho, informed it that the Israelite Alliance accepted the brotherly invitation which was addressed to it, and would send its representatives to the meeting at Geneva.

The rest of the meeting was occupied with the speeches of MM. Horn and Armand Levy, on what course to pursue in regard to the Moldavo-Wallachian authorities to improve the condition of the Israelites in their country.

It is scarcely necessary to add that this movement, called forth by the Alliance, is principally among laymen. It is the nation which awakens, it is the people of Israel which rises from the field of the dead, on which it has been lying for centuries, and says to itself, on opening its eyes to the ray of light which reaches it, "Is it really true that I exist; and if I exist, why should I not act?" It is not about questions from the Talmud, or doctrinal or ceremonial questions, that we now speak—Israel is gathering its dispersed members, and is born again to unity for the accomplishing of its mission!

## GERMANY.

THE RELIGIOUS QUESTION IN THE PRUSSIAN CHAMBERS—OPENING OF THE GENERAL SYNOD OF THE GRAND DUCHY OF BADEN—REACTION IN AUSTRIA—FANATICISM IN THE TYROL—A MISSIONARY FESTIVAL—THE POPE'S TEMPORAL POWER.

Frankfort, June, 1861.

The Session of the Chambers of the Prussian Parliament has been closed within these last few days by a speech from the King. The numerous political and administrative questions which were discussed and decided by them we shall not enter upon. We shall only say, that upon more than one occasion the true relation of the Church to the State—that is to say, their mutual independence, as the basis of religious liberty—was solemnly recognised. These great principles, which spring from the very essence

of Christianity, are as yet so little understood among our population, that in the course of this session various petitions were presented to the Chamber of Deputies for purely ecclesiastical or religious objects. Members of the Chamber, in the debate upon the Budget for Church expenses, also raised questions of the same nature. Happily, there were men in the assembly sufficiently enlightened to prevent its being led astray in that direction. The eloquent M. von Vincke specially did not allow one of these occasions to escape without

his professing boldly and clearly the thorough distinction which exists between politics and religion, Church and State. "As a member of the Evangelical Church"—he each time declared—"I have my convictions upon the question proposed to us, and I desire such a solution of it as shall be most favourable to the prosperity of that Church, but as a deputy I must declare myself incompetent." And as often, supported by the Minister of Worship himself, the opinion of M. von Vincke was solemnly sanctioned by a vote of the Chamber. Here was a real triumph over the confusion which exists throughout almost the whole of Germany between the interests of politics and those of religion.

Another occurrence, which will doubtless tend to advance the Protestant Church of Germany in the same path, though through many contests and difficulties, is the opening of the General Synod of the Grand Duchy of Baden, which took place at Karlsruhe, on the 5th of June. Your readers are aware, from my former letters, that this synod was convened in consequence of a sort of religious revolution, which has greatly agitated all the Protestant parishes of the country, and which resulted in a complete change of the ecclesiastical authority (*Oberkirchenrath*). This triumph of popular opinion appeared at first to be a lamentable defeat, looked at from a doctrinal and Evangelical point of view. But may we not hope that in the end the everlasting Gospel, preached with more freedom in the various parishes, which will henceforth make it their business to look after their own religious affairs, and not imposed by temporal authority, will speedily regain the ground which it now seems to have lost? Such, at least, is the hope of the Grand Duke himself, who, sincerely attached to his church, delivered at the opening of the synod a remarkable speech, from which we translate the following brief extracts:—

"Since my accession to the throne, I have constantly and firmly held to the principle of the most entire possible independence and self-government on the part of the two Christian Churches of my country. As to my own church, which is dear to me, already, on the 7th of April in last year, I publicly sanctioned this principle, amid the troubles and difficulties which we had to overcome. It is for you now, gentlemen, to discuss and to approve the plan of a constitution which will be submitted to you.

"An important day dawns upon us—a day

when we have to bear witness to the spirit which must live in the Christian Church. I have confidence in the power of that spirit—it is the spirit of Christian love and Christian faith. It is in this spirit that I beg you, gentlemen, to commence this work of peace. There is no question before you involving a passing triumph by any party or any tendency. As God can be truly glorified only by a willing and unconstrained love, the question is how to put our churches in a condition to bring forth to open day, by their own activity, the faith and love which is in their hearts. The free activity of the churches, in every grade of their organism, such is, in fact, the fundamental idea of the constitution which is proposed to you—an idea which is in full harmony at once with the doctrine and the history of the Christian Church—an idea which, on this twofold ground, has a right to be realized among us.

"The constitution which we have to work out together does not, it is true, relate to anything more than the external life of the Church, and does not pretend to be able to create, by forms, inward renewal—the awakening and sanctification of the soul. But in order that the renewed and sanctified life of the Church may show itself, and move and act freely, it must be rescued from its inertness, which is the source of many evils; it must be made to take part in its own affairs. Thus we may hope that, as the external temple is constructed anew, the spirit with which it is to be filled will also be renewed and strengthened. The more vitality there is in the faith which worketh by love, the more scope can be given to freedom for the most varied developments of that faith. . . .

"Commence then, dear friends and brethren—now commence your labours in the fear of God; work together in harmony and devotedness, in faith and freedom, in steadfastness and piety; and let us strive together to glorify the eternal Head of the Church invisible, by striving to invigorate that part of our German Church which is confided to our care.

"May He for whom we labour—He whose kingdom we desire to extend—bless and enlighten us in our deliberations!"

These are certainly earnest and gratifying words. They would be still more so if the men who drew up the scheme of the new ecclesiastical constitution, had not placed the sovereign at the head of the edifice, with the title of supreme bishop of the Church. That title which at the present time all the Germ



princes, and even certain republican Governments, claim, is a decided abuse, which has no foundation either in the Holy Scriptures or in the principles of the Reformation. There is reason to fear, that so long as secular rulers do not acknowledge and repudiate this abuse, they will, in spite of all their good intentions, cause the promised self-government of the Church to be nothing more than an illusion. But patience! the progress of truth in this world is slow; but so soon as certain principles are acknowledged and practised, their results inevitably follow.

Nobody is more convinced of this than the Ultramontanes, and hence the papers are telling us already of a formidable reaction which is taking place around the Emperor of Austria, who, but a few months back, promulgated such novel principles of political and religious liberty. The bishops, seconded by the heads of the nobility, members of the House of Lords (*Herrnhau*) have opened the campaign by a programme, published in the *Vaterland* journal, and which is to be followed by a petition to the Emperor. Their object is especially to paralyse the action of the Parliament by securing a denial of its political competency, and to obtain the preservation in its integrity of the Concordat—two measures which would have, as their first result, the abolition of the liberties recently granted to the Protestant churches of Austria. The promoters of these intrigues are mentioned as being Count Leo Thun, and the Prince-Bishop of Brixen, in the Tyrol.

This Austrian province, instigated by the same bishop, is continuing to present an exhibition of fanaticism which would certainly not have been believed to be any longer possible in the present age. The object of the agitation maintained by the priests among these ignorant mountaineers, is what they call *the unity of the faith*—that is to say, the prohibition of any heretic exercising his worship, or even establishing himself and acquiring possessions, in the province. On the 31st of May, the whole population of Moran and the vicinity, led on by their priests, quitted the town in a monster procession, and proceeded to beseech a miraculous image in the neighbourhood, to preserve the country in the unity of the faith. A monk of Motri preached a sermon such as the world has not heard since the time of the League under Henry III. Amidst the grossest abuse and falsehoods respecting Protestantism, Luther, Zwingli, and Calvin, the monk declared that whoever acknowledged that Pro-

testants and Catholics are entitled to equal rights—that is to say, whoever would not trample under foot the constitution granted by the Emperor—ought to be regarded as a Judas, as a traitor. Not less a Judas, not less a traitor, would be the Tyrolean who should sell anything to a heretic. And to conclude, fanning the flame of fanaticism in the minds of his hearers, the monk proposed for their admiration the zeal of an ancient burgomaster of Moran, who, seeing the emissaries of the devil entering the country to preach the Gospel, made no scruple of at once thrusting them out—the only procedure adopted being physical force.

If the cause of Popery in Europe were not already ruined, it would certainly be ruined by such demonstrations as these. To see men thus blinded, doubtless by the righteous judgment of God, is far more calculated to excite pity than indignation. How can we help being involuntarily reminded of the saying of a heathen, *Quos perdere vult Jupiter, demorat*?

Let us turn aside from these sad scenes, and be refreshed, as we contemplate a great and admirable missionary festival, which took place at the end of May, at Marburg. There, instead of a furious monk addressing the audience, the Word of Life was preached by the eminent Pastor Harms, of Hermannsburg, to thousands of hearers, who had assembled to deliberate upon the world's evangelization. I may be able, God willing, to tell you, in another letter, somewhat in detail about this extraordinary man, whose preaching is so powerful, whose life is so devoted to his Master, and who, standing alone in a village parish, has sent forth into the pagan world more than a hundred missionaries. While the Lutheran Church produces such men as he, it will prove a salt, which has not lost its savour.

The Pope's temporal power is in a sad condition. Its final catastrophe is being brought about as respects men's ideas, as well as in actual events. Here is a proof, in a fact which has occurred in the very bosom of Ultramontanism. The Abbé Doellinger, head of the royal chapter, and professor of ecclesiastical history in the University of Munich, has declared himself openly, in a public lecture, against the Pope's temporal power. He proved by Scripture, the Fathers of the Church, and by history, that that power is not essential to Catholicism. The Pope's Nuncio, who was present at the illustrious theologian's lecture, went out in the middle of it. The professor, who was not to be intimidated, when he next addressed his audience, took up the same position.

## PRUSSIA.

## THE RELIGIOUS STATE OF BERLIN.—THE PASTORAL CONFERENCE.

Berlin, June 17, 1861.

In the first article from Germany that appeared in *Evangelical Christendom* for June, the writer finished his interesting letter with a desire, above all things, that a religious awakening might take place in Berlin, where ungodliness and immorality are so great in some circles; and, as a proof of this being the case, he cites the lamentable occurrences that have taken place lately in the administration of the police at Berlin.

I can assure your esteemed correspondent that Christian believers at Berlin, with all their hearts, join in his wish—that there is nothing they so ardently pray for as that the Lord of the Church may grant the outflowing of His spirit on the masses, who in the Prussian capital remain strangers to Him and to His word. I must remark, however, that he seems to have taken too dismal a view of the occurrences in the Berlin Police which the Berlin newspapers have been so occupied in discussing. It cannot be denied that many abuses have come to light, but it now appears, after strict investigation, which brings out the case more and more clearly, that the opposition press has been very exaggerated in its statements. The whole affair, as far as has now been discovered, seems to consist in some not very important embezzlements committed by subordinate officers, certainly worthy of punishment, but such as will take place in all other countries and other large cities, where hundreds of officials are employed in the administration of public affairs, and sometimes on a greater scale. As regards the higher officials of the police, it must be remarked that nothing has been alleged against them, as your correspondent would imply—only one of them being in prison, and that not so much on account of fraud from self-interested motives, as from having overstepped the limits of his official power. Even this, though nowise justifiable, does not give any right to conclude that there is a very low moral standard among the higher officials in Prussia, as your correspondent seems to infer. No other charge can be brought against the President of the Police, Freiberr von Seidlitz, by those who know his honourable character, than that he, in his very extensive official duties, that surpass the powers of one man to fulfil, has not watched more carefully over his subordinate officers.

He has himself, for a time, withdrawn from his office, so as to give to the investigation a more impartial character.

All this said, it must at the same time be acknowledged, that to large numbers of people in Berlin the Gospel is still a sealed book, especially among the lower and middle classes of the population, still full of unbelief.

As in all large cities, so also here, with the great start that Berlin has taken during the last ten years in regard to its extension and population, a numerous "*proletariat*" has risen, of which the workmen in the manufactures form a great proportion. But in what other city have efforts proved successful to bring back such masses to Christianity? There has always been a beginning everywhere. What the Prussian proletariat has in preference to that of most other countries is that, thanks to the Prussian system of education, scarcely a workman, however poor and humble, is to be found who cannot read and write, and who has not in his youth received religious instruction, so as to be acquainted with the principal truths of Christianity, and at least have them in his memory. Every one is consequently capable of reading the Bibles and the tracts that are now spread in abundance, and when it pleases God, by His Holy Spirit, to touch his heart, he may receive deeper impressions from their perusal, so as to be converted. It is a fact that the Christians of Berlin every year make greater efforts to bring the Word of Life within reach of the erring and lost ones—efforts that do not seem inconsiderable to those who know how little of the sort took place amongst us twenty years ago. There are now many societies, which are diligently occupied in administering Christian charity and Christian consolation to the poor and sick; others trying to bring those in health to the Lord.

The children of the poor are received into numerous institutions for the destitute, and there taught to pray and to love the Lord Jesus. Christian tradesmen gather their apprentices and workmen into young men's associations. The union of young merchants, though of late formation, is constantly gaining ground. The association for publishing works for edification, spreads thousands of tracts—the Prussian Bible Society thousands of Bibles, in the houses of believers and unbelievers. Christian hospitals, under the care

deaconesses, stand open for invalids; and to many of these, their weeks of suffering—during which the power of Christian love is so strongly exhibited before their eyes, in the conduct of the servants of the Lord who surround them—become the time of their conversion. The Christian Association for the Sick has many members, who, for the Lord's sake, visit the invalids in their own homes, and try to lead them to the true Physician of souls. In many parishes the Christian care of the poor is well organised under the direction of the pastors. In the large prison for separate confinement at Moabit, the warders are brethren from the Rauh Haus, at Horn, near Hamburg, which owes its institution to Dr. Weichern. They visit the cells of the criminals, directing them to the Lord. Also in other prisons, ministers are working diligently for the good of souls. Female servants, who in large cities are much exposed to seduction, are watched over by Christian ladies, and gathered into small associations. Governesses have now a Christian home, where to stay on their passing through Berlin, or if out of place. The Evangelical Union has established a home for travelling apprentices, and holds regular lectures, from a Christian point of view, for the educated as well as for the ignorant. Several Prussian missionaries to the Jews seek to gather in the lost ones of the House of Israel. There are three associations for missions to the heathen, of which one—the Gossner Missionary Association—alone has sent nearly 200 missionaries to all parts of the world. A series of other attempts at Christian work, such as the Gustavus Adolphus Society, an association which assists poor Evangelical congregations dispersed among Roman Catholics, another for the assistance of the Syrian Christians, &c., &c., are well supported in Berlin.

The Johannes Institution, founded three years ago at the instigation of Dr. Wichern, seems to be richly blessed. It receives into its care hundreds who have left the prisons and houses of correction, and who are in much danger of returning into their old bad ways if no one takes them up. Notwithstanding the short time they have been in existence, the Johannes brethren have seen greater results of their work than could have been expected.

In addition to this it must be mentioned that the number of believing ministers is constantly on the increase, so that already, in almost all churches, you can hear an unsophisticated Gospel preached; and in Bible, Missionary,

and other meetings for edification, it is also abundantly proclaimed.

It is worthy of observation that when lately a minister was to be chosen in one of our parishes, which has no great reputation for godliness, but where the owners of houses have the right to choose their minister, out of three candidates, just that one was chosen who, in his probation sermon, most decidedly professed his faith in the full truth as it is in Jesus Christ. The number of churches and preachers has certainly not increased in the same proportion as the population, notwithstanding all that the late King Frederick William did in this direction. How much can be done by an increase of clerical agency has been shown in the cathedral parish, where, during the last seven years, eight candidates, in the so-called "Candidate Institution," have been actively at work regularly visiting the poor families in their houses. So much has at last been gained by it, that numbers of these have been brought again to attend Divine service. Few of the associations I have mentioned have been in existence many years, and most of them only since the year of revolution, 1848. The levers which are now everywhere in operation to elevate the mass of the people of Berlin have only just, as it were, begun to act; but when they come to full development, then certainly no small results will be attained.

Those who work in all these different Christian agencies are, besides the clergy, mostly persons belonging to the higher classes in Berlin, and these consist of the higher functionaries and the nobility. Since the year 1848, a sort of awakening has taken place among them. The Revolution, and the threatening prospect of the overthrow of the existing state of things, had no little influence in making people who belonged to these classes lift their eyes to the hills from which all help cometh. The middle classes have been least influenced by this new Christian spirit. It is not impossible that this, in a certain measure, may be ascribed to the large number of Jews belonging to this class, who, with the persevering spirit which distinguishes some of them, use all their influence, even through the means of the public press, to withstand all Christian tendencies. The most popular Prussian newspaper is the *Volkszeitung*, edited by very talented Jews, but who are very much opposed to Christianity. It contained lately an article on the Pentecost, which was almost blasphemous. In this field much

remains to be done by Christian people. But the Lord, who, during the last twenty years, in so unexpected a way has given room and power to Christian influence, will also, through His Spirit, work further among us. It is in the natural course of things, that as infidelity, during the last century, first made its way among the higher classes of society, and then penetrated to those of lower degree, so also this revival of faith will take its course from the highest to the middle classes. The organization of the parish regulations, which is in constant progress, in the view of vivifying a Christian spirit among laymen, is looked upon very hopefully. While now, in all Prussian parishes, the ministers are surrounded by presbyters, the statutes for the synods of the different circles in the eastern provinces of Prussia are ratified.

In Trinity week we have also had this year the anniversaries of the different missionary societies among the heathen and the Jews; the Jerusalem Association, which cares for the spiritual wants of German congregations in the East; and the Pastoral Aid Society, which places clerical assistants in extensive parishes where their help is required. All these meetings have been held in a prayerful spirit.

#### THE PASTORAL CONFERENCE

in the province of Brandenburg was held in connexion with the above meetings. It was

only attended by members of the confessional Lutheran party. The most interesting part of it, was the introductory speech of Dr. Stahl. He made his remarks on the present state of the world, of which he thinks the characteristic is the monstrous falling off from the Word of God, and the rising against all the powers ordained of God. Allies in this struggle against this general revolution, he thinks, are to be found among English Christians, in whose protest against Bunsen and against "Essays and Reviews," Dr. Stahl saw the most joyful testimony to the seriousness and sincerity of the Scriptural faith prevailing in England. So much more, he therefore regretted that there was such divergency, or rather direct opposition, in the views regarding the revolutionary spirit; the first disapproving of it altogether—the latter having the fullest sympathy with it.

It will, perhaps, not be without interest to you in England, to know with what views Dr. Stahl, this first champion of the confessional party in our country, is filled in regard to England. It is rejoicing to think that all this party, which hitherto has looked with a certain disdain on the ecclesiastical subjectivity of the Evangelical party among the English Episcopalians and the Dissenters, now no longer can refuse their acknowledgment of the power of the Christian life and faith in England.

## HOLLAND.

### THE RELIGIOUS CRISIS IN HOLLAND.

(Translated from "*La Semaine Religieuse*" for *Evangelical Christendom*.)

M. Chantepie de la Saussaye has published a book with the above title. It is divided into three parts. The first contains a retrospective view of the state of the Church in Holland during the years between 1825-50. The first chapter, which is devoted to the supernaturalistic school and its most eminent representatives, is very interesting. The second speaks of the awakening which commenced about the year 1880, and is composed of two elements—one national Orangist, of which the poet Bilderdijk, and after him his disciples, Da Costa and Groen van Prinsterer, are the most illustrious representatives; the other, Foreign English, which, after having taken its course through France, was communicated to Holland by the religious literature of French Protestantism. The alliance of these two

elements gave to the awakening in Holland a character at once methodical and anti-revolutionary, and it was faithfully allied to the traditions of Dort. Its partisans, in proclaiming that the State ought to be Christian, had at once an "ecclesiastico-confessional" aim and a political one. The first manifested itself in its struggle against the Groningen school, whose teaching, though insufficient in more than one respect, nevertheless was an attempt at an awakening in the theological territory, and a real progress, because it proclaimed that Christ was the principle of all religious truth, at a time when theology knew of nothing higher than a "doctrine on the nature and work of Christ, or a morality that He might have preached." But the awakening (greatly important as it has been, from the development given by it to the Inner Mission), by its great and healthful activi-

and by its resuscitating in the Church the work of the Reformers, has completely failed as an anti-revolutionary and confessional party.

It has not, however, yet said its last word, as we see from the second part of the work. There was in it an ethical or moral principle, which for the first time showed itself on the entry of Mr. Beets into the ministry, in 1840, and which, separating itself from the juridical tendency, wished rather to be "medical," asserting that "the aim ought to be to heal the Church, not to judge her." The pastors who had adhered to this principle tried to uphold the moral side of the received dogmas, and showed how it accorded with the demands of conscience. They soon formed a society, which at a later period received the name of "Seriousness and Peace." It was composed of the most influential members of the body of Dutch pastors. The want of a scientific basis was soon experienced among them, and in 1853 appeared the first number of the *Review*, organ of the ethical and conciliatory tendency, but in which people persisted in seeing "a manifesto, more or less mitigated, of the anti-revolutionary and confessional party." This was not long in pronouncing itself against the new principle, which, moreover, was always passed by in silence by the liberal schools. Add to this the defection of several pastors, who, not having, at the time of their adhesion, sufficiently understood the bearing of the moral principle, ended by refusing it their co-operation.

All these united causes occasioned the cessation of the journal towards the end of 1858.

During the latter period of its existence, this *Review* especially sought to combat the school of Mr. Scholten, a professor of large erudition, of whom M. de la Saussaie draws the following picture: "This school, in placing the truth on a basis independent of Evangelical facts, and not taking into account the phenomena of moral life, is essentially idealistic." Afterwards he gives a *resume* of its doctrine as a "negation of the authority and sovereignty of God, and a negation of freewill."

The third part describes the present religious position. It is with regret that we abstain from entering into details. We should have to speak of the actual philosophical movement which has caused the rise of another school, the *Empiric School*, taking for a starting point that neither authority nor speculation, but only experience, can conduct to the knowledge of the truth. It has found a clever and

distinguished leader in Mr. Pierson, and for it is reserved perhaps, in a future more or less distant, the sceptre of science; while a few years ago its founder, Mr. Opzoomer, was condemned to silence by various ecclesiastical parties, for having asserted that philosophy reconciles man to himself. After having made an inroad on the territory of theology, this school has become the most formidable adversary to that of Leyden; but the last has been still more compromised by the manner in which one of its disciples, Mr. Busken Huet, has pushed to its last consequences the principle of Mr. Scholten, in denying the miracles to which the latter had not attached any importance as religious facts.

This is the logical consequence of the idealism of that school. Mr. Busken Huet, who has a way of writing remarkable at once for its originality and its power, is, with Mr. Pierson, the man of the day in the religious and theological movement.

The exposition of these debates—the serious importance of which none can overlook—is given with great lucidness in the book of which we are speaking, and shows how much its author (M. de la Saussaie) has taken part in all these struggles, and proves that he lives, as it were, in the discussion of them. It also shows what, according to him, makes it so sterile, that the question of method has never been debated, and it is, before all, necessary to be of one accord on this point.

In the second chapter of the third part, the subject is the duty of the Church of Holland. This is a beautiful chapter, which every body may read with interest and edification.

This Church, which we all love so much, is represented as divided into two camps, which watch each other continually, which skirmish with each other without coming to a regular battle, and which can never understand each other, from the want of a common principle that might serve both parties as a starting point for a serious discussion. This Church ought to awaken our interest, and that it will not be slow to do.

Who can read, without being edified, those beautiful pages in which the author traces the future course of the Church of the Netherlands?

"The future of the nation," he says, "depends on the awakening, in the bosom of the Protestant Church, of a piety at once profound and enlightened, on the alliance of science with faith—an alliance which has been the strength of our illustrious learned men, and to which

we owe what remains to us of greatness. It is only at such a price that the Church of the Netherlands can reconquer the place which it ought to hold among Christian nations, for Holland, from its 'peculiar genius,' and its geographical situation, is fit to serve as mediator between France, Scotland, and Germany. It is notorious that what the Dutch want is not sympathy with the austere character of Puritanism, and the missionary spirit which characterises it, nor with the oratorical talents of the great preachers of the awakening in France, nor with the learned works of Germany. What is wanted in the Church of the Nether-

lands is faith in herself, in the genius by which she is distinguished, in the mission which is confided to her, in the future which awaits her. 'This faith she wants, and just in proportion as she wants it, national self-love and national vanity hold their place. Oh! that God may renew that faith in all hearts, so that Holland may show herself worthy of the part which she ought to take in the common work. And that it may be so, may great Christian faith, the mother of all fruitful aspirations, and all noble devotion, be renewed in all hearts—faith, I say, in a living Christ, the Son of God, and Son of Man!"

## DENMARK.

### THE SCHLESWIG-HOLSTEIN QUESTION.

In the June number of *Evangelical Christianity*, a German correspondent has striven to demonstrate that a cruel religious persecution reigns in Schleswig. I do not doubt that he believes this is the case, notwithstanding that your Danish correspondents have several times shown, that the question is political, and not religious, and that the Danish Government in this, as always, acts with great forbearance and justice. But he certainly does not understand Danish, and accordingly only reads what appears in the German language, and emanates from the insurrectional party at Holstein and Schleswig. In the paper referred to, he cites an article in the *Neue Evangelische Kirchenzeitung*, and says that this article is from the pen of a man who is an authority on this point. But it is quite impossible for any one but the initiated to know if the author is an authority, for he is anonymous: and, besides, this author shows in his article, which I have before me, an ignorance as to Danish history, which is almost stupendous in an authority. Your correspondent will not enter into general reasonings, but limits himself to the communication of some facts, extracted from the articles referred to. But not to observe that these facts, extracted from the articles referred to, are not all extracted from them, as your correspondent says, I beg permission to demonstrate the nature of several of these facts.

1. Every pastor from Schleswig requires a special permit, if he wishes to cross the frontiers. I may observe, that every pastor in Denmark proper requires a special permit if he wishes, not only to cross the frontier of the diocese, but to undertake a voyage to the remoter parts of the diocese.

2. When he says that all those societies which were formerly carried on by Schleswig and Holstein in common are interdicted, I may, first, observe that Holstein and Schleswig have the liberty to have such societies separately (Schleswig has a separate, very flourishing, Bible Society); secondly, that such an interdict is necessary, while the insurrectional party makes use of such societies to propagate their political views as to the union of Holstein and Schleswig. And the author of the articles in the *Neue Evangelische Kirchenzeitung* assures us that in the Duchy of Holstein it is not so, even in the religious (*kirchliche*) question, but one party, the *Sleswigholsteinische*. . . . The same is the case at Schleswig. It was this party who mutinied in 1848. Is it not necessary that the Government, if it does not wish another mutiny, should interdict such *united* societies, when it hears "religious men" declaring that they mingle religion and politics together? That the Government interdicts German societies from having auxiliary associations at Schleswig, does not surprise any one. Would England permit French associations to form branches at Jersey and Guernsey, when these islands had risen in insurrection with the intention of uniting with France?

3. That the candidates of theology of South Schleswig dare no longer frequent the University of Kiel, is an invention of your correspondent, and not at all the truth. At this very moment there are pastors in Schleswig, who, in 1848-50, were perjurers against their King, and, nevertheless, they are not yet deposed; and pastors who have studied at Kiel, candidates who have studied at this university, now also obtain charges in this land.

4. What your correspondent says about candidates being required to give a pledge, that they will assist in suppressing the German language and German customs "in the south of Schleswig," exists only in his imagination. The Government has not the intention (has never proclaimed it) to suppress the German language in the south of Schleswig (south of Husum and the city of Schleswig). But that the Government does not send such pastors to Schleswig as meddle with politics, and wish to make Schleswig a province of Germany and Prussia, cannot but be approved by every one, except perhaps by a Prussian, who wishes the enlargement of his own country.

5. That Danish officials and Danish pastors have been sent in numbers to congregations, in which, up to the year 1850, the language spoken was exclusively or predominantly the German, is not at all correct. Amongst the pastors who, since 1850, have been nominated in Schleswig, not a few natives of Schleswig are to be found; and the Government always prefer them, except when they are suspected of political intercourse with the enemies of the realm. The Government nominates no pastor who has not been examined as to his capability to preach in the language of the congregation, Danish or German. Where the German or Frisian exclusively, or almost exclusively, is spoken, the services are held in German; where German and Danish are spoken in the same congregation (in these mixed congregations German predominates in some, Danish in others), the services are held alternately in each language, as I have shewn in earlier articles.

6. That the people of Schleswig were formerly known for their religiousness, may be doubted. Extracts of the official protocols of the visitors (in *Allen det danske sprogs historie i Schleswig*, or "History of the Danish Language in Schleswig," 1858), illustrate the real situation. In *Kirken-und-Schulblatt für die Herzogthumen Schleswig, Holstein, und Lauenburg*, 1848, p. 358 ("Journal for the Church and the School in the Duchies of Schleswig, Holstein, and Lauenburg"), the author, a pastor of Schleswig—N.B., a German pastor—says: "The churches are empty, the communion table is deserted (*verødet*), the Bible is made a martyr, prayer is made over to the weak, the sermon is only tolerated. . . . Does the mother teach her children to pray? Does any father erect the family altar? No." So speaks an insurrectional Schleswigian

pastor of the people of Schleswig, who were then known for their religiousness! And in 1849 Pastor Nievert, of Altona, says (*Stimmen aus und Luder streitenden Kirche Barmen*, October, 1849): "Of the 600 tutors who are in our country, scarcely, perhaps, ten are to be found who believe and profess the Gospel. The German authors speak otherwise, for now the Danes reign over the country; but is this a veracious manner of proceeding?"

7. That even the German services are almost deserted, would be difficult to prove or to refute, unless we had accurate statistical returns from all the parishes, which cannot be had but with great difficulty. Two weeks ago I visited several parishes in the mixed districts, and I shall inform you of the results. At the city of Sonderborg the German services (the city is almost entirely Danish) were not attended by many, but by more than before 1850. At Grumtofts-at-Angeln, the German services are attended by from 300 to 800, the Danish by from 150 to 400, and the Bible meetings in the same proportion. (Before 1850, Danish had not been preached for many years at Grumtofts.) At Sattruss-at-Angeln, the German services are attended by very many, the Danish by some. At Fjælde, near Husum, the German services are attended tolerably well, the Danish by one-fourth or one-fifth of the German attendants. All these congregations have had new pastors, and the Danish language alternately introduced at the services since 1850. But I have no doubt at all, that very many prefer politics to the Gospel, and do not attend church, intending thereby to demonstrate against the suppression of the mutiny, and against the defence which the Danish language, after suppression of centuries, now enjoys.

8. The pathetic exclamation of the author, that he should like to know whether there is a country in the wide world, where parents, where children, do not understand the language in which instruction is given in the public schools, I beg permission to illustrate with some real facts. First, I may observe that before 1850, the children had in many Schleswigian schools been instructed in German, which they did not understand when they entered the schools: witness the many extracts from books written in the 18th century, and from official reports, cited by Mr. Allen in the work. Next I will say what I have witnessed myself, two weeks ago. I had also read in the German journals, that the children did not understand Danish, and did not learn any-

thing at the schools. I, therefore, purposed to inquire into the matter, as far as the time would permit. I visited three schools, situated in the extremest parts of the mixed districts, where one should suppose that the Danish should be understood by fewer than in the more northerly districts. They were the schools of Løsk, Fjælde, and Sattrup. At Løsk, on the western frontier of the mixed district, the children understood and spoke Danish quite well, and had acquired as good a knowledge as could be expected, from their age, and from the capacity of the teachers. At Fjælde, four miles north-west from Husum (concerning the population of this and the more southerly parish, my coachman—with whom I conversed only in German, and who all the more supposed me to be a German, as he heard that the day before I had arrived from Hanover—said, "Much Danish is spoken in these parishes"), the children had acquired completely the same stock of knowledge, as in the schools of Denmark proper. At Sattrup I was much surprised, for I never found a more excellent school. I believe that a school in which the children are so well instructed, is scarcely to be found anywhere. After the hour was terminated, from twenty to thirty children—those who did not understand Danish, and of these several were little children—came to the pastor to change the *Danish* books, which twice a week are changed, and which, even during the summer, they have time and the desire to read. These are *real* facts, and had I had the time to visit all the parishes of the mixed districts, I could have produced more than a hundred such *real* facts. That Danish is understood in the mixed districts is evident, for Danish books are read by many. Danish gratuitously-lending libraries exist in all the mixed parishes. The report of the committee of these libraries, for 1856, shows that at Rylskov (population 850 souls) 450 books were lent the last year; at Gramtofte, 450; Kocern, 300; Husby, 300; Sterup, 850 (in this parish a Danish book society also exists); Stenbjerg, 760; Eskrù, about 1,000; Versø, about 1,300; Solt, 750; Vandrup, 1,300; Valsbøl, 900; Adelby, about 1,500. And the Danish readers are doubtless now still more numerous, and that in these "German" districts!

9. That instruction in the now Danish schools has been given from time immemorial in the German tongue is not altogether the case. I regret that—being on a journey more than a hundred miles from home, and, therefore,

unable to make any use of my library—I cannot exactly state the very year when the German language was introduced into the churches and schools of the now mixed districts; but it did not happen before the superintendency of Stefan Klotz (about 1870), a German, who most vehemently suppressed the Danish language at Schleswig. That is certainly not time immemorial!

And in 1801, as is asserted by the editors of a *Schleswig-Holsteinischer Historischer Kirchen- und Schul-Almanach, Schleswig*, 1801 (Historical Schleswig-Holsteinian Calendar of the Church and School), two pastors of the German districts of Schleswig: "At the rural deanery of Flensbourg, the services are everywhere held in the German tongue, although the native and conversational language of the country parishes is almost entirely *Danish*. And at the rural deanery of Gottorjo the services are, in the city and country parishes, completely held in the German tongue, although in the country universally almost nothing is spoken but Danish. The rural deanery of Flensbourg is now a mixed district; only nine of the parishes of the rural deanery of Gottorjo are now mixed; the rest entirely use the German language at church and school."

10. Your correspondent asks: "What is the view of faithful Danish Christians in this respect? Has not Provost Otzen, of the Isle of Fehmarn, who is a thoroughly loyal Dane, &c.?" Would not everybody believe that he means that Dean Otzen is a Dane? But Mr. Otzen is rural dean of Fehmarn, a Schleswigian island, situated eastward from Holstein, and *entirely* German-speaking, notwithstanding that your correspondent makes him figure as a Dane. Does he not hereby seem to say that, also, the German-speaking Schleswigians are Danes?

11. As to the opinions of the Rev. Mr. Grundtvig, I must again regret, that not being at home, I have not his article. But this I may say, that he does not mean that the Schleswigians of the mixed districts are unjustly dealt with; but as he in all other respects contends for the *complete* liberty, he here also commends it. If you wish it, I shall very willingly send you a representation of his opinions.

12. As to the opinions of Bishop Martensen, nobody can say what a man's opinions are who has never published anything on these questions, so far as I know, except a letter to the insurrectional superintendent, Nielsen, in which he as strongly as possible condemns the perjuries of the insurrectional clergy.



As to the invitation of your correspondent to Englishmen to visit the "unfortunate" country, I will produce a saying of a rural dean of Schleswig. He is a very pious man, so far as I know a native of Schleswig, was pastor there before the mutiny, but was ejected by the mutineers because he would not perjure himself against his king. I visited him a fortnight ago, and he said: "Neither a Dane nor a German can sufficiently understand the dissensions which tear in pieces our unhappy country, and the question of the languages, if he does not live for some time in the midst of the agitation. The population of the mixed districts feel shame that they are Danes; they conceal that they understand and speak Danish, and a foreigner may thus be easily deceived." For two centuries at least German pastors and officials, and our Government (our kings were almost all German-speaking), have endeavoured to make the people believe that their Danish was a low, rude, and coarse idiom, and that all civilisation, all higher ideas, were to be expected from Germany and the German language. The people resisted for many years; now the agitation has borne its fruits. Danish is despised by many; the richer peasants despise

the Danish, and suppress every one who will attend the Danish services, and the people feel ashamed of speaking Danish. The Government allowed this year that the confirmation of the mixed districts should be held in the language which each should prefer; the result has been, that the other German-minded peasants and agitators persuaded, indeed forced, the Danish-speaking parents to let the children be confirmed in the German language, which most of them do not understand, for the German dialect which is spoken in Schleswig, especially in the mixed districts, is very different from the German book language.

Such are the facts which your correspondent has produced. I dare believe that *he* believes himself that they are trustworthy, but he would act wiser if he did not write on Danish questions; certainly he would deem me very unwise if I should write on the language spoken in Posen, East Prussia, Lausitz, and Rhenish Prussia. Does he wish to have exact knowledge on the question, let him study not only the German, but also the Danish literature on this question; then he will certainly judge otherwise than at present.

V.

## AUSTRIA.

### THE PROTESTANTS OF AUSTRIA.

The dominant thought with thoughtful Protestants in Austria is the new Church organization—a labour in which, as I need not say, our excellent superintendent (Franz) has now been long and most anxiously engaged for the Reformed Church, as also the best men of the Lutheran Confession for theirs.

Promises so many have been made and neglected, that new ones, even though they seem confirmed by the signature of the Emperor, are yet scarcely depended upon. Equality in religious rights and Church government, is what, to the eye of distant observers, we appear to have received; but how can we be satisfied?—how can we avoid suspecting, when the head of our ecclesiastical machinery—the ultimate appeal—the supreme control, is the Oberkirchenrath (supreme Church Council)?—Protestants it is true, *but* nominated by the Emperor, and that without any previous presentation or election from among ourselves. The Emperor has no such power in his own Church, where each dignitary is first elected from his own body, then approved by the

Pope, and lastly *sanctioned* by the monarch. So long as such a body is the governing and controlling *head*, we are not, we cannot be *free*; we have not, we cannot have, what the new treaty professes to give us—*equality*.

The sketch prepared for the new government of our Church affairs, and which awaits its ratification by the approaching Synod at Vienna, is thus arranged: All matters belonging to the Protestant Church shall be considered and governed by means of four different classes of synods: 1st, that of each community, called by its presbytery when required. . . . 2nd, that of the seniorat, or the district belonging to a senior; which shall be held yearly under the presidency of the senior, assisted by a layman as curator. To this synod must belong the pfarrer of each mother-community, also attended by a layman, who must be chosen by themselves from among his presbyters. If any seniorat includes a college, a gymnasium, or a school for the training of school-masters, then from each of these, from the

body of its professors, one deputy is to be elected by them. At each meeting the place shall be decided upon for the next assembly.

3rd. The Superintendent Synod, the members of which are—the superintendent, with one layman as curator; all the seniors in his diocese, with also each a layman as curator; two pastors, with each a presbyter from each seniorat, elected in each senior's synod. If in the town where this synod is held, there shall be a college, &c., &c., the same rule is to be observed as at the senior's synod. This superintendent synod is to be held every *third* year, and at the close of its proceedings, it shall decide where it shall next assemble.

4th. The General Synod: its members must consist of all the superintendents of the two Protestant Confessions, with each a lay presbyter as curator; every senior, with also an elected lay presbyter as curator, and a deputy from the theological university in Vienna, elected by that body. The two Confessions will hold almost all their sittings and discussions separate. This synod is to be held every *sixth* year. This new organization concerns only the German provinces, Upper and Lower Austria, Styria, Carinthia, Carniola, Trieste, and Gorizia, and the Slavonian provinces, Bohemia, Moravia, Galicia, and Silesia.

Perhaps one of the most valuable results of this new code is, that before the eyes of a mass of uneducated people, the Protestant now *legally* possesses a position of which he was till now, judged by the trammels in which he was held, unfitted. These unworthy fetters are now fallen, and the appeal so long made "Am I not a man and a brother?" is slowly but surely gaining belief; and we may hope that at the end of this century, there will be none living who can say, as there are those living now who declare, "I knew a woman, who, at her desire, was buried in the bloodstained garment, which many years ago was thus stained from the wounds she had received when suffering, from the *hand of authority*, stripes for her faith in Him alone, who was first stricken for us."

It is natural that the zeal and vehement anger of the Roman Catholic clergy makes itself remarked through the length and breadth of the land; but this is no disadvantage—quite the contrary—for it will awake inquiry; it will stimulate our own drowsy clergy, and awake our sleeping people. A chronic despair or apathy has too long pervaded the Protestant Church in Austria, for her to be able at once boldly to claim in full the rights the crown offers. And who can

wonder! In how many parishes are there, probably, aged pastors, who, no doubt, when youth and strength were theirs, added hope thereto—that golden-winged spirit which so seldom accompanies a man even to the meridian of life—and inspired by these three *working* gifts, who can tell us *what has been attempted*? It is known only to Him who so graciously and lovingly said of her who had only served her Master by anointing His feet, "She hath done what she could." That these men have prayed with tears, and worked with zeal, and tried to rouse others, we may well believe; and if they now appear not in the heat of the day, we must not be severe. Are not *their* treasured prayers now bringing down blessings for us? The new wide field for labour belongs more to our younger clergy, who will be compelled, outwardly at least, to acquit themselves as men, for their congregations will require it of them. A meek and mean acquiescence in all that was exacted or inflicted from the outward party, and a still more mean and cringing pandering to the caprices of those within their own Church, and a worldly flattering conduct, in order to get on smoothly, will now, we will hope, pass out of fashion, when there is no longer an excuse for the egoist and the slothful.

An event for which we have great cause to be grateful, is the arrangement for the increase in the number of Protestant military chaplains. Previously to 1848, there were *two*—one for the Reformed, and one for the Lutheran soldiers—(think of all our scattered garrisons!); but the Reformed pastor having been mixed up in the affairs of the Hungarian Revolution, he was removed from his post, and had no successor until 1859, just as the war in Italy closed! The Austrian Government then decided, that of each Confession—the Reformed and the Lutheran—there should be six chaplains appointed, and attached one to each of the six garrisoned cities in the empire. These Protestant ecclesiastics are solely under the command and care of the Roman Catholic Bishop and the Minister of War. It is, however, expected that they will shortly receive a Protestant military superintendent, and how necessary this is, may be judged from the following fact: One of the newly-appointed chaplains, who was stationed at Verona, was removed to Prague, and the Minister of War advertised for a successor. A candidate appeared, and was appointed. A few weeks later, it was discovered that the new *Protestant* chaplain was a Roman Catholic!

The garrison at Vienna contains at present about a thousand Protestants. Of these 300 are Germans, 400 Hungarians, and 300 Solaves. The whole Austrian army contains 25,000 Protestants, Lutheran and Reformed included.

In all ages it has been lamented that disbanded troops were a public scourge, and how the continued agitations in that distracted land, Hungary, have given a stamp to its people, may be gathered from the following lamentable statistics: In the years 1858, 1859, and 1860 together, 31,228 criminal cases were judged. Among the condemned, 777 received the sentence of death, and 712 were executed. From the whole, 816 were condemned for *crimen læsæ majestatis*; 185 for insurrection; 1,843 for robbery and assault; and 21,446 for other crimes! Oh! has not the soldier need of some spiritual care, that while he is scientifically taught how to kill, he may, at the same time, learn something of justice, mercy, and righteousness? Allow me to add, can happy Englishmen, weaving theories by their peaceful firesides, and right and left communing only with an educated and self-respecting people, enjoying religious liberty *fully and really*—can they judge how such a land *must* be ruled? Alas! our poor Emperor has to deal with a people who are not taught from their cradle, and reminded to their grave, to love, honour, and obey their lawful sovereign, as are the happy subjects of Queen Victoria: God the Almighty bless her!

One of the peculiar features of the times in many provinces of the empire is, the attempt to excite the national hate for all that is *German*. To appreciate this evil, we must know that morals, literature, science, everything which tends to the good and the great, has been planted among these races by the Germans from the time of Charlemagne's conquest in the eighth century, and Luther's Reformation in the sixteenth—the one giving political formations, the latter religious and scientific, and thus gradually changing these people from barbarous to civilised men. But now a small party of half-educated professors, owing what they are only to the influence of German literature, philosophy, and science (some in order to make a noise, and others, no doubt, honestly-minded), clamour loudly for the enthroning of their own language—a language, be it remembered, which can never be admitted into fellowship with polished ones,

old or new, because it has never been spoken by a great or educated nation, nor been even so developed as to possess a literature of any importance—poets, dramatists, historians, or scientific authors, being almost unknown. The great Carniolian reformers—Primus Trüber, Georg Dalmatin, and Adam Bohoritsch (all three laboured in Laybach)—by translating the Bible and some religious works of the Reformation, rendered, in a certain degree, that service to their own language, the Slovene, which Luther rendered to the German, and Wickliffe to the English. The imperfect literature, if such it can be called, of the South Slaves, as the Servians, Dalmatians, Slovenes, and Croats, may perhaps be thus sketched; and I think it must be interesting, even if perhaps a little tedious, to every Christian, since it bears so much upon that intensely interesting subject—the influence of the Reformation upon the mind and manners of all tribes where it has in the slightest degree penetrated. 1. The Servians have old epic songs of great beauty—probably nothing more. 2. The Dalmatians, who are perhaps equally poor, for being principally under the Venetian Government, Italian language and manners prevailed in the towns. 3. The Slovenes, who are spread over Carniola, part of Carinthia, Styria, and Croatia, received from their reformers—principally from the great Trüber, and afterwards from Dalmatin, aided by Bohoritsch—a better and more extensive literature of a religious character. Trüber translated a great part of the Bible, Luther's "Postils," a hymnbook, a catechism, the Augsburg Confession, and Melancthon's famous "Loci Communis." Dalmatin gave an excellent translation of the whole Bible, in which labour Bohoritsch, who was a famed grammarian, helped him. About a century ago, a new Roman Catholic translation of the Scriptures appeared, Roman Catholic prayer-books and almanacks, and within the last years a few quite elementary school-books, and two tiny newspapers. 4. The Croats: Primus Trüber did not think of his countrymen only, for at the same time that his own valuable translations appeared in Slovene, he prepared for their publishing in Croatian also. Thus he presented in this dialect the New Testament, Melancthon's "Loci Communis," Luther's "Postils," a hymnbook, and the Augsburg Confession. But the most remarkable of his translations was that of the famous work of Aonio Paleario, the renowned Italian martyr, "De Beneficio Christi." Before the Italian copy of this

book was found at Cambridge, there was known to exist an example in Croatian, in Glagolitic letters (Tübingen, 1563, 8vo), in the Stuttgärt University, and another at Laybach. All these Croatian works were printed not only in the Latin character, but even in the old Glagolitic, and in the Cyrillic; so that, as Traber himself says, they could be read by almost all the south Slavacs as far as Constantinople. All the works I have named till now were printed and published in Wurtemberg, at Urach, and Tübingen; but in 1570, Count Georg Zrinj (the son of the immortal hero of Szigeth, a fortress which he defended with rare intrepidity against the scourge of all these lands—the infidel Turks) established a printing-press in Nedelisce, in Croatia, where the New Testament in Croatian, and a translation of the Hungarian laws, were published; so that (of which they are to this day exceedingly proud) the Croats had earlier a translation of this code as written in Latin, in their own language, than the Hungarians in theirs—the Magyar tongue. Here also were published the Protestant writings of the famous Pfarrer Butschitsch and other pastors. From Nedelisce this press was removed to Warasdin, also in Croatia, where the mystic book “The Lamb of God,” by Blasius Bohkrinjaritsch, and the translation of the letters and conversations of Erasmus, by Evan Pergoschitsch, were printed. After these fruits of Protestant life in Croatia, came a long epoch of barrenness; and only within the last few years have they recommenced to write and print—alas! under how different impulses! What has appeared are Roman Catholic prayer-books, almanacs, national songs, and at least one small newspaper.

Under pretence of patriotism, the priests, I need hardly say, fondly foster the movement for the settling of these dialects in the schools. The peasants and parents in general are far from satisfied with this, for they wish their children to improve and to advance in life; but the clergy desire to remain their rulers and teachers from first to last, and, therefore, are no way friendly to the people having the means of a constant intellectual as well as personal contact with the notions of more advanced minds. Thus, while giant Russia is awaking as a giant from the sleep of serfdom, we are distilling opiates. To give you an idea of the zeal with which this Slav party acts, I will quote a few lines from the Brunn paper of May 27, 1861: “The Czechish-minded religious teachers in our schools have arranged that the Church hymns also shall be

sung in the Slav tongue. Last Friday, in consequence, broke out in St. Jacob's Church, an universal Babylonish confusion of languages; one division of the students sung the Stabat Mater in Bohemian, another in German, and a third in Latin!”

Not to think, *not to be able to think*, and, where the impulse to think is irresistible, then only to dare to think what *they are told to think*—this is the Alpha and Omega of the teaching. This is why the parrot style is adopted, in place of the clear, progressive, and deeply-ingrafted intellectual training of the German schools, and *only words* are learned and fluently repeated. To plant an idea, to raise an effort of reflection in the children who have received their first education in these Roman Catholic schools, is a labour indeed. THOUGHT—that great gift of God, which is the golden link between the creature and the Creator—the king's highway between earth and heaven—this is destroyed. A darkness as of chaos broods over this deep, and the command of Divine love, “Let there be light,” awaits yet that we can say, there is light. Thus the people are reared in a mental stultification, the result of which is a half-brutal and a pigmy-minded population, *requiring* a government which is despotic, but—if such an expression can be understood in glorious old England—a *liberal and indulgent despotism*. Is it not clear that men dare not be trusted with the freedom to act where they have not the freedom to think! and so long as the Roman Catholic clergy possess the minds of men, the civil government *must* possess their persons? Those on the spot have but too many opportunities of observing how true this is, and the result is the most pitiful want of self-respect—the almost utter absence of truth. It is the same if you are in a shop; it is the same with the workmen you employ—the same with your servants. If you act with candour, justice, and kindness, you not only fail to do them good, but you ensure for yourself that you are despised and cheated. The Wallachian peasant, after he has received a good beating from his master, will remark, “That is a perfect gentleman!” while he would only have mocked had he been corrected by words alone. That the peoples, as also all things in the Austrian Empire, are in a state of transition, is undeniable; but the great agent of a wholesome change in the treatment of the people, is wanting—that is, the free and open teaching of God's Holy Word and will—the setting forth of the one sole Saviour, or, i

other words, the bestowing of what a Roman Catholic sovereign *cannot* bestow. I write not to apologise for absolutism; I write a prayer—a fervent, humble prayer—to England, and to one of her noblest representatives—the Evangelical Alliance. I pray them to slack not their hand, neither to grow weary, in fostering, here and there, in these dark lands, sparks of light, which with God's help shall—oh! we trust—shall one day become burning and shining lights, giving the life of true liberty to the broad lands here over which one sceptre reigns—a sceptre swayed by a hand which is, alas! often sadly calumniated.

In conclusion, I should so like to take this opportunity to express to the numerous members and friends of your Alliance, who so kindly helped our little Church just seven years ago, that these seven years have in no degree obliterated from my grateful memory that kindness and help. I cannot specify all, or even a tenth, so let me name only the happy dead—Chevalier Bunsen and Mr. Farmer; and I name them with the prayer that their places may be filled by men equally worthy.

Z. E.

Laybach, June 13, 1861.

Protestant Parsonage.

### THE PROTESTANT COMMUNITY AT NEUNKIRCHEN.

*To the Editors of Evangelical Christendom.*

Dear Sirs,—I have been requested to appeal to the liberality of British Christians in behalf of an interesting Protestant community at *Neunkirchen*, in the district of *Neunstadt*, near Vienna, which is about to avail itself of the religious liberty recently granted to the Austrian Empire, by building a church.

Neunkirchen is a little manufacturing town of about 10,000 inhabitants. Some three hundred years ago, like most other places in Southern Germany, this little town contained a Protestant community, but under the stifling, vigilant, unintermitting persecution of the House of Hapsburg, it was disorganised, dispersed, or gradually melted away into the Roman Catholic population.

During the liberal reign of Joseph II., some Protestant families settled there, but they remained as sheep without a shepherd for nearly half a century. The few who were in easy circumstances could sometimes attend Divine service at Vienna; the aged, the infirm, the poor, were wholly neglected, and the greater part of the young grew up Roman Catholics.

In 1824 they petitioned the Emperor Francis to be allowed to worship God according to their conscience. After two years of negotiation, the Protestant superintendent, Justin Hausknecht, obtained leave, as a signal mark of imperial favour, to preach *two sermons annually* at Neunkirchen, in presence of a Government commissioner, and with the most severe precautions against proselytism of any kind—none but those who could prove themselves hereditary Protestants being allowed to attend! This permission was strictly limited to Mr. Hausknecht personally, and upon his death, in 1834, the two sermons a-year departed with him.

Things remained in this state until 1850,

when various restrictive edicts were successively abolished, and Protestants were at last allowed to organise their communities freely. Those of Neunkirchen felt that they ought to lose no time in taking advantage of concessions that might be too speedily recalled if not acted upon. They have arranged with their co-religionists of Neunstadt, the chief town of the district, that Mr. Kollatschek, a thoroughly Evangelical preacher, should, for the present, be the common pastor of the two communities; but they hope to have, one day, a minister for themselves. They find themselves to be about 150 in number, which is much more than was thought previous to inquiry, and there is reason to hope that many descendants of families once Protestant will embrace once more the faith of their fathers.

Between themselves and their friends in Vienna, they have succeeded in raising 12,000 florins (about 1,200*l.*): of this sum 550*l.* has been already disposed of to purchase a house, that will serve at once as a school and as a residence for the schoolmaster. They require about 600*l.* more to enable them to erect a modest church, upon a scale suited to the congregation which they hope to see meeting within its walls.

What with the fratricidal war in America, and with the prospect of distress at home, and with the additional responsibility of the missions in the Levant, about to be thrown, in a great measure, upon our liberality, I know that the burdens to be borne by British Christians for the ensuing year will be heavy indeed. But let us trust that the more the great Head of the Church asks at the hands of His servants, the more they will be ready to give; and most assuredly every effort of Austrian Protestantism, to rise out of the dust into which Jesuits and despots have

trampled it for ages, should meet with our warmest sympathies, and our practical help.

It is this feeling that has emboldened me,

my dear Sir, to make the appeal that I submit to you and to your readers.

R. W. MONSELL.

## ITALY.

### EVANGELICAL OPERATIONS OF THE VAUDOIS CHURCH.

It is now about a year ago that the Vaudois of Piedmont, seemingly a handful of people, almost unanimously decided on taking a very bold and resolute step. It was, as one of their friends said, not a step, but a stride. They resolved, though few in number and poor, to transplant their theological institution for training young ministers from their own valleys to the very heart of Italy—to Florence. They felt that as Italy was now open to the Gospel, every hand ought to be set to the plough, to use the opportunity of turning up the fallow ground and of sowing the good seed. They felt that their own young men would, in Tuscany, become more acquainted with the peculiarities of the other Italians, and that if some of the latter should be touched by the Word of God, and wish to become nearer acquainted with the truth, and, perhaps, themselves proclaim it as missionaries to their countrymen, the college at Florence would give them facilities of doing so, which would be very desirable.

Accordingly, last autumn, the little band set out from La Tour, in the valleys, and proceeded to Florence. Two professors, MM. Revel and Geymonat, with their families, and eight students, thus left their homes, and went to settle in the midst of the Popish strongholds. Before us now lies the first report of the Commission of Evangelization, which was nominated on the same occasion when the removal of the college was resolved. This commission consisted of three professors, one pastor, and one merchant, with the wellknown banker, Mr. Malun, of Turin, as treasurer. The commission was to take in hand all the affairs of the work of evangelization, as carried on by Vaudois or any other agency that wished to stand in connexion with them in Italy, at once relieving the Vaudois table of this constantly accumulating work, and better calculated to enter into it, as being most of them on the spot. To the synod, as it was now assembled on the 21st of May, 1861, it gives its report:—

First, regarding the stations that have already been in existence some years.

Secondly, incidental missions, or temporary ones confided to some individuals.

Thirdly, new stations; and

Fourthly, the theological school, and so on, through the various heads of correspondence, accounts, and buildings.

#### THE OLD STATIONS.

1. *Pignerol*, where a new church was opened on the 29th of June last year, and two young ministers ordained. The number of hearers varies from 80 to 150; Sunday-scholars from 30 to 45; and the day-school has about 20 pupils. The evangelist stationed here being absent, the preaching is at present carried on by two professors from La Tour, who come down alternately.

2. *Turin*.—It has been found necessary to take away one of the ministers, whose presence was required in Central Italy. The remaining pastor, the same who has been there from the commencement, seems to have found out the secret of multiplying his own powers, so as to supply all that has been most needed. During the last month an ex-priest has been on trial as a supply for evangelization. Another ex-priest is schoolmaster. The congregation consists of 400 persons—180 adults, and 140 children, all come out of Roman Catholicism, and about 100 Protestants of different nationalities. About 150 to 200 persons come to the Sunday-school, of whom 70 are children. Altogether the three day-schools have 129 children. Besides these institutions, there is at Turin a Bible and tract depôt, a printing press, an auxiliary committee for evangelization, a provident society, a society to give work to poor women, and a young ladies' society for taking care of children, 120 of whom are under such patronage. All these institutions are in connexion with the Vaudois Church.

Alessandria, Casale, and Voghesa have for a time been left, on account of the scarcity of labourers, but since July one has been placed at Casale, who generally has from 40 to 50 hearers, of whom 25 are communicants. He also goes to Alessandria, where there always are soldiers glad to hear the Word of God.

Besides this, he goes about preaching in the surrounding villages, where there are little knots of people who love to listen to the Gospel message.

3. *Courmayeur* has been a station since 1856. The first awakening there was raised by a minister of the Free Church of Scotland, whose preaching made a great impression, and occasioned a desire for a regular ministry. This little Church has grown up in the midst of struggles and troubles of various sort\*, and it has about 50 faithful and persevering members. With grateful emotion we hear of 1,000 New Testaments and 500 Bibles being distributed among these simple mountaineers, who, in their turn, evangelize in their neighbourhood, and in their own houses establish family worship.

4. *Genoa* has two evangelists, schools, and a book dépôt; about 100 communicants, and 35 children in the Sunday-school. The girls' day-school has suffered a great loss in the death of its excellent schoolmistress.

5. *Nice* has during the last year entered on a new phase in consequence of the annexation. The Church has given itself a constitution of its own. The pastor continues, *pro tem.*, in that office, though he has not broken off his relations with the Commission of Evangelization, having yet many important business matters to settle. The commission, faithful to its mandate, and the mission of the Church, receives all brethren, and gives the hand to all who will walk and work cordially with it. It never takes the initiative, or severs them, but it leaves every one at liberty to join it or to quit it. This is the position which it holds in regard to Nice. "We have not called for a separation," so the commission writes, "but when the Council of the Church communicated it to us, a little while ago, we recalled to our minds the principle which is the basis of our work of evangelization. Preach Christ to souls who are willing to bear the good news of salvation, and when the moment arrives, leave to those brethren who have been brought to the knowledge of the truth which can save us, the care of constituting themselves as best suits their views and wants."

#### INCIDENTAL AND TEMPORARY MISSIONS.

1. The president of the commission was sent as a deputy to the meeting of the Gustavus-Adolphus Society at Ulm, where he was most cordially received.

2. An evangelist made a preaching tour to

Lyons, Marseilles, Toulon, and other places, where he tried to assemble the Vaudois employed there, and to hold reunions with them.

3. One of the members of the commission visited Milan, for the purpose of seeing whether it would be desirable to fix an evangelist in that place.

4. One of the professors of the college at La Tour went, during the vacations, on a preaching tour to the Vale of Aosta, visited various places; and the results were so encouraging, that the same professor and a neighbouring pastor were requested, by turns, to visit these places once a-month, which they have done regularly all the winter.

5. The evangelist of Pignerol, with the leave of the commission, left his post, which would be otherwise supplied, and went to Naples, where it had been written that a Vaudois evangelist was a desideratum. Finding, however, that at Naples there were already two men engaged in evangelization, he went on to Palermo, where there was not a single labourer, either among Romanists or even Protestants. He has there collected some hearers, who may become the nucleus of a future congregation.

#### RECENT STATIONS.

According to the circumstances mentioned in the last lines of the preceding section, *Palermo* has been fixed upon as a new station, the evangelist who is at work there having succeeded in gathering around him a small knot of twenty-five to thirty Sicilians, who regularly attend his ministry, seeking the way of salvation.

2. At *Aosta* another new station has been opened. For some time nearly 130 persons attended, but in consequence of some troubles consequent on the death and burial of a Protestant colporteur, Doro,\* the number diminished. These matters being settled, and a place of burial assigned to non-Catholics, the number of persons attending on the Evangelical services has again mounted up to eighty in the morning, and in several villages in the neighbourhood there is a good attendance.

3. The vast field of *Lombardy* could not be left wholly unoccupied, and Milan was naturally fixed upon as a suitable place for an Evangelical station. It has now been so for some months. The evangelist who is there employed goes to preach at Bergamo every evening, visits the soldiers at Pavia, and goes once a month to Brescia.

\* He was clandestinely at night thrown into a grave, not only on unhallowed ground, but where only criminals were buried.

4. The last-mentioned town, *Brescia*, has also been fixed upon as a station. One of the colporteurs sent out from Turin not only sold a great number of Bibles there, but formed small reunions. A room was hired for the purpose, and about fifty people attended regularly. The enmity of the priests raised an uproar against the evangelicals, which even caused the effusion of blood when persons were found suspected of Protestantism. They would have killed the colporteur if they could have got hold of him, but happily they did not. Representations were made to Government, energetic measures were taken, and the said colporteur is now assistant to the evangelist of Milan at this interesting station, which he may be said to have created.

5. *Leghorn* is one of the most promising of the new stations, the number of auditors being so great that the meeting-room, holding 200 persons, has been found too small, and a larger one bought. Various are, however, the difficulties thrown in the way of the Vaudois as to using it.

6. *Pisa* for some time was a very promising station; the number of auditors rose to seventy, but a spirit of dissension unhappily arose, which caused a split in the congregation and the closing of the school. The evangelist will probably be sent to some other field of labour, where his zeal and his love for the salvation of souls can be better appreciated.

7. *Florence* is naturally the place where the Evangelical labourers of Tuscanry have a rallying point. All contributes to make it so—the higher cultivation of the people, a more liberal spirit, the enlargement of the mind which is attendant on the cultivation of the fine arts, sciences, and historical remembrances—all this seemed to prepare the way for the Gospel. Two Vaudois evangelists worked there successively during the years 1859 and 1860, but under the pressure of much difficulty. Among those who sought the Lord, there were no less than five different parties, but, happily, such elements as harmonised have united, and the state of things is now more normal.

#### THE THEOLOGICAL SCHOOL

is closely connected with the missionary station at Florence. The removal of the former, instead of proving—as many of its more timid friends feared—a failure, has already tended to the edification of some. There are six public services in connexion with the mission. At Easter there were more than one hundred and fifty hearers, and sixty-five communicants

—a Sunday-school with twenty children, and day-schools with about twenty in each. The students have a "Young Men's Christian Association," which is a means of edification, not only to themselves, but to several young Florentines who have become their associates. It rejoiced the hearts of their teachers to find that, on giving them a serious exhortation some time ago, the young men came and opened their hearts to them, claiming their counsels and their prayers in regard to the state of their souls. This is mentioned only because it is to be hoped they may be made subjects of prayer.

#### COLPORTAGE.

This special work is not under the superintendence of the Commission of Evangelization, as such, but some of its members, and also some of its missionaries, have employed colporteurs, either for a short time or for the year round, and all have, with intense interest, watched the blessed work of those humble and effective ministers of the Word. It has been calculated, by one who has been specially occupied with watching the progress of this work, that 50,000 copies of the Bible and the New Testament have been sold during the course of last year. If this sowing is diligently watered by the prayers of God's children, it will certainly, one day or other, bear rich fruits. A most stirring example of the lively interest with which it is looked upon by some of them in other countries, is here detailed. A strong desire was felt by some of the commission to send one or two colporteurs into Sicily. Two young men from Liguria, already accustomed to the work, were ready to go, but where was the money to come from? Just at that moment of perplexity, a letter came from an old peasant in the south of Sweden. It was as follows:—

"May the Lord, who has begun in you a good work, be pleased to carry it on, and finish it to the day of Jesus Christ. It is now thirty-five years since I learnt to know the antiquity, the great sufferings, and the innumerable trials of your Church, and now I experience a profound joy in seeing that your Church is a city on the hill, which throws out its light afar. When, in 1825, a collection was made for your hospital, I could not give much myself, because I was very poor, but I encouraged my friends to do what they could; but to-day, when the Lord has blessed me by giving me more than what is needful for me, Christian charity constrains me to send you these 285 francs, to aid you in your mission



My very dear Vaudois, my heart is full of tenderness and affection for you, who are the descendants of thousands of Christians, who have suffered martyrdom for the maintenance of the pure Gospel. My prayer goes up to the Lord for the success of your work—yes, may the Lord maintain among you pure doctrine and Christian zeal—that sacred deposit preserved among you during so many centuries, in the midst of so many persecutions and sufferings, so much poverty and oppression! May zeal grow up and increase in faith and Christian love among the people of Italy. May the Lord hear this prayer of a feeble Christian friend!—**AHE ANDERSSON.**

Two months later the same old man wrote:—

"Much-loved fathers and brethren,—May the grace of our Lord Jesus Christ accomplish your work in faith!

"After having sent you this summer a sum to the same amount as what I now send you—for the propagation of the Gospel among the Roman Catholics in Italy—I heard that the Bible is received and read with avidity by Romanists, which has put into my heart not to bury the talents which the Lord has given me, but to make them useful, employing them for the extension of the kingdom of Jesus Christ on the earth, and therefore I send this money to be laid out in purchasing of Bibles to be distributed among your Roman Catholic countrymen—some to be paid for by those who can, others to be given away, or sold at a low price to the poor. Go forward courageously in your work, in the strength of faith, without counting much on material resources; and be convinced that God will provide for the burnt offering. (Gen. xxii. 8.)

"Continue to be as salt on the earth in these last corrupt times of the world. May the Lord bless your work, and make it successful!—that is the wish and prayer of the soul and heart of a feeble brother in Jesus Christ.

(Signed) "OLD PEASANT FROM THE SOUTH OF SWEDEN."

With such testimonies of the goodness of the Lord before their eyes, the commission immediately sent the two colporteurs into Sicily, without concerning themselves about where the money would come from to complete their salaries. They were no sooner sent than a letter came from America, which contained money collected by the children of a Sunday-school. The children had heard of Garibaldi's expedition into Sicily, and they expressed their wish that colporteurs might be sent into Sicily, to carry the Bible to its inhabitants!

Such is the substance of the report lying before us. We cannot recount all the difficulties which they have to contend with in regard to their places of worship, for they are innumerable; we can only sympathise with them, and hope that Government will afford them the protection they need in their struggles with those who still hold to the old system of shutting them out from every house, and room, and right, as fellow-citizens. Alas for Cavour! He always lent a willing ear and an active hand to help in these matters, when they reached him. May his spirit dwell on his followers in the Italian Government! To every minister of the Gospel and every colporteur in Italy, who is doing his Master's work in sincerity and truth, we say from our hearts, God speed!

## Miscellaneous Intelligence.

### INVITATION TO THE THIRD MEETING OF THE SCANDINAVIAN CHURCH.

As the third meeting of the Scandinavian Church is fixed to be held in Christiana (Norway) on the 29th, 30th, and 31st of July, the undersigned, constituting the Swedish division of the committee for the Meeting of the Church, invite in friendliness their fellow-countrymen, without respect to rank or learning, to attend, and with equal friendliness request that all who take part in the meeting, either as members or hearers, will be pleased to send to one or other of the undersigned written notice of

their intention, that the Norwegian managing committee may be informed in good time of the number of guests for whose lodging they will have to provide. They who desire to have any particular question discussed, which they will be prepared in a suitable manner to introduce, ought to apprise one of us of their intention.

(Signed) J. M. FALCK, Incumbent of Walinge.

A. B. HAMMAR, Incumbent of Mjellby, Sölvesborg.

N. A. LAURIN, Incumbent of Höganäs.

## AUSTRIA—TYROL.

The Provincial Diet of Tyrol, headed by the Ultramontane Bishop of Brixen, has adopted by a majority a solemn protest against the introduction of the laws in favour of the Protestants, which virtually abrogate the Concordat, which has been the bane and curse of Austria. A large number of Tyrolese residents of Vienna, indignant at this proceeding, have issued the following address to their fellow-countrymen of Tyrol: "We are grieved and ashamed at the proceedings of those zealots who have succeeded in urging the Provincial Diet of Tyrol to adopt a protest against the new laws for the Austrian Protestants. While everywhere, at home and abroad, this act of justice, so long due to our Protestant fellow-citizens, has been hailed with the utmost joy and satisfaction, a spirit of blind and persecuting fanaticism has been roused in our country, where but a very few Protestants live, and open war is declared against the fundamental law of confessional equality—a principle which is acknowledged by every constitutional government. As every liberal voice in Tyrol has been silenced by the arms of terrorism, it will be a satisfaction to the few intrepid champions of religious liberty to know that they have the moral support and sympathy of their countrymen at Vienna, who, though for many years not residing in Tyrol, have never ceased to be devotedly attached to it, and who, with the deepest sorrow, have witnessed the abuse which is carried on by a bigoted priesthood against our simple-hearted religious countrymen."

## BRUSSELS.

On Sunday, April 7, the Evangelical congregation (Rue Belliard) witnessed a most impressive and touching scene. Pastor Panchaud received into his congregation eight deaf and dumb converts from Romanism, who had been brought to the knowledge of the Saviour through the instrumentality of one equally afflicted, who had preached to them through the language of signs the everlasting Gospel of Christ. This excellent Christian, by profession a painter, presented his hearers to Pastor Panchaud, and requested him to examine them in the truths of the Gospel. Out of eleven, eight were accepted as Church members. The Pastor's questions and their written answers were read to the congregation, who afterwards joined with their new brethren in the Lord's Supper. This small dumb and deaf congregation used to meet for worship in a hired room; now, at the same hour when the

congregation assembles on Sunday, these afflicted brethren meet in the schoolroom below the church; and while the Pastor above preaches with loud voice the Gospel of Christ, the small silent congregation below worship God in spirit and in truth. The Bible is open before them, they read and have it expounded by signs. They sing the praise and glory of God, not in words, but with the hymnbook before them they express the words by gesticulations—an act which, though rather strange to a spectator, cannot be but highly impressive and edifying to a Christian.

## BASLE—POPULAR LECTURES AGAINST INFIDELITY.

The series of popular doctrinal lectures, delivered during last winter at Basle, by six of her principal pastors and professors, has just been published. The first volume contained four lectures; the second, which has just appeared, contains the following six lectures: 1, On the Person of Jesus Christ (by Professor Riggenschach); 2, The Redemption of the World by Jesus Christ (Pastor Gess); 3, Christ, the Risen and Exalted Saviour (Professor Auberlin); 4, The Holy Spirit and the Christian Church (Pastor Preiswerk); 5, The Doctrine of Justification by Faith (Dr. Stockmeyer); 6, The Immortality of the Soul and Eternal Life (Pastor Staehelin). These different subjects are treated with remarkable talent; the form is generally simple and popular, the style easy and attractive.

## BASLE—SUNDAY SCHOOLS

are in existence at Basle, and a new one is to be opened next winter; but they are principally engaged in imparting secular knowledge. The three already existing take up different classes of visitors. Not only the young men of the town of Basle, but those of the neighbourhood, frequent them, notwithstanding distance and bad weather. In the winter, from 1859 to 1860, 858 persons visited the school for artisans and workmen. From 1860 to 1861, 1,003. The total number of those who have been in the schools from 1859-60 was 4,703, of whom 2,422 came to learn to read, 1,786 to learn to write, and 490 to learn drawing. From 1860 to 1861 the total number amounted to 5,188.

## GENEVA—ADOLPHUS SOCIETY.

A society has been formed at Geneva, with the above-mentioned name, borne by various other societies in French towns during the last years. They were begun at the instigation of M. Adolphé Monod, and bear his name, in memory of the kind interest he took in the works of Christian love at La Force. The aim

of the society is to procure "bonuses" to support children in the establishments at La Force, thus enabling the young ladies of Geneva opportunities of assisting children not so well off as themselves. Each member of the society has to raise, in the year, at least twenty-five francs towards the support of a child. Every three months the society meets to receive the communications of Mr. John Bost, in regard to the children adopted by it, and also about asylums in general.

#### FRIBOURG, IN SWITZERLAND.

For some years there has been a question of enlarging the Protestant chapel of Fribourg. When it was built, in 1836, there were not more than 350 Protestants in the town; now there are more than 3,500. Of course the chapel is too small. Reasonable Roman Catholics see this as well as Protestants. The Roman Catholic journal, *The Echo*, has had the audacity to represent the proposed enlargement of this chapel as a provocation on the part of the Protestants towards the Roman Catholics. It is in this way they respond to the kindness of the Protestants, who always facilitate the erection of Roman Catholic places of worship wherever they are wanted. Still more at Morat, where the Prefect is a Protestant, he has ceded gratuitously to the Roman Catholic inhabitants—who are in a small minority, and had no locality where to meet—a room in his own house there to celebrate their worship.

The following are the principal passages of the article on the subject, in the *Echo of Truth*, as it is called. It bears the title, "*A New Protestant Temple*":—

"We allow ourselves to make the observation that there is an essential difference between the position of Catholicism and Protestantism. A religion which is essentially *visible* in its nature, a religion which holds public doctrines, and which obliges all those that are faithful to it frequently to partake of several of its sacraments, cannot logically do without priests and churches. To prevent Catholicism in the erection of temples or in the free preaching of its doctrines, is, therefore, to suppress that religion in its natural and necessary development, it is taking away its means of existence. It is renewing the tyranny of Nero and the Julians. Can the same be said of Protestantism?"

After a long tirade, with the usual puerile objections about the absence of unity in the faith among Protestants, the article goes on as follows:—

"How are we to understand that, with all their dogmatical divisions, Protestants still

continue to unite in temples? A temple is the symbol of unity in the faith. Where there is no unity, there ought to be no temples. The Bible, nothing but the Bible, that is the Protestant religion. . . . A Protestant minister has always seemed to us to be a ridiculous and monstrous superfetation. . . . The Protestant minister, however learned and eloquent he may be considered, has no Divine mission in the eyes of his co-religionists. Protestantism is a purely negative religion. It is an assemblage of individuals united only by their hatred of Catholicism. . . . Therefore, when we keep on logical ground, Protestant temples seem to us to be absurd, and their erection is, to our eyes, nothing but a provocation."

It must be added that this article, as may be expected, instead of finding an echo in the Fribourg population, provoked general indignation. The Reformed congregation of Fribourg celebrated its 25th anniversary last Whitsuntide.

#### ITALY.—MAZZARELLA AND HIS FIRST LECTURE.

*Bonaventura Mazzarella*, Professor of Moral Philosophy at the University of Bologna, and Member of the Italian Parliament, was formerly an advocate in the kingdom of Naples. Condemned to death on account of his liberal tendencies in 1848, he escaped to Corfu, where he earned his livelihood by giving lessons in classics and mathematics. In 1851 he went to Turin. Poverty and misfortune had produced in his mind infidelity, and hatred against every kind of religion and Divine worship. Thus he entered into the newly-opened Church of the Vaudois at Turin (1852), for the purpose of using any weak arguments in the preaching of the pastor in a book against Christianity, which he was about to publish. He came again and again to the Church. The struggle caused in his soul by the preaching of the Gospel produced a violent brain fever, and, after his recovery, he called on the pastor, whose sermons had so deeply impressed him. After a few months he became his friend and coadjutor in instructing the young, in visiting the sick, and even in preaching, to which, though a layman, he was admitted on account of his wonderful eloquence; his livelihood he gained as clerk in a small business. When the cholera broke out in Genoa, in 1854, he appeared in the meanest cottages of the sick and dying as a helping angel; he prayed with them, rubbed their cold limbs, held them in his arms in the agony of death; he covered the sick with his coat, or gave them his own shirt, for the purpose of

changing the linen of the sick. Some misunderstanding separated him from the Vaudois, whose church was then less attended than his own Bible and prayer-meetings. His ministering to the Italian Churches at Genoa, Alexandria, and Asti is well known to the friends of the Gospel. A very able book, a critique on science, attracted King Victor Emmanuel's attention, who appointed him, in 1860, Professor of Moral Philosophy at the University of Bologna. Here are notes of his first lecture, communicated to us by a friend, who was present when he delivered it. He treated of two questions: 1. Are we (the Italians) in a condition to render the study of morals as possible as it is necessary? 2. What preparation is necessary to attain to the study of the moral sciences? Upon the first question he said: "1. It is of the first importance that liberty should be enjoyed, in order to make researches into morality. In slavery the Government or the priest is everything. It is impossible to discover one's duties with freedom. Power and superstition are everything. Italy is now free in a great measure: therefore, the study of morals ought to be pursued in Italy, for, without morality, there can be no lasting

liberty. 2. In order to be able to understand the science of duty, one must have suffered: it is by the sorrow caused by one's faults that the importance of morality is discovered. Italy has suffered much; she is, therefore, in a good condition for studying and comprehending moral science. 3. Another condition is activity. For the idle there is neither morality nor possibility of moral studies. Italy is active now. She no longer slumbers. She is, consequently, in one of the best conditions for the study of the moral sciences. 4. Another condition is to have a future in prospect. He who is shut up in the present has no morality, and is not fitted for moral studies. Italy has a future; she, therefore, ought to study morality, otherwise she will fail in her object." Upon the second question he said: "1. That confidence should be felt in one's personality as a moral being. 2. Duty must be earnestly loved. 3. There must be a candid mind and a right heart. 4. One must be accustomed to think for one's self, without prejudice and superstition." He concluded by showing the importance of duty for man, and, in particular, for the Italians.

## TURKEY.

### MISSION FIELD OF TURKEY.

(From *Rev. Mr. Jessup, Missionary, Beyrout.*)

The political horizon is still dark; but after all, what have we to do with the concerns of Syria, so long as God remains on the throne? He will surely govern Syria still, and govern it well, whatever men may do, or fail to do! We cannot be too careful in drawing conclusions from what has happened. It is easy to be mistaken when the whole social fabric is undergoing radical and violent changes—yet I think I can discover some very bright features in the present and prospective condition of this people. There are various tokens for good, which encourage our hearts, and which we delight to communicate to our friends at home.

A most important step towards religious liberty has just been taken in the darkest part of Mount Lebanon—that which lies between Beyrout and Tripoli. The present governor is Yusef Keram—a man born in Ehden (from which place two different American missionaries have been violently expelled)—trained under French influence, and while a rigid Romanist, yet somewhat Europeanised

He differs from the majority of the Maronites in Syria, in that he has studied the Bible for many years, and it is believed he has some regard for the Sabbath. He has been installed in office by Fuad Pasha, and is beginning to exert a wide influence.

A very gratifying fact has just come to our notice in the course of the new governor. He has issued an edict to all the Maronite clergy—from the Patriarch down to the parish priest—absolutely forbidding all future interference on their part in civil and political affairs. This undoubtedly originates in a source higher than Yusef Keram, and, savouring strongly of Napoleonic inspiration, has struck a deadly blow at priestly dominion in Syria. When the notorious Bishop Tobia, of Beyrout, read this edict, he trembled; and well he might, for there is little left to the clergy when shorn of their political strength. Their intermeddling in politics, and in suits of law among the people, has wellnigh been the ruin of the land. It has furnished them with the means of oppressing the poor, and given them resistless power in the persecution of in-

quirers after the truth. Now that prerogative is gone, we pray that it may never return.

Another fact worthy of note is that the Pope, through the leading Maronite clergy, has given permission to the people to eat meat in Lent. This is a radical innovation for Syria. Ten years ago the Maronites would as soon have thought of denying the Pope as of violating the great fast. Now it is openly proclaimed that any one can eat meat who will pay 2d. a day for the privilege! This proclamation has opened the eyes of multitudes. They argue the point with the clergy and say, "If the violation of the fast be wrong, 2d. cannot make it right; and if it be right, why pay for the privilege of doing right?" and thus refuse the money.

The Sabbath congregations in Beyrout and vicinity are larger than usual. A similar state of things exists at the Aheih and Sidon stations. The Beyrout Sunday-school numbers 150 scholars, and the interest is in-

creasing. The youth and children now under Protestant instruction is larger than ever before. In our day-school are 115 boys and 115 girls—230 in all. In the Orphans' Home of the Prussian Protestant Deaconesses there are 122 girls; and in the school of Mrs. Bowen Thompson, 100 girls and 65 women. In addition to these Miss Watson has about 20 girls under instruction, making the whole number daily receiving Protestant instruction to exceed 500. Would that we had means to enlarge still more in this department, now that the Providence of God seems opening the way to the entrance of light among the people! but alas! the financial circumstances of our board warn us to retrench, and we fear lest our two most important schools—the male seminary and the female boarding-school—should continue suspended for an indefinite period.

Turkish Missions-Aid Society,  
7, Adam-street, Strand.

#### THE RESULTS OF SIX YEARS' MISSIONARY LABOUR IN MARASH.

(From a Private Letter.)

Marash, Turkey, April 17, 1861.

Marash is a city of 30,000 inhabitants (one-third of whom are Christians), and is situated at the foot of the southern slope of the Taurus Range. The houses are mostly of sundried brick, and very poor—mud walls, mud floor, mud roof—and usually are destitute of all furniture, except a few pieces of bedding and a few cooking utensils.

It was a long time before our helpers could gain a foothold here. At least ten, and some say thirteen, helpers, one after the other, were either banished or imprisoned; and even Dr. Schneider was forbidden by the Pasha to preach. A foothold, however, was at last obtained, and the church was organised December, 1854. In these six years, what hath God wrought? We have now a substantial stone church, capable of seating from 1,200 to 1,500 persons, a regular Sabbath congregation of from 700 to 1,000, a church of 225 members, six schools, containing 350 scholars; and from this point as a centre, light and truth are being irradiated through all the region around. Would that you could come and see the grace of God as manifested in this place!

This winter we have had a blessed work of grace. It began in December, when an unusual spirit of prayer was manifested, and many little meetings for prayer sprang up over

the whole city. Then followed the week of prayer, and since then some hundred or more individuals have joined our community, and I think at least fifty have become new creatures in Christ Jesus. I think, could you know them, and see them in their homes, you would feel they do, indeed, bear the image and character of Christ. They are *all* poor, earning usually but from five to ten pence a day, and some so poor they have scarce even dry bread enough to satisfy hunger; still *every member* of the Church feels it to be his duty to give monthly for some benevolent object: even those who have to sit in the dark for want of a light, give their five or ten paras.

One of our most profitable, delightful, and cheapest labours, is the teaching the women to read. Before the Gospel came to Marash, not two women—i.e., Armenian women—could be found able to read; now 200 Protestant women, and 50 Armenian and Catholic women, have already learned, or are learning, to read God's holy Word. Our school boys and girls go morning and evening to the houses, receiving one penny for every twenty lessons, and in this way the good seed of the Word is being scattered over the whole city. Three years ago not three persons in the whole city were acquainted with arithmetic, geography, and grammar. Now we have large, interesting schools in these branches. May I not ask that you will often pray for God's people in

Marash, and for us, that as our day is, so our strength may be?

[Such is the testimony of one who has lived and laboured among the people he describes. From another pen we give the impression made upon an experienced missionary brother, visiting the place:]

This town is the place where an English Government agent and his family were murdered by the Turks, during the war. The people have ever had the reputation of being exceedingly barbarous and fanatic. Twelve years ago there was not an openly avowed Protestant in the place; and again and again native preachers, who were sent here from Aintab, were driven out, beaten, stoned, &c.

[The writer gives the present number of the converts, as mentioned above, and goes on to say:]

Last Sunday, forty new members were added, and I was present, and addressed a congregation of about 1,500 persons. It was a most soul-inspiring sight, and I felt almost like saying, "Now lettest thou thy servant depart in peace."

The year before last, by the aid of our Church-building Fund at Constantinople, the people here erected a house of worship, which is now filled with hearers. Last Sunday it was crammed full, and ordinarily there are somewhat over a thousand hearers, and the number is constantly increasing. The people, generally, are poor. I have visited several of the Protestant families since I came. Their houses are built of earth, or sundried brick, and usually consist of only one low room, with the ground for floor, and every appearance of deep poverty. In many of these houses there are handlooms for weaving cotton cloth, which seems to be the principal business of the place, and they are very industrious. Still, the utmost that a man

can earn in this way, in a day, is from six to ninepence. They generally live upon coarse bread and cheap fruit, which is here very abundant. And yet this people, in their deep poverty, show a spirit of self-denial that would be a worthy example for their fellow-Christians in other and more favoured lands.

They contributed to their utmost ability towards building their church, the women sometimes selling some article from their already scanty wardrobe, to aid in the work. The aid we gave them from Constantinople was by way of loan, and they were to pay back 8,000 piastres a-year. Last year they exceeded their promise, and paid 7,000 piastres of the debt to our treasurer. They have also formed a *Home* Missionary Society among themselves, and with its funds they send men to the neighbouring villages, to preach the Gospel. They also regularly contribute for the relief of the poor among them, and for other good objects. During the last year the aggregate amount of money contributed by this poor people, for various religious and benevolent objects, was 12,000 piastres, or about 100*l.* sterling. This is really a very large sum, considering the worldly condition of the people from whom it came.

It has become quite evident that a new place of worship ought at once to be erected in another part of this town, to accommodate all who desire to come. From all present appearances a new congregation, as large as the first, could be gathered soon, if a new house were erected. The present church has not yet been completed for want of funds. The walls are yet unplastered, and the ground is the only floor; and evidently the people are too poor to undertake to build another house with their own unaided means.

## ALGERIA.

### PROGRESS OF THE BIBLE AND BOOK DEPOT AT ORAN.

To the Editors of *Evangelical Christendom*.  
Oran, Algeria, May 7, 1861.

Dear Sirs,—Through your kind courtesy, my first report, relative to the Bible and Book Depot I have established in this city, appeared in *Evangelical Christendom* of January last. I shall feel obliged if you will likewise insert the following lines on the same subject.

Among the many important offices which your valuable periodical performs, not the least useful is that of supplying a medium of com-

munication between those engaged in individual efforts for the spread of truth, and the friends and supporters of Christ's cause throughout the world. I include myself in that category; for, though I am here as the accredited missionary of "The British Society for the Propagation of the Gospel among the Jews," I have embarked in this enterprise for the dissemination of the sacred Scriptures and religious books, among all classes of the mixed population of this province of Algeria, entirely

on my own responsibility. I am happy to add that the Committee of my Society have not only approved it, but contributed very liberally to its support.

It is my firm conviction that a missionary—without in the least neglecting the duties of his special mission—may, and should, do something towards promoting the spiritual welfare of other classes, not immediately under his charge, whenever these are not attended to by other labourers. As far as the mission to the Jews in these parts is concerned, such a course is highly beneficial. It reacts most favourably on their minds. The unpleasantness of being singled out as the particular objects of a missionary's operations is considerably removed when they see him unhesitatingly addressing the same message, and offering salvation on the very same terms, to others besides themselves; and their astonishment is great to witness his efforts to lead to the foot of the Cross those whom they are wont to regard as Christians. This circumstance arrests their attention. For the first time, perhaps, they become aware that Christianity is something different and superior to what they see in the life and practices of its professed followers. Curiosity is excited. They eagerly enquire into the distinction between profession and reality; and the occasion presents itself for forcibly pointing out the source of error in Popery and Judaism—the attempts of fallible men to improve what is Divine—in short, human traditions. Besides, all earnest missionaries must feel it a primary duty to promote the circulation of the Word of God among the objects of their solicitude, and the efforts put forth to accomplish this may as well embrace all classes of the population. This being a work of common interest, co-operation among the several missionaries and ministers in the same locality is most desirable. In other stations I endeavoured to bring it about, and in some instances with success. Since the *Dépôt* was established here, I have been trying to prevail on my fellow-labourers to share unitedly in the work; but, hitherto, each has preferred to give separately whatever countenance and assistance he could. Now, however, I am in hopes of seeing my wish accomplished. To-morrow the two ministers and two missionaries in this neighbourhood will meet me, to form themselves into a committee for the management of this enterprise.

The following is a statement of results for the second six months of the *Dépôt's* existence. For comparison, and to show that

the circulation continues to increase, I put down the totals of the two epochs:—

	Books and Scriptures.	Pamphlets.	Tracts.	Amount realised.
				£ s. d.
April to Sept.:	314	120	294	23 11 2½
Oct. to March:	466	513	60	28 11 2½
Totals:	780	633	354	52 2 5
Avg. per Month:	65	53	30	4 6 10

The gratuitous distribution from the *Dépôt* has been: Scriptures, 81; Books and Pamphlets, 49; Tracts, 285.

The expenditure during the first six months was:	£ s. d. 83 6 10
During the second:	48 11 3½

Total: 131 18 1½

Upwards of 30*l.* has been invested in the purchase of Scriptures, books, and tracts, mostly of those issued by the various continental societies.

So far all is encouraging. The last six months show an increase in the sales of 152 Scriptures and 393 books, &c. On the other hand, there is a decrease in the expenditure of nearly 35*l.* But there is another decrease, that is not at all satisfactory. It is in the income from grants and donations, for, whereas 74*l.* 7*s.* 4*d.* were received during the first half-year, only 24*l.* 19*s.* 3½*d.* have been received during the last. There is, therefore, a deficiency of income of no less than 32*l.* 11*s.* 6*d.* It must be evident, then, that unless liberal assistance is forthcoming, the *Dépôt* will have to be closed. This would be a sad disappointment, not only to myself, but to all the friends of the Bible in these parts, and a sort of exultation to priests, Jesuits, and bigots of all descriptions. Surely the readers of *Evangelical Christendom*, among the foremost in aiding every good work, will respond promptly to this appeal for help, and enable me to maintain this enterprise, and to extend its operations all over this province, by the employment of a *colporteur*! And I have now the satisfaction to state that a suitable individual has at last been found—an elderly French Protestant, who seems to have had some experience of the work in France, and who wishes to engage in it more from a desire to promote truth, than for the sake of the remuneration he may receive. He has already entered on his duties, and he is now preparing to proceed on an extensive tour. He will be instrumental in supplying the Protestants scattered through the towns, villages, and farms in the interior—many of whom are rarely visited by either minister or missionary—with the Word of God and religious books (at

present so far beyond their reach), that may keep alive their attachment to the truth, and fortify them against the constant, and frequently, alas! too successful assaults of the Popish priesthood; and by the dissemination of the sacred oracles and good books, he will do there what the Dépôt is doing in this city—create a taste for religious literature among all classes.

It is no exaggeration, I assure you, when I say that the Dépôt is creating a taste for religious literature. The fact that nearly one thousand Scriptures, books, and pamphlets, have been sold during the last six months, should be sufficient proof of this. And when I add that, according to the last census, there were only 519 Protestants in the whole province, no one will think they could have been purchased by them. No; they were sold to Roman Catholics, Jews, and Mohammedans; and it is this that constitutes the great value of the Dépôt. Perhaps five per cent. may have been bought by Protestants. I can fancy with what pleasure the Rev. Mr. Puaux, of Mulhouse, will learn that his "Anatomy of Popery," and "The True Question," have been extensively read in Oran, and created quite a sensation; that they went from hand to hand among the *employés* of the Prefecture and other Government offices, both civil and military. I can also imagine the gratification it would have afforded to many of your readers, to have, a few days since, witnessed a crowd of Spaniards, lately arrived from Barcelona—after an interesting conversation, on the religious movement going on in Spain, and their connexion with it, and observing with a smile that possibly some of them may go to prison for reading the Bible and talking of Jesus—issuing forth from the Dépôt each with a packet of books under his arm, consisting altogether of twenty-two Scriptures and twenty-six books and pamphlets, such as Monod's "Lucilla," the "Pilgrim's Progress," and the like, besides a good number of tracts; and to have seen with what readiness they paid the prices asked. They bought those books, not for themselves only, but also for their friends in Spain. To-day a Spaniard from the same locality purchased a Bible, a Testament, and ten or twelve volumes.

I could mention many instances in which the perusal of the books purchased at the Dépôt has been blessed to immortal souls. But, not to occupy too much of your space, I will relate only one case. It is that of a retired French military officer, a man of superior intelligence, formerly a Roman Catholic, but

who now professes himself a Protestant, and attributes his enlightenment to intercourse with me, or, as I would say, to the study of the Bible and other books he bought at the Dépôt. He must have read the Bible with very close attention, for he was able to detect several errors, of which he informed the Bible Society. This gentleman is full of zeal for the spread of truth. He has removed his sons from the Jesuit into the Protestant school, and thereby exposed himself to great annoyance. He is constantly bringing people to the Dépôt, and persuading them to buy the Scriptures, &c. He corresponds with his former comrades on religious topics, and in more than one instance he has bought Bibles and other books to send to them as presents, having previously obtained promises that they will read them attentively. He is a frequent writer in the local newspaper, and, no matter on what subject he writes, he contrives to put in something that may excite inquiry. I remember several of his papers headed with a passage from the Scriptures, sometimes one of the commandments. His last contribution was an article on "Héliu's History of Protestants in France," published by the Religious Tract Society. He indicated where the book could be got, and the result is that several copies have been sold since. His energy and zeal are indeed worthy of imitation. So soon as he heard of Garibaldi's arrival in Naples, he came to consult me about his going thither, without loss of time, to disseminate the sacred Scriptures among the emancipated Neapolitans. For the sake of his wife and children, I dissuaded him from a course that would have been ruinous to his temporal interests, assuring him that the Bible Society would not fail to improve the opportunity at once. I could speak of others in positions of trust and honour, some of them European Jews, who, from professed atheists, are now students of the Divine oracles; but, for obvious reasons, it would not be prudent to say anything by which they could be identified.

Without claiming any higher interest for the work going on here than belongs to the same work in other missionary stations, I shall hope that the figures and facts stated above will not fail to produce the desired effect. One thing is certain, that without prompt and liberal help, this enterprise, so full of promise, cannot be much longer maintained. What say you, friends of the Bible?

I am, dear Sirs, yours very sincerely,

A. BENOLIEL.



## BIBLE DEPOT AND COLPORTAGE AT ALGIERS.

*To the Editors of Evangelical Christendom.*

Dear Sirs,—Those Christian friends who are in the habit of reading the missionary record of the United Presbyterian Church in Scotland had often the occasion to hear that there exists at Algiers a missionary, a chapel connected with that mission, wherein the Gospel is regularly preached, two schools for boys and girls, wherein secular and religious instruction is daily given; moreover, that there are employed two colporteurs, and that, for nearly three years, there has existed an open Bible dépôt for the sale of the Scriptures and religious books. The Bible dépôt was, about a year and a-half ago, enlarged and converted into a Protestant bookseller's shop, by which means hundreds of copies of the Holy Scriptures, and thousands of religious books and tracts, are yearly disseminated, not only in the town of Algiers and its vicinity, but also through the whole province; and often orders are received and attended to, and Scriptures, books, and tracts are sent to places of the other provinces. It would, therefore, have been with surprise that some of these Christian friends met with the following statement in a letter from the Rev. A. Benoliel, Oran, and which appears in the *Evangelical Christendom*

of this month: "It is now my happiness, also, to establish the *first* dépôt for the sale of Scriptures and religious books in Algeria." Now I beg to assure you that it is by no means the honour of being the *first* to establish such a Bible dépôt in Algeria that I intend to claim for myself by these remarks, nor do I in the least depreciate the good work of Mr. Benoliel, or cast the least doubt on the great necessity and services of such a Bible dépôt at Oran. But I considered it my duty—and for reasons which you will easily understand and appreciate—to correct a mistake in a statement of a brother missionary who is placed so near to my station, and which statement may therefore startle friends in a far-off country, and seem to them a contradiction to what they have hitherto read in my letters with reference to this mission at Algiers. Trusting that you will have the kindness to insert these few lines in your next periodical, and praying that the Lord may greatly bless your labours for the noble purpose of advancing Christian unity, love, and harmony among the followers of Christ, I am, my dear Sirs, yours truly,

BENJAMIN WEISS,  
Missionary at Algiers, from the United  
Presbyterian Church in Scotland.

## UNION OF CHURCHES IN SOUTH AFRICA.

Hanley, May 16, 1861.

*To the Editors of Evangelical Christendom.*

I forward for your perusal, and (should you feel so inclined) insertion in *Evangelical Christendom*, the following account of a Union recently formed among certain Churches in South Africa. But before I make any remarks upon this Union, allow me, on my own behalf and on behalf of a number of my brethren in the missionary work, to thank the friends who so kindly send us *Evangelical Christendom*. I suspect we have most of us been very negligent in making due acknowledgment, but we all hail its appearance monthly with great delight, and should be happy to furnish any similar information respecting the Lord's work in South Africa.

This Union has arisen from the desire for Christian sympathy, and the want of concert, felt by a number of Churches in the colony. A majority of these Churches have either been planted by the London Missionary Society, or been intimately connected with it; and therefore, in seeking after some principles which they all held in common as a basis of union,

have been able to comprise some other Churches which have never had connexion with that society. The very catholicity of that society becomes a bar to a union among its Churches on any recognised denominational principles, for many of its agents are Presbyterians and many are Congregationalists, and some are Lutherans, and others do not in theory object to State endowments; and this is the case with European as well as native Churches that have sprung up more or less under its auspices.

A few years ago the London Missionary Society intimated to the native Churches within the colony, their opinion that the time had arrived for those Churches to undertake the charge of all gospel ordinances, and to cease to be dependent for pecuniary support on the Churches in Great Britain. Considering their poverty, those Churches have done remarkably well, and in a number of instances have, from that time, fully sustained the ordinances of religion, whilst in other cases the deficiency has been greater or less. For such deficiencies the Churches at present apply for aid to

the London Missionary Society. The European Churches are able fully to sustain their own charges, and have shown a disposition to be liberal, which only needs to find a channel, in some organised association like the present, to effect much good. There are many small communities in the towns and villages rapidly springing up in the colony and neighbouring settlements, who, if assisted for a few years, would soon be able to acquire stability enough to maintain their religious privileges unaided; and, as you will perceive, these are among the principal objects proposed by the Union. As an instance, I may mention that an application has been made for aid from such a community in King William's-town, where there are a number of Presbyterians, Independents, and Baptists, who have united, and are now expecting a minister from the Free Church of Scotland. These people acknowledge with gratitude that they have hitherto enjoyed the ministry and pastorate of the Wesleyan ministers of that town; but still, much as they value those services, they have a preference for the forms of worship, &c., which their own Churches have distinctively from the Wesleyan, and in common with each other. In the same manner it is not at all improbable that when this same Church has multiplied, and needs to send forth its colonies of believers, these may again go forth according to their distinct denominational principles, and that without bigotry or illwill, but maintaining "the unity of the Spirit in the bond of peace." It is to be hoped that the Church of Christ is becoming wiser in these matters, and among the agencies which have tended to promote this better spirit, the Evangelical Alliance is the foremost.

The Churches here labour under a disadvantage, which is probably a greater obstacle to thorough union than sectarianism, and that is the diversity of languages spoken among

them. The Union comprises those who speak the English, Dutch, and Kaffir languages; and although its general meetings will comprise delegates from all these Churches, very many will, from this diversity, be virtually excluded from taking any part in the deliberations. The proceedings will, of course, be conducted in the English language, and it is to be hoped that this will furnish the native Churches with an additional motive for acquiring the knowledge of that language. Still, we are in hopes that while intercourse must for this reason be small among the various Churches, the bond of their common Christianity will surmount these obstacles, and enable them to act in combination, and to furnish each other mutual aid.

Another serious obstacle to the efficiency of the Union, is the great distance that many of these Churches are separated from each other—about 100 miles, in several instances, lying between a Church and its nearest neighbours. The Cape Colony, with British Kaffraria, is about 800 miles long and 400 broad; and over this vast space is scattered a population of about 800,000 souls. A general meeting of the Churches scattered over this space is impracticable; but in the eastern provinces, the Churches are near enough to hold such meetings about once in the twelvemonth, and it is, therefore, in that part the activity of the Union must be put forth. It was formed in October, 1859, but the basis has since been modified, and it is hoped that its efficiency will be increased by the changes.

I do not know whether you will find this communication of sufficient interest to warrant publication, but I leave it to your judgment to make any extracts from it which may seem sufficiently interesting.

Believe me to be, yours very sincerely,

T. DURANT PHILIP.

## EVANGELICAL LABOURS AMONG THE GABOON CANNIBALS.

To the Editors of *Evangelical Christendom*.  
Baraka, Gaboon, Equatorial West Africa,  
April 23, 1861.

Dear Sirs,—In the January number of *Evangelical Christendom* I gave your readers some of the general characteristics of this country and its inhabitants; and intended ere this to have added some account of our Christianising efforts, and the success with which they have been attended. The American Board commenced missionary operations here nineteen years ago, at which

time there was, I believe, no point of Gospel light, from the Gold Coast to South Africa, a distance of three thousand miles; and to the eastward all was unexplored Ethiopia.

We found the banks of the river and the adjacent country occupied by three different tribes, and soon after we became acquainted with a fourth, a cannibal tribe residing upon the sources of the Gaboon and upon the highlands beyond. To the spiritual welfare of these four tribes our labours have been principally directed, with the hope of

gradually extending our operations into the interior, and ultimately of establishing a line of stations across the continent, from which might radiate light and saving influences, to bless the benighted millions who are there dwelling in the region of the shadow of death.

In our work many difficulties have been encountered, and our most sanguine hopes have not been fully realised; still, much preparatory work has been accomplished; and much seed of Gospel truth has been sown, the firstfruits of which have appeared, as sure earnest of an abundant harvest that is to be gathered. Two of the most important languages have been acquired, reduced to grammatical rules, and into them school-books and considerable portions of the Bible have been translated; and the third language, spoken by the numerous cannibal people, has been studied, and partially reduced to writing. Some four or five hundred native children have received more or less instruction in our schools, many of whom can read the Scriptures both in their own and the English language. The mass of the people have listened to the story of the Cross, and heard the invitations of the Gospel; and a few, from time to time, have given evidence of being born again, though

the number of the truly regenerated has never been large. God has smiled upon our efforts to establish His kingdom in this dark part of the dominions of the Prince of Darkness, and we believe it is destined to extend, until all Ethiopia shall stretch out her hands unto God, and acknowledge Messiah as their King.

The Gaboon is now a French colony, and a Catholic mission has been in existence here for a number of years; but free toleration is enjoyed, and no obstacles are interposed to the progress of the Gospel, excepting such as naturally flow from the increase of foreign commerce and its attendants—intoxicating drinks. These have, perhaps, a more destroying influence upon the African than upon any other people; and here, under the scourge of intemperance, they are wasting away. I know of no people better prepared to receive the outpouring of the Holy Spirit, or more in need of His gracious influences, than these among whom we have so long lived, and for whose salvation we have toiled and prayed. Will not Christians everywhere remember especially Ethiopia in their petitions at a throne of grace?

Fraternally yours in Christ,

A. BUSHNELL.

## PROCEEDINGS OF CONVOCATION UPON "ESSAYS AND REVIEWS."

Convocation sat four days during the past month. The principal object for which it met was to receive the report of a sub-committee of the Lower House, appointed to examine the "Essays and Reviews," and to report thereon, with a view, if necessary, to further proceedings. The importance of this document induces us to give it (the schedules excepted) entire:—

"The committee of the Lower House of Convocation of the province of Canterbury, appointed by direction of his Grace the President and their lordships of the Upper House, to examine a book entitled 'Essays and Reviews,' and to report thereon to the Lower House, 'in order that the Lower House may communicate to the Upper House whether there are sufficient grounds for proceeding to a synodical judgment upon the book,' report as follows:—

"The book committed to our examination consists of seven essays and reviews, six of which were written by clergymen of the United Church of England and Ireland.

"We have carefully examined the book, and we consider the following to be its leading principles:—

"1. That the present advanced knowledge possessed by the world in its 'manhood' is the standard whereby the educated intellect of the individual man, guided and governed by conscience, is to measure and determine the truth of the Bible.

"2. That where the Bible is assumed to be at variance with the conclusions of such educated intellect, the Bible must be taken in such cases to have no Divine authority, but to be only 'a human utterance.'

"3. That the principles of interpretation of the Bible hitherto universally received in the Christian Church are untenable, and that new principles of interpretation must now be substituted, if the credit and authority of the Holy Scriptures are to be maintained.

"We find that—

"1. In many parts of the volume statements and doctrines of the Holy Scriptures are denied, called into question, or disparaged; for example:—

"(a). The reality of miracles; including the idea of creation as presented to us in the Bible.

"(b). Predictive prophecy; especially predictions concerning the incarnation, person, and offices of Our Lord.

"(c). The descent of all mankind from Adam.

"(d). The fall of man, and original sin.

"(e). The Divine command to sacrifice Isaac.

"(f). The incarnation of Our Lord.

"(g). Salvation through the blood of Christ.

"(h). The personality of the Holy Spirit.

"(i). Special or supernatural inspiration.

"(k). Historical facts of the Old Testament, including some referred to by Our Blessed Lord Himself.

"2. It is urged that many passages of the Holy Scriptures may be understood and explained upon the principle called 'Ideology,' by which is mean

that the reader is at liberty to accept the idea of characters and facts described in the Holy Scriptures, instead of believing in the reality of those characters and facts.

"3. It is maintained that the creeds of the Church, whether regarded as confessions of faith or as 'instruments for the interpretation of Scripture,' may now be put aside as no longer suitable to the present advanced intellectual condition of the world.

"4. Liberty is claimed for the clergy and candidates for holy orders to subscribe articles of religion and to use formularies in public worship without believing them according to their plain and natural meaning.

"5. Attempts are made to separate Christian holiness of life from Christian doctrine.

"We notice in many parts of the volume the absence of that spirit of humility and reverence with which human reason ought ever to approach the study of Divine truth; we notice, also, a confusion of the dictates of the natural conscience with Divine grace, and in some places a substitution of those dictates for Divine grace.

"It appears to us that while the professed intention of the volume is the 'free handling in a becoming spirit' of religious subjects, the general tendency and effect of the volume is unduly to exalt the authority of human reason, to lower the authority of revelation in regard to things Divine and spiritual, to unsettle faith, and to consign the reader to a hopeless scepticism.

"We have appended two schedules, A and B, Schedule A, containing the advertisement, 'To the reader,' as prefixed to all the editions of the book, and referred to in the preceding paragraph of our report; Schedule B, containing passages denying, calling in question, or disparaging, statements and doctrines of the Holy Scriptures, with citations from and references to those parts of the Holy Scriptures, and of the formularies and articles of the United

Church of England and Ireland, to which such passages are contrariant.

"Signed on behalf of the Committee,

"GEORGE ANTHONY DENISON,

"Archdeacon of Taunton, Chairman."

[The schedules giving extracts from the seven Essays, occupy many closely-printed pages, the Scripture references and extracts from the formularies of the Church being in parallel columns.]

Such is the solemn indictment which a committee of divines, selected from the *élite* of the clergy of the Church of England, have, within the last few days, drawn up and presented to their brethren! The presentation of the report was followed by a motion by Archdeacon Denison, seconded by Dr. McCaul, "That, in the opinion of this House, there are sufficient grounds for proceeding to a synodical judgment upon the book entitled 'Essays and Reviews.'" To this motion no fewer than five amendments were proposed. They were all lost, however, and the original motion was carried by a majority of thirty-one to eight. Thus was answered the inquiry, transmitted by the Upper to the Lower House, and which formed the basis of the proceedings of the latter, whether there exist grounds for a synodical judgment upon the volume. This deliverance—that such grounds do exist—is now before the Archbishop and Bishops. To them belongs the next step of the procedure, which will show how repugnant is the teaching of the "Essays" to the sentiments of the clergy and members of the English Church, as it already obviously is to the meaning of her articles and formularies. It will, we doubt not, be neither tardy nor hesitating.

## NOTICE.

The Official Report of the proceedings of the Evangelical Alliance will, in future, be inserted in this journal quarterly, instead of monthly.

We are requested also to state that the *Monthly Intelligencer* of the Alliance will, for the future, be published quarterly, as the *Evangelical Alliance Intelligencer*. The first number of the quarterly series will appear in October next.

# Brief Literary Notices.

*Travels in the Holy Land.* (Voyage en Terre Sainte.) By FELIX BOVET. Paris: Grossart, 1861.

TRAVELS in Palestine have been so multiplied that one opens a new work upon such a subject with a sort of hesitation. However, the very first pages of the book before us are enough to dispel all fear of repetitions and commonplaces, and as the reader advances he finds himself in the society of a highly cultivated and pious mind, rich in classical and biblical lore, and peculiarly happy in many new and striking illustrations of Scripture from all sources, local associations, the *flora* and *fauna* of the Holy Land, eastern manners, and the costumes of the population—thus opening fresh veins in a mine we had thought nearly exhausted. M. Bovet is distinguished by great cordiality, originality, and simplicity of character. Without being over credulous with respect to most of the monastic traditions about the various holy places and things, real and supposed, shown to pilgrims, he is a believer in the authenticity of Calvary and the holy sepulchre; and though we cannot say that he has convinced us, he certainly has made out a far better case for the ecclesiastical tradition than we had conceived possible, and one which will make a re-considering and re-statement of the whole argument necessary.

*The Influence of the Septuagint Version of the Old Testament upon the Progress of Christianity.* By the Rev. RALPH CHURTON, B.A., Fellow of King's College, Cambridge. Macmillan. 1861.

In our number of November, 1859, we gave a brief review of a new edition of the Septuagint, arranged according to the order of the Hebrew text, by which that ancient Greek version was restored to its natural correspondence with the original. We have now the pleasure of introducing our readers to a work, which not only exhibits its influence on the progress of Christianity, but which demonstrates its essential influence in the doctrinal language of the New Testament. All such terms as faith, repentance, conversion, justification, sanctification, salvation, &c., are the very same in the New Testament as they are in the Greek version. The titles of Christ as Lord, Redeemer, Mediator, Judge, and the sacrificial terms of atonement, sin-offering, &c., are all identical. The language of the New Testament is not a strange Babylonish dialect, but the very same as that which had been used by the Jews of the Dispersion for nearly 300 years before the Christian era. When Peter addressed these many-tongued foreigners on the Day of Pentecost, they instantly recognised his quotations from Joel and the Psalms, for they had often heard them read in their native synagogues. It is thus that a verbal harmony is secured between the Old and New Testament,

which is essential to a written Revelation. It is thus that the faith of Patriarchs and the predictions of Prophets are blended with the words and doctrines of Evangelists and Apostles. Had there been no such Greek versions known and received amongst the Jews long before the era of Christianity, these appeals to the old covenants would have been very dubious and obscure. How could Jesus have authenticated His claims as the promised Messiah, unless He had cited these predictions in the same language in which they were preached and proclaimed at His advent? "It is well known," says Mr. Churton, "that the want of words in the language of a nation in a state of heathenism, to express the doctrines of Revelation, is one of the greatest difficulties which the missionary has to overcome; he has, in many cases, to introduce a new soil before the seed can be sown with any hope of success. In the case of the Apostles, the miraculous powers conferred on them were, no doubt, sufficient to enable them to overcome the difficulties without the aid of other men's labours. But it pleased the Almighty that the soil should be already prepared for receiving the seed of the Gospel, and the language in great measure provided for those who were to instruct the most intellectual nation of the world in the truths of Revelation. Besides forwarding the advance of the truth, the use of these forms of language by the inspired teachers of the religion was a confirmation of the doctrine that the Old Testament was not contrary to the New, because the teaching of the first preachers of the Gospel was founded upon the language of the Law and the Prophets. In their forms of confession of faith, they introduced words which had their origin in the translation of the Septuagint, and even when the ideas were only dimly declared in the Old Testament, the forms of words employed in enunciating them were taken from the same source. Moreover, by adopting terms which had been known to the writers of the Alexandrian school, and other philosophers before, the inspired writers corrected the errors and false notions into which man's unaided reason had fallen. Whilst in other ways they made it appear, that those who strove to make use of the faculties and opportunities which they had received, in order to arrive at a knowledge of the truth, were often providentially brought near to a discernment of Divine things." (Pp. 91, 92.) We can recommend this essay as the most effective antidote which has yet appeared to Mr. Jowett's sceptical treatment of the New Testament, and we rejoice to know that an Etonian Fellow of King's College, Cambridge, may now be contrasted with the Regius Professor of Greek at Oxford.

# Evangelical Christendom.

## THE GOSPEL IN SPAIN.

"A LITTLE leaven leaveneth the whole lump." Slowly, but surely, the infusion of a right principle works its way, even through the inmost depths of the most corrupt and infidel society. Deeper than any inquisitor of the faith can search, the salutary influences penetrate, until even Spain begins to give signs of becoming a Protestant country. The writer of this article cannot help asking the forbearance of the reader while he glances back to the day, more than five and thirty years ago, when, if he mistakes not, he witnessed the dropping of this leaven amidst a little congregation stealthily assembled in a small, mean room, in an obscure nook on the hill-side at Gibraltar. The language employed on those occasions was Anglo-Spanish of the humblest. The congregation consisted of beggars, decayed refugees, and smugglers. Their teacher was a worthy missionary, whose voice was soon afterwards hushed in death when an epidemic swept the rock. But other voices were quickly heard to inculcate the same truths, and before many years had passed away it became customary for the most intelligent Spaniards, when visiting Gibraltar, to go to hear the missionary preach, visit his crowded schools, chat with him in his library, get the gift of a Bible, with a selection of tracts, and a few good hints about Gospel truth, and carry back the whole with them, to be food for conversation among their friends, or even to be caught up as a stirring novelty and reproduced from the Bible or the tract in the pulpit of a whitewashed country church, or of a grand cathedral. He recollects how Graydon and Borrow, each ardent in pursuit of the same object, but in his own peculiar fashion, used to scatter Bibles—morning, noon, and night—in the chief seaport and inland cities, the latter of those two men setting up as printer and seller of Bibles in Madrid itself. He recalls the memory of groups—nay, *congregations*—to whom it was his own happiness to deliver the glad tidings of salvation, sometimes at the hotel, sometimes in the solemn gloom of a cloister, oftentimes in a pulpit of his own. To speak in brief, he can mark the rapid crumbling away of prejudices, while, within the space of a very few years, the Bible became a coveted book, because in many points it had grown familiar, and because the name of Protestant began to be regarded as honourable, just as much as for ages it had been despised. He remembers how the press in Gibraltar, set free from governmental restrictions, used to pour into Spain a constant strain of religious information, while the tract societies of England and America found means to do the same at every seaport on the Atlantic and Mediterranean coasts.

When Lord John Russell told us—and he has since repeated the same statement in the House of Commons—that the Spanish people do not desire religious liberty, he betrayed an ignorance, perhaps excusable, of the proceedings of the Spanish Legislature, from the death of Ferdinand VII. until now. Intent as his lordship has been on affairs which demanded more urgently the immediate consideration of a Foreign Secretary of State, he forgot the great revolution which marked the regency of Christina, when the monasteries were all suppressed, and the monks turned out, and license given to the nuns to cast off their habits and quit the cells, and correspondence with Rome declared to be treason, and ordinations to the priesthood forbidden for several years. He forgot the sweeping confiscation of ecclesiastical property, which made that period in the history of Spain nothing less remarkable—so far as the temporalities of a once dominant priesthood were concerned—than is the history of our own country in the reign of Henry VIII. He had not noted, as we have, the unanimity with which the Spanish press, during the time of its own liberty, declared for liberty of worship, wisely rejecting the doubtful boon of "liberty of conscience,"

because conscience cannot but be free; and to offer conscience liberty conveyed no assurance of that freedom of action which the Spaniard had learned well to consider as his inalienable right, without which "liberty of conscience" would be but a mockery. His lordship had been too busily occupied in other matters to count, in Cortes after Cortes, the large minorities which voted for articles in successive Constitutions, which, if adopted, would have opened wide the door of liberty to Protestants. The cries of indignation against the modern Inquisition, which, but six years ago, resounded in "the Palace of the Laws" at Madrid, did not seem to reach the Court and Parliament of England, but were heard distinctly enough by ourselves; and we also knew how it came to pass that those genuine expressions of the abhorrence of persecution, felt by every true Spaniard, had not resulted in some correspondent act of legislation. We understood how the Queen and Court, the corrupt officers of State, and a miserable army, were combined with the Court of Rome, and with Bourbons and Jesuits, to put down every effort after truth, and to quench every aspiration after liberty, both among the people and among the priests themselves. Our Foreign Minister did not know, nor would he suffer himself to be persuaded of the fact, that the best men in Spain, whenever they could dare to speak, were loud in their admiration of the religion of England, chiefly because it guards the liberties of England—liberties which first it gave. Nay, his lordship had not even had the advantage, as some of us have had, of witnessing persecution in Spain. But we have observed that persecution there—except when it is carried on by an ecclesiastic in the genuine spirit of his party, which makes every true persecutor earnest, whether he be going down from Jerusalem to Damascus, or presiding in Santa Maria at Rome, or expatiating at large within the bounds of some remote parish—official persecution in Spain is always cool. It cannot burn. We have often grasped the very hand that had signed an *officio* against ourselves, and then carefully warded off its execution. Not many years ago, when a very earnest bigot had imprisoned the agent of the American Bible Society in Madrid—and no one durst openly interpose for his deliverance, except one or two personages who were out of favour at the Palace—members of Government and municipal authorities were the men who gladly connived at his escape, and probably felt proud in the knowledge that their connivance would be regarded favourably by the Government of "Her Britannic Majesty." So powerfully has the leaven of right principle been working in the minds of Spanish people, priests, and statesmen.

"But if they cannot set free their own country, how can they deliver Protestants out of bondage?" *Why* they are so powerless in their endeavours to emancipate themselves, it is not the purpose of this brief article to explain, beyond repeating the often-repeated observation, that no Popish country, however it may long for freedom, can possibly be free.

It is rather our purpose to draw attention to the fact that the leaven of truth has done very much more than raise the standard of public opinion in Spain. It has resulted in the spread of personal religion. In the province of Andalusia, more especially, where, for a few years, Protestant worship was conducted openly, and where, *ever since*, meetings for prayer and Bible-reading have been held in secret, the power of God has attended His blessed Word, and the influence of the Holy Spirit has descended with so great energy, in answer to the prayers offered up in secret, that it is impossible any longer to hide the sacred flame under a bushel. This bushel of official persecution, cracked amidst successive revolutions, often tossed aside, and only needed for occasional service, when the state of political parties will allow, does not any longer exclude the air of social communication, and the unquenchable flame of Divine truth burns within it, barely shaded over, and scarce concealed. Soon it will matter little whether the useless instrument of repression continues where

it is, to be consumed by the fire it is meant to smother, while the flame spreads everywhere, or whether it is visibly broken up by some bolder and more effectual revolution. Meanwhile it is instructive to observe how timidly inquisitorial vengeance lingers. The Spanish Protestant prisoners—half prisoners, half at large—are not yet sentenced to undergo the extreme penalty, the *ultimo suplicio* which we have often and again heard threatened against English heretics in Spain. No. It is true that the British Consul in Cadiz displayed neither energy nor English sympathy in his correspondence on the subject, and that the British Government modestly doubts its right to interfere, even in the way of amicable remonstrance. The laws of Spain, too, are just now far worse than they have been at any time since the Carlist war, when they were merely the old laws kept in check by a liberal constitution, and impracticable to all intents and purposes. Those old laws are now revived so far as possible, unchecked by anything in the articles of the present Constitution; and it would require no ingenuity whatever for a Spanish lawyer to demonstrate, to the satisfaction of the clergy, that the Laws of the Partidas are again in full force, for confiscation, death, and infamy. Yet there is something that hinders. Our brethren are persecuted, yet not destroyed; they are cast down, but not forsaken. Is it the force of public opinion in England? is it the pressure of a new sentiment of piety in Spain? is it a secret remonstrance arising in the bosom of the judges? or is it the sovereign hand of God, who—now that the day of a great deliverance is near—holds back the arm of priestly vengeance, and bids the sacerdotal gaolers and the resplendent prisoners stand meekly face to face, waiting—neither party knows wherefore—but waiting that the praying Church may persevere in supplication until the gaolers themselves shall tremble, and the wondering culprits, having passed out at the iron gates, find themselves abroad in the streets, there to proclaim openly the truths which had been too long—far too long—whispered by themselves in secrecy? It certainly does look as if it would be so. Escalante has escaped, and even when his case was at the worst, Spain could not find a dungeon in which to bury him. How unlike the time when Isaac Martin (1714) was writhing in the torture-chamber at Granada, though he was an Englishman, and when the Quaker, Rissole (1826), was hanged in Valencia! Yet the very laws under which this last of Spanish martyrs suffered are still extant and are still quoted. The work of persecution was never more sincerely done by the heads of Church and State than at this day; but, notwithstanding all their wishes to the contrary, judgment lingers timorously. The penal code of Spain, as it is now framed, prohibits every public manifestation of any religion different from that of the State, and it seems that now the public prosecutor demands against our imprisoned brethren sentences of imprisonment with hard labour for periods varying from six years to ten. But, after all, the sentence is not formally pronounced, and the Protestant Alliance encourages us to think that “it is not improbable that the prisoners in Spain will soon be set at liberty.”

If they are set at liberty, what is to follow? We may not imagine that, with this year 1861, the story of Christianity in Spain is ended, for its position in the country demonstrates that it has but fairly begun. So long as Protestantism was heard of as a pardonable aberration from Catholic orthodoxy, it would be regarded with curiosity. When public writers and statesmen marked it as the source of our national prosperity, it became the subject of inquiry and admiration, and these phases of public sentiment were but preparatory to a more intimate acquaintance. But now that men are suffering for Christ's sake, and a nearly powerless Inquisition, no longer daring to exist under its original name, is only able to vex, and utterly unable to burn, its victims, a far different train of thought must occupy the Spanish mind. The victims *live*, but they live to *pray*. Their vexations, their temporal ruin, their sickening suspense, compel them to take refuge from the cruelty of men at the mercy-seat of God. Fro



them, and from their friends, an incessant cry of prayer ascends to heaven day and night, and the case of Spain is brought up in the arms of faith before the Father of Mercy, as it never has been since the time when the spirit of prayer was poured out so signally, as of late it has been, upon the universal Church.

Thus we mark the working of the heaven. Never was there in Spain so much of it, and not in Old Spain only. Some few of the earlier converts have resided for years in Spanish America. The agent of the American Bible Society, who suffered imprisonment in Madrid in 1856, is working diligently for Spain at his desk in New York. An earlier convert has laboured in Chili and Peru. Another presides over an extensive educational establishment in one of the comparatively free Republics. Others less conspicuously live in freedom in South America, who would have shared the fate of Matamoros and his friends if they had remained in Spain, but now can use the liberty which Providence has given them. Spanish congregations multiply in the Western hemisphere; and if, just now, converted Spaniards are driven from their country, there are wide fields before them where they may, without hindrance, sow the imperishable seed, and watch its growth. One such exile, at least, has come to London within the last month, and although we are not yet in possession of sufficient information to do more than mention this fact, we cherish the hope that in this case also the sovereign goodness of God will be made manifest, and that, however numerous may be the wanderers from the land of Torquemada and the Ferdinands, every one of them will help to consecrate the language of his fathers to the propagation of the Gospel, either in the Old World or in the New. Then the hymns which were so often sung in Andalusia, while Protestant congregations were permitted to assemble there, and which are now repeated in the lands of their exile, shall sound high from the lips of thousands upon thousands, wherever the Spanish language is spoken. At any rate, Matamoros is not to be burnt; probably he will not be even chained with convicts; most probably he will be set at liberty; and we must hope that, either in Spain or elsewhere, he will openly preach Christ, openly unite with Christian worshippers, and never submit, after bearing so signal a confession, to propagate in secret places that precious Gospel which has been spoken to his heart, and glorified in his sufferings, and which He who gave it commands to be published upon the housetops. Be it noted that Spain is not yet settled. Even the Bourbon Queen of Spain has just now acknowledged, in a diplomatic letter to Louis Napoleon, that the change of times requires a change of policy in matters relating to religion; and a desire to retain her throne, not to speak of other equally probable causes, may lead to the establishment of religious liberty in Spain sooner than civilised Europe might expect.

#### SANSKRIT AND MISSIONARY WORK IN INDIA.\*

THERE is a conservative tendency in the administration of all institutions—political, social, religious, and benevolent—which is frequently too impatient of criticism, and of new adaptation to circumstances, or to the lessons of experience. Praiseworthy, and even necessary, within certain limits, this spirit of conservatism needs counteraction from time to time, lest it become conservative of weakness and error as well as of better things. And, moreover, it is true wisdom in the conductors of institutions, especially of religious institutions, to cease from the puerility of regarding as enemies, those who moot opinions somewhat at variance with the tenor of their own, or who offer suggestions of which they do not see the force. We have, for instance, on one or two occasions, expressed our conviction that not alone piety, humility, and zeal, but certain

\* *The Study of Sanskrit in relation to Missionary Work in India: an Inaugural Lecture delivered before the University of Oxford, on April 19, 1831. By MONICA WILLIAMS, M.A., of University College, Oxford. Bden Professor of Sanskrit, &c. With Notes and Additions.*—London: Williams and Norgate, 14, Henrietta-street, Covent-garden; Oxford: J. H. and James Parker. 1861.

intellectual qualifications also, and some acquirements of a linguistic kind, and acquaintance with the philosophies of the races of India, would be highly desirable for a considerable number, if not for all, missionaries sent to so peculiar a field as Hindostan. We have reason to know, that very many experienced missionaries, both English and American, concur with us in this opinion. We are supported also by the judgment of others, who, though not missionaries, have yet had abundant means of forming a just conclusion upon such a question. We may be mistaken. We are well aware that some able and pious men adopt a somewhat different estimate, and adhere to what may be termed the older and more English view. Let such men, by all means, say all that can be said upon the paramount importance of piety, humility, devotedness, and so forth, which are topics sure to be popular with the existing religious public, and which we should be the last to disparage. But let us not be accounted "enemies," as we have sometimes petulantly been, because we press occasionally the other side of this question. As the foolishness of preaching, mentioned by St. Paul, does not mean foolish preaching, so the humility, piety, and zeal of a missionary, may very well co-exist with well-trained intellectual powers, and extensive literary attainments. Nor need a perfect knowledge of Arabic, Hebrew, and Sanskrit necessitate—as sometimes appears to be imagined—either intellectual pride, or German Rationalism, in their possessor. The grace of God is as needful to the weak and illiterate, as it is to the learned and strongminded; and it is, moreover, as adequate to the emergency of the latter, as it is to that of the former class of labourers in the great vineyard of the Lord.

We have been much interested in the perusal of the recent inaugural lecture of the new Boden Professor of Sanskrit, Monier Williams, in relation to this important subject; and it is a matter of gratification to us, of course, to perceive that our views are, in the main, amply borne out by the judgment of a man whose proclaimed Evangelical orthodoxy formed his stronghold in the recent contest with so distinguished an antagonist as Max Müller. But far more gratifying to us than any vindication of our own opinions, is the consideration that these views of Professor Monier Williams are likely to effect what no mere literary criticisms could expect to do. We trust that suggestions coming from such a character, now in a post of such influence, may lead those concerned to what we consider a more just estimate of the importance of this subject. For, independently of the more general question of missionary fitness, India has specialities of her own, as well as a special interest for us, which urgently presses on us the conviction, that efforts of a far more extensive and powerful kind are required, if we would rise to a just sense of the responsibilities now entailed upon England, and of the gigantic character of the work to be attempted.

Professor Monier Williams first fixes our attention upon the fact that, in India, the missionary has to deal with "no common country or people—no ordinary religion. He is not there brought in contact with savage tribes, who melt away before the superior force and intelligence of Europeans. He is placed in the midst of a great and ancient people, who, many of them, tracing back their origin to the same stock as ourselves, attained a high degree of civilisation when our forefathers were barbarians, and had a polished language and literature when English was unknown." The population of India, variously reckoned at 150 and 200 millions, he says, may be estimated at 180 millions, without fear of serious exaggeration. He then next notes that these people differ as much as the various continental races of Europe do, and speak languages equally distinct. A sketch of these various races and their tongues, leads to the "standpoint" before us. Even the Moslem conquerors of India, we are told, received more of an impression from the Hindus than they imparted to them. And notwithstanding the accession and intermixture of European ingredients, the Sanskrit-speaking element has not lost its ascendancy. Though the political supremacy of the

English is at this moment greater everywhere than that which once belonged to the Mussulmans, the moral influence of the Sanskrit race is still paramount. "Were they a nation at unity among themselves, no foreign power could withstand their united will. But they are not one people. The Hindus differ as much as English, French, and Italians." The causes of these distinctions are various, and some of them contribute mainly to the existing disunion referred to. Chief amongst these causes is the connexion between religion and caste; which makes the true *caste* of India a very different thing from that social distinction which is loosely termed caste here. While we hold that our religion permits of differences of social rank, we know that in God's sight all men are equal, and that in religious worship our differences are before Him to be laid aside. But reversing this, "The Hindu believes that the Deity regards men as *unequal*; that He created distinct kinds of men, as He created varieties of birds or beasts; that Brahmins and Sudras are as naturally distinct as eagles and crows, or as lions and dogs; and that to force any Hindu to break the rules of caste, is to force him to sin against God and against nature." The enormous consequences of these fundamental axioms are truly tremendous, and are tolerably well known. But it is not so generally known that for the awful severity of the rules of caste it cannot be proved that there is any religious sanction in the Veda or so-called canon of Hindu revelation. Even in Menu, which is not (*śruti*) revelation, but only (*smṛiti*) tradition, there is not to be found the extreme strictness of caste rules which later law books contain. At the date of the early hymns of the Rīgveda (1,200 or 1,300 years B.C.) it is presumed there was no hereditary order of priests. But in course of time Sacerdotalism grew to its monstrous Indian degree of development, which far surpasses the utmost attainments of Popery. Not only was the distinction between the sacred and the laic classes established, but in order to preserve the Brahmanical ascendancy from the foreseen peril of combined opposition, the laity was again subdivided into distinct classes marked off by impassable lines. Professor Williams explains these divisions, and shows that the aim of the Brahmins involved a general conspiracy on their part "to monopolise temporal and spiritual power without personal risk or labour." He then refers to the rise and progress of long and severe struggles between the sacerdotal and military classes, the most important of which was that excited by Buddha against the Brahmins, resulting in the overthrow of their political supremacy. And though afterwards they partially recovered their lost ascendancy, the Brahmins themselves lost much of their sacerdotal character, and became, in the end, subdivided also, thus increasing the general disunion.

Another source of disunion is the vagueness and uncertainty of Hindu religious belief—of which the Professor gives an interesting account. Depending fundamentally upon oral tradition, rather than on writing, even though subsequently written in part, this quality of uncertainty is necessarily inherent in the system, as in every other of a traditional character. The Brahmins are "the mouth of God;" revelation is an "eternal sound," only to be received and transmitted orally by Brahmins; "a Brahmin, therefore, may enunciate almost any doctrine, and declare it to be a part of the revelation of which he is the depository." No wonder, accordingly, that from such a standpoint Hinduism should become many-sided. "It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its pure and its impure. It is at once rigidly monotheistic, grossly polytheistic, and coldly atheistic. It has a side for the practical, another for the devotional, and another for the speculative. Those who rest in ceremonial observances find it all-satisfying; those who deny the efficacy of works, and make faith their all in all, need not wander from its pale; those who delight in philosophising on religious subjects may here indulge their tastes. . . . The higher classes are supposed capable of a higher form of religion than the lower; the educated than the uneducated; men than women. . . . In point of fact, the

Hindu religion, as it presents itself in operation, is best expressed by the word *caste*; and the actual worship of the Hindus at the present day is as multiform, variable, and elastic as caste itself."

The sketch which Professor Williams gives of this almost infinite ramification of caste belief—brief as it is, and necessarily condensed—is yet sufficient to indicate that, in order to deal successfully with minds divided and subdivided in opinion upon every branch of the most important of subjects, a considerable acquaintance with their actual prepossessions is of prime importance; and this acquaintance can only be satisfactorily attained through a knowledge of the Sanskrit tongue, and of the sacred books written in that tongue. It is "the sacred and learned language of India; the repository of the Veda in its widest sense; the vehicle of Hindu theology, philosophy, and mythology; the source of all the spoken dialects; the only safe guide to the intricacies and contradictions of Hinduism; the one bond of sympathy, which, like an electric chain, connects Hindus of opposite characters in every district of India. There can be little doubt that a more correct knowledge of the religious opinions and practices of the *Sanskritic Hindus*—or, as we may call them, the Hindus proper—is essential to extensive progress in our Indian missions. This knowledge is best gained, at first hand, from Sanskrit books. The Christian missionary who attempts to have discussions with educated natives without an acquaintance with the Sanskrit language, may be strong in intellect and faith, but resembles a man shod in iron walking on ice."

It is satisfactory to find these views, which are precisely similar to what we have advocated formerly in this journal, put forward by a man whose religious sentiments will not be so readily questioned as might be those of certain other learned men, and whose own learning and practical acquaintance with the matter in hand cannot be denied. It is not, however, meant that the missionary will have to encounter many native Sanskrit scholars. Real Pandits are rare, except in the great seats of learning; and the ignorance of the masses is notorious. This, indeed, we have heard triumphantly alleged as a reason why the ordinary missionary need not at all trouble himself with Sanskrit; but these premises are admitted, and yet the conclusion is denied by the Professor. Because, as he says truly, "the national character is cast in a Sanskrit mould; and the Sanskrit language and literature is not only the key to a vast and apparently confused and unmeaning religious system, but is also the one medium of approach to the hearts of the Hindus, however unlearned, or however disinclined by the various circumstances of country, caste, and creed. It is, in truth, even more to India than classical and patristic literature was to Europe at the time of the Reformation. It gives a deeper impress to the Hindu mind than the latter ever did to the European; so that a missionary at home in Sanskrit will be at home in every corner of our vast Indian territories."

These emphatic statements, and the arguments and illustrations by which they are supported, will surely attract the attention of our great societies, and lead to a sounder appreciation of intellectual acquirements, in addition to spiritual gifts, than has heretofore prevailed in some quarters. It seems that a very small minority only of the Christian converts in India belongs to the Hindu race properly so called. In Tinnevely, where the greatest success has been attained, the converts are not Hindus, either by race or religion. Out of 91,000 converts obtained in the South, not more than 3,000 belong to the true Sanskritic or Hindu race proper. Yet these last are stated to be the true masses of the population. So that "low castes" of India do not at all correspond with what we call the "poorer classes," or "the masses," at home. High caste reigns amongst the masses there; and these masses are of the true Sanskritic race.

Into the very interesting and detailed discussion, by the Professor, about the use of the Sanskrit, as the root and source of the spoken languages, and as a key to the literature and the opinions and usages of the Hindus, we need not enter here. An

unpromising subject is clothed by him with much attractiveness, and he very clearly establishes his case. There is no vernacular Hindu literature worthy of mention. Sanskrit is the language of poetry, the drama, religion and philosophy, and the original laws. Hence, if a missionary desire to understand the system he seeks to overthrow, to gain an insight into the native mind, or a real hold on the native heart, and conciliate respect or regard for himself and his office, he ought to know Sanskrit. Previously to this he ought to know, of course, Hebrew, Greek, and something of Arabic, as well as be a skilled divine, and versed in biblical knowledge. He ought also to be perfect master of at least one vernacular, and well-trained in logical disputation, to cope with acute and argumentative Pandits. Such are some of the ideas of Professor Monier Williams, as to the proper "equipment" of an Indian missionary. As revolutions are not made with rose-water, so some 200,000,000 of people, hedged around with difficulties, like our Indian population, are not to be Evangelised by slipshod. Great things have been, indeed, already done in some directions; and it is satisfactory to learn from several quotations in the notes, that sagacious and able men are beginning to see why more has not been accomplished, and how more may be accomplished, in other important spheres. Pious scholarship is what ought for the future to be aimed at more than it was aforesaid. And when learned men of piety are laid hold of, their gifts ought to be more highly appreciated and more wisely utilised, also, than they have sometimes been. We are aware of one instance of a learned and pious Pandit, whose usefulness is great, and who is now labouring after his own mind and heart. But, if we are rightly informed, his great gifts were for some time neutralised and lost, because they not being appreciated, he was directed to other spheres, which inferior men might have occupied. In fact, he was a right man in a wrong place.

As to the difficulty supposed to be connected with the acquisition of Sanskrit, and as to the various modes of lessening that difficulty proposed by Professor Williams, we refer our readers to the address itself. He inclines, in some sort, to favour the Romanising method—at least partially; on which topic we are compelled to differ from him; and we know that many learned men and missionaries differ too. Not, however, that he goes the whole length of some Romanisers; and he certainly proposes some good mechanical improvements in Sanskrit typography, which we think valuable. But these are minor details. The main tenor of his thesis is most interesting and satisfactory, and calculated to stir up to fresh effort in a most important sphere. Without such knowledge as has been indicated, he well says, "the truths of Christianity may be powerfully preached, translations of the Bible lavishly distributed, but no permanent influence will be gained, no mutual confidence enjoyed, no real sympathy felt or inspired. Imbued with such knowledge, *all* Englishmen resident in India, whether clergymen or laymen, might aid the missionary cause more than by controversial discussions, or cold donations of rupees." We say, *AMEN*.

#### WORK AMONG THE FALLEN.\*

THERE are sins which modern delicacy almost refuses to mention, and sinners whom refined society will not recognise. Yet those sins are among the most loudly condemned in the Word of God, and those sinners are in the most forlorn condition both for time and eternity. Licentiousness, nevertheless, prevails to a terrific extent, and is followed as a profession in all the chief towns. Houses are open day and night, whose proprietors, men or women, have under their control unhappy young females, the

\* *The Omnipotence of Loving-kindness*; being a Narrative of the Results of a Lady's Seven Months' Work among the Fallen in Glasgow. London: James Nisbet and Co. 1861.

victims of sensuality and the slaves of sin. The existence of so many thousands of wretched creatures, supported by the wages of iniquity, reveals a fearful amount of immorality, because every one of these represents a certain number of the opposite sex. It is impossible, indeed, to calculate the extent to which society is infected by this vice; but its prevalence is such that, by common consent, prostitution is designated the Social Evil. This profligacy is universally attended by a throng of concomitant sins and miseries, including drunkenness, idleness, and dishonesty, suffering, discord, and every hateful practice and passion. Could we see the woes which follow in its train, in all their giant proportions and countless numbers, we should stand appalled. Even in a worldly point of view, it is an unmitigated curse. Its personal effects upon its victims are of the most dire and diversified kind, and by it myriads are sunk in lifelong degradation, hurried on to shameful crimes, or carried to an untimely grave. Its action on the moral nature of its slaves is fatal, because virtue is at once plucked up by the roots, and unholy passions are cultivated in its stead; and hence the tongue of the licentious is profane and deceitful, their heart goes after all the intoxicating pleasures of the world, and their soul is full of unholy and impure ideas. Hence, in a religious aspect, the state of such is awful to contemplate. God is banished from their thoughts; prayer, the Bible, the sanctuary, and the Sabbath are treated with contempt; and there is impenitence, unbelief, and hardness of heart. Strange that such a monster of iniquity should so flourish in a land where Christian privileges so abound, where so many are devoted to the service of God, and where so much is done for the salvation of the world! It is, perhaps, not strange that a vice so loathsome and so repugnant to pure feeling should be thought of in silence, or that there should be so powerful a feeling against the bare mention of it. But it is, after all, strange that, until of late, no systematic and well-directed endeavours have been made to rescue its prey, to bring back the fallen to the paths of virtue, and to lead them to Him who hath opened the kingdom of heaven, even to the penitent harlot and adulterer.

Happily, however, Christian purity and pity have now found a tongue, and, triumphing over the restraints of politeness and the rules of a false delicacy, they have courageously advocated the cause of the abandoned. The abandoned! Yes, it is only recently that these unfortunates could be called by any other name. Society had abandoned them, they had abandoned themselves, the Church had abandoned them, and it seemed almost as if God had abandoned them. Here and there was one sought and reclaimed; but, as a class, they were the abandoned. Had some decree of eternal reprobation gone forth, or had it been revealed that their's was the sin against the Holy Ghost, they could scarcely have been more utterly forsaken. Where were the godly men who spoke to them on the streets for the good of their souls, or who did not do so with fear and shame? Who followed them to their dens of wickedness, in courts, alleys, and garrets, where dirt and dissipation divided the domain with vice? What godly woman felt that it was pre-eminently *her* mission to track the wandering footsteps of her lost sisters, and try to bring them home again to virtue and to Christ? Yet there were some who, at distant intervals, felt an inward monition to do something. The greyheaded sire and the venerable matron alone were believed to have any interest in the work, and they only, with safety to their reputation, could speak to a woman that was a sinner! The younger men and women—above all, the unmarried—beheld these frail daughters of Eve with mingled awe and disgust; but were silent. Like the Priest and the Levite, in the parable, when they saw them they looked at them, and passed by on the other side. This was not to go on for ever. Statistics were obtained which revealed a state of things simply horrible, and brought to light so many dreadful facts, and suggested so many solemn reflections, that it began to be a matter of conversation. The question was often asked—what can be done? These women, in their dark holes, are not alone in sin and misery: if we

could observe, we should find there our sons, our servants, and our brothers, or our neighbours. We should find there those who were lately in the Sunday-school, who may even now sometimes go to the house of God, who live next door, or sit at our tables. We should find that the moral and religious condition of these women is the mirror which reflects that of many who make a fair show in society, but who are led captive by the devil at his will. And so, prayer went up to God for the seducers and the seduced, earnest purposes were formed in many a bosom, and anxious deliberation was had recourse to in hope to find out some plan of action.

Mere worldly politicians either laughed at the idea of doing anything against this huge evil, or only required that its public movements should be regulated by law. They would have been content if the curse had been taken out of their sight, or its most disgusting features hidden. They did not consider that this would be no remedy—that it would rather aggravate the evil by legalising prostitution, and making it a national institution. To have imitated Continental nations in this matter would have been fraught with direful consequences. We do not want to be assimilated to those nations in this matter. If we are to have this iniquity, we will cast it out of the social circle, and, like professional gambling, it shall either walk our streets, or it shall lurk in the holes and corners of our towns. The stews will never again be recognised among our domestic establishments. The moment vice is made respectable, that moment it loses its remaining shreds of shame, it throws off the last remnants of disguise, and it is no longer regarded by the unreflecting as vice at all. It may at once take a position in society, may dwell in a prominent house and in a respectable street. On the whole, and in every respect, we believe the principle of the British law to be the true one, and the only one in harmony with the law of God. We advocate the suppression of brothels so far as it can be done, and we are quite sure that the Christian feeling of this empire would never submit to their being licensed, like theatres and other places of amusement.

It is not on the labours of politicians and policemen that we rely. Our hope is in moral means, and the author of the deeply interesting book which has suggested these observations, has touched the right chord, when he speaks of the "omnipotence of loving-kindness." We have more faith in this than in all the proclamations that ever were made against vice and immorality. To this, therefore, let us turn for a little, and see how it has been developed, how it has been applied, and what it has accomplished during seven months' work, by a lady, among the fallen in Glasgow. We may observe that the narrative of this work has not been written by the lady herself, but by some one to whom she regularly furnished the materials. We also beg to call attention to an introductory chapter of much importance, by another hand, although, on one or two points, we do not quite agree with the writer. It may be necessary, too, to notice that while the labours recorded in this book very much originated in personal feeling, and were unofficial, it is not intended for a moment to depreciate the work accomplished by refuges and asylums on the old plan. On this subject the writer of the introductory chapter expresses himself thus:—

The increase of this deadly sin, and of the numbers who were engaged in it, at last called forth public notice and comment; and the lady whose exertions are here recorded felt herself called to engage in the crusade which was proclaimed against it. She entered upon her work, however, without the aid of great men's names on her committee—indeed, without any committee at all—but merely with the very present help of Him who is mighty to save. Her strenuous endeavours and unwearied zeal, the difficulties she encountered, and the success to which she has attained, need not here be mentioned. These are set forth in the following pages. But the peculiarity of the system she adopted in treating those whom, by God's blessing, she had been the means of reclaiming, after they had been taken from their infamous life, and were placed under her care and supervision, deserves to be noticed. To that system, doubtless, much of her success is to be attributed. The girls are provided with comfortable and respectable lodgings, work is provided for them such as they can do, and

they are made to feel that their return to society, as respectable members of it, from that period depends upon themselves. They are subjected to no curious examination as to the cause of their fall, their previous habits and history, and they are exempted from what those girls are, beyond all else, most anxious to avoid—the prying curiosity of visiting committees. In every difficulty they have a sympathising friend and adviser in her who rescued them, and a willing hand to help them in case of need. They are not put in ward, and forced into morality by lock and key; the only restraints laid upon them are those inspired by the love and gratitude which they feel they owe to one who has done so much for them. These, and the godly instruction which they daily receive, along with the family influences brought to bear upon them in the houses where they are placed, have been found most effectual in attaining the desired end; and it must be acknowledged that girls so treated are more likely, when removed from any surveillance, to remain steadfast in their resolutions to lead a new and pure life, than those who have been confined where immorality was impossible, and where the thought that they were not free took possession of the mind, to the exclusion almost entirely of other and higher matters.

The difficulty of the work is one of its chief drawbacks; for after Christian charity has overcome the repugnance which it used to feel, the objects of that charity have views and emotions peculiar to themselves, and when they are brought under holy influences, they naturally enough wish to wear no badge, and to be treated rather as repenting sinners than as guilty criminals. They have pleaded guilty—why should they be subject to an inquisitorial examination? They have yielded to the appeals of truth and goodness—why should they not hear the words, “go and sin no more”? We earnestly commend the foregoing extract to the reflections of our readers, who will find, by the next paragraph, that this new mode of preaching the Gospel has been most extensively blessed:—

The results of this system have proved it a good one. During the twelve months over which this lady's exertions have extended, no fewer than 250 girls have been reclaimed. Of these, so far as it is known, only twenty have relapsed, and of this number several have returned in bitter penitence, and are now doing well. Eighty-five of these girls have been restored to their parents, upwards of forty are engaged as domestic servants in different capacities, and the remainder are engaged in miscellaneous employments, of whom about sixty are at present under the care and supervision of this lady.

Of course such a mission cannot be carried on without material resources, and, therefore, some attention must be paid to ways and means. We give another paragraph from the same chapter, which will inform the reader to what extent money has been needed and forthcoming, and what may be the probable requirements for the future. It may seem as if 150*l.* per month, or 35*l.*, at least, per week, is a large sum for an effort conducted on such principles. It is, actually, a large sum, but no doubt, if details were furnished, we should soon find that it has been well expended:—

The object of giving the following narrative to the public is twofold. First, by laying before the public an account of what has been done, to show what can and might be done among that unfortunate class which many thought beyond the power of reclamation and improvement; that many might be induced to enter themselves as hearty and zealous labourers in that field which is “white already to harvest;” and that those who are already engaged on the Lord's side, fighting His battle against the Prince of this world on this particular battlefield, may be encouraged to go on in faith, nothing doubting but that in due time they shall see the fruit of their labour if they faint not. Second, it was desired, by this means, to lay before its readers the claims which this disinterested and zealous lady's work has upon the Christian and benevolent public. Such a work could not be carried out without involving a very considerable expenditure. During the past year about 1100*l.* has been collected by the lady and her friends, from voluntary subscribers, 1000*l.* of which has already been expended, leaving about 100*l.* on hand; and as the average monthly expenditure for the last four or five months has been 150*l.*, this great work threatens to be brought to a stand from want of the necessary means with which to carry it on. We cannot doubt that there are many who, unable to give time and personal exertion in the furtherance of a work so charitable and patriotic, would be glad to assist it with their pecuniary means; and to make known to such the existence of this work, and of its claims, is, as we have stated, one of the objects which the following narrative is intended to accomplish. We appeal earnestly and confidently to the Christian and benevolent public on behalf of this mission, and trust that such a laudable endeavour as the reclamation of fallen woman will not be allowed to fail from want of those means which so many in our country can well afford.



It will be observed that the number of girls actually reclaimed, inclusive of the very few relapses, is about five per week, which every one must admit is a very encouraging result. And it is this success which creates the expenditure, because it appears that while eighty-five had been restored to their parents, about sixty remained, either under the care or the supervision of their benefactor. In any similar endeavour, a similar demand would be made upon popular benevolence. These poor creatures are mostly, perhaps all of them, in such a position that they require some assistance on renouncing a life of sin. Many of them are orphans, or from distant places, or would not be received by their parents, and few of them would be able at once to procure an honourable living. Then, again, they must have counsel and instruction, some discipline is required by many of them, and it needs both time and effort to qualify them to fill their place in society again. However we view the case, we see plainly enough that money is an essential to the successful working of such a mission. If a girl is taken from the streets, she must be taken somewhere, and provided for by Christian benevolence, until she is otherwise properly provided for, or can support herself.

There is a spiritual, as well as a social and moral, side to the question. These poor creatures have souls to be cared for, and to be brought to Christ. Constant intimations occur, in the narration under our eyes, that the salvation of their souls was as much a matter of contemplation as the salvation of their bodies; and, in this department, the most encouraging results appeared. It can readily be imagined that fallen women will renounce their vicious course from different motives. One will give up her sins from disgust, another from shame and a desire to return to virtue, another during a fit of remorse, and others from different considerations, unconnected with true repentance. But, whatever the direct motive, the fact that she has repudiated the ways of sin may be taken advantage of by the spiritual adviser, and at such a time conscience is commonly tender, and "the words of the wise heard in quiet" produce a deep impression. Hence, in reference to the Glasgow work, we read: "That many of the poor, unhappy girls coming under her care have been turned from darkness to light, and from the power of Satan unto God, the lady at the head of this mission most unquestionably believes." This is very gratifying, and equally in harmony with our wishes and our hopes. Indeed, when a girl is reclaimed on worldly principles, and from worldly motives, she is never safe. There is no class of whom it may be more truly said, *facilis descensus Avernus*; and only when their hearts are imbued with Divine grace, only when they have been led to seek for pardon at the Cross, only when they have consecrated themselves unto God, are they really safe. Therefore it is that so great a prominence must ever be given to their conversion to God, as well as to morality and virtue.

The work before us consists of a series of chapters, giving ample details of the course pursued, and of the scenes visited, of the difficulties encountered, and of the successes achieved. It is written in a truthful and most interesting style, and will not fail deeply to interest and greatly to instruct the reader. We have risen from the perusal more than ever convinced that to save fallen women is pre-eminently woman's mission. Man may do well in this field, but woman alone has the qualification required for the extensive and successful prosecution of the enterprise. To such especially we earnestly commend this volume, and in the strong language of its author we exclaim:—

But perhaps some Christian lady, who has never realised her responsibility till these words have met her eye, and sent to her heart a pang of remorse for neglected opportunities, may try to stifle the warning voice by saying—"I see not how I can do a great work, like this lady." Let us ask—*Might not she have calmed her anxiety about the souls of these lost ones by the same reasoning?* "Where there is a will there is a way!" The beginning and the end of this work is love. It is not great means or great talents that are requisite. It is simply a pure, generous, Christlike love—a love which will go down to the lowest depths and seek the most degraded; a love which will take

no denial, but will "compel them to come in;" a love which will forget self in absorbing solicitude for the salvation of others; a love which will think no labour too heavy, no waiting too long, no anxiety too exhausting, no trial of long-suffering patience too severe, if, in the end, it can see one soul torn out of the meshes of the destroyer, and safely on the way to heaven. *This* is what is wanted; and *this* every Christian woman can obtain at the fountain of love—Jesus, who is Love itself.

We should have liked to say a word about the procurer, the seducer, and the patron of infamy, but we refrain, because it would introduce us to subjects too extensive to be discussed in this paper. We hope, however, that the whole question will be not lost sight of, and that the blessing of God will crown the endeavours made in this enterprise, to the promotion of virtue and religion. No one can pass, after sunset, through the main streets of our chief towns without thinking of the peril which besets young men, the temptations to which they are exposed by the allurements of vice, and the need there is that they should be well grounded in the principles of morality and of piety. Many of them may meet the syren as innocent as Joseph, but without his holy resolution and tenderness of conscience. They may and they do fall, and become ministers to the iniquity of which they have been the victims. How needful it is that Christian pastors should be faithful and fearless in the denunciation of this crime against God and man! How needful that every form of licentiousness should be frowned upon by society, and that all who follow it should be avoided as the leper! We should then have no disgusting apologies for vice in the newspapers, and the efforts of God's people for the salvation of such sinners would be both helped and encouraged.

#### DR. BOEHL'S DISSERTATION ON ISAIAH XXIV.-XXVII.\*

THERE is an inexpressible charm about the Book of the Prophet Isaiah. Independently of the fact that nowhere else in the Old Testament is the Gospel of the New Testament so fully set forth, there is a grandeur of diction, and a magnificence of style, which, when we take into consideration its frequency, is not to be found in any other of the sacred books. We do not wonder that it was, in the Old Testament, the favourite book of "the beloved Martyn;" and that by McCheyne it is coupled with John's Gospel† as though they two were the most attractive books in the Bible.

Yet, notwithstanding that it is so generally read and meditated upon, the Book of Isaiah is not always understood. The references that are made in it to the historical events of the prophet's own day, and to the histories of the nations bordering on, or coming in contact with, the land of Israel, require a considerable amount of study to be now intelligible; and are, in some instances, for want of contemporaneous records, covered with obscurity. There are, however, so many passages that can comfort, cheer, and edify the believer, that the perusal of the book is always, under any circumstances, highly useful. There is, indeed, one theory which, though somewhat popular in the present day, tends to darken and obscure the meaning of this as well as other portions of Scripture. We mean the theory that the greater portion of the prophecies of Isaiah have a reference to the events of our day, and to the time of the millennium. This opinion has been held from time to time. Luther saw, as he imagined, the Pope and the Church of Rome in nearly every chapter, though he had the sense and the wisdom to see that such could not have been at least the primary meaning of the prophet. But our Gill, no mean commentator, has fallen into the greater extravagance of supposing the

\* *Faticinium Jesaia Cap 24—Cap 27.* Commentario illustravit, Eduardus Boehl, Lic. Theol., Dr. Phil. Lipsiæ: J. C. Hinrichs. 1861.

† In the verse of his hymn on Jehovah Tsidkenu, which runs thus:—

"I oft read with pleasure, to sooth or engage,  
Isaiah's wild measure and John's simple page;  
Yet e'en when they pictured the blood-sprinkled tree  
Jehovah Tsidkenu seem'd nothing to me."

greater portion of the chapters (*vis.*, xxiv.-xxvii.), which we mean briefly to consider, to have their primary and complete fulfilment with reference to the apostasy of Rome; while a greater number of commentators would point us to the millennial period as the time when all the events here recorded shall have their definite fulfilment.

We are glad to say that Dr. Boehl is not to be ranked among such interpreters. His work is short but able, and gives indications that its author will one day, if he pursues his researches, win for himself a high place among the Biblical scholars of Germany. We regret to say that it is to Germany we have to look for nearly all the most useful works on the Old Testament, as the study of Hebrew and the Shemitic dialects, which is absolutely necessary at least for an Old Testament commentator, is at a miserable discount in this country. Our readers will remember that last year we reviewed another work of Dr. Boehl, entitled *De Aramaisms Libri Koholeth*. We rejoice to meet with him again on the field of Biblical criticism.

Dr. Boehl considers that the chapters of Isaiah, from the 24th to the 27th inclusive, contain a prophecy concerning the calamities which were then about to come on the land of Israel from the side of Babylon, the restoration of Israel after those troubles, and the punishment and overthrow of Babylon. This, he argues, and we think conclusively, is the primary meaning of this portion of Scripture. The kingdom of Babylon, at the time when the prophecy was delivered, was rising into power. Long before that period, it had been renowned for its progress in literature, in agriculture, in astronomy, and astrology, throughout the Eastern world. Sennacherib had, however, reduced it to the condition of a province of the Assyrian Empire. But Sennacherib, glorying in his power and might, marched triumphantly against the land of Judæa, and after an easy conquest, as it appears, of the fortified cities on the borders, sat down before Jerusalem. From thence he was, however, obliged ignominiously to retreat—almost his entire army having been destroyed by a Divinely-sent pestilence. His want of success appears to have been fatal. The Babylonians recovered partially their power, and very probably—as Dr. Boehl conjectures (in which he is partly supported by Niebuhr)—the embassy of Merodach-baladan, King of Babylon, was sent to Hezekiah to inquire concerning the miraculous change in the dial (Isaiah xxxviii.), and to seek an alliance with him against the King of Assyria, enfeebled by his recent disaster.

Nowhere it must, however, be noted, does Isaiah expressly name Babylon in these chapters, nor have we a plain declaration that the judgments announced in the commencement of chap. xxiv., pertain to the nation of Israel, until we arrive almost at the close of the prophecy. Yet the nation of Babylon are alluded to distinctly enough by the use of words and phrases, to be met with in other clear prophecies concerning that people (compare, for instance, chap. xxiv. 16 with chap. xxi. 2); and the overthrow of that kingdom is set forth (chap. xxiv. 19—21) as the destruction of the world, under which imagery it had been alluded to in chap. xiii., which treats by name of "the burden of Babylon."

These chapters have not escaped being ruthlessly handled by those scholars, who have dissected the Book of Isaiah, in order to show that a great portion of what is handed down under his name, did not really come from the pen of that prophet. Internal evidence, however, is very strongly in favour of their genuineness. There are, elsewhere in Isaiah, frequent instances of paronomasia in the original Hebrew, and such are found in the chapters before us. The idea of a small remnant being left, after the judgments of God shall have taken their course, is found in this portion, as well as in other parts of the book. The phrase, so peculiar to Isaiah, of נִאֲצָח ("the majesty of Jehovah") occurs in chap. xxiv. 14, and the cognate נִאֲרָח in chap. xxvi. 10. The word זַעַם—used by Isaiah, generally, to express the anger of God towards His own people (*vid. Ges. Thes. p. 425*)—occurs in chap. xxvi. 20, and in several undis-

puted passages of Isaiah. Under the similitude of a vineyard, the people of God are described in chap. xxvii. 2, 3, and in chap. v. 1—7. The same description of the desolation coming on the land is found in chap. xxvii. 10, as occurs in chap. v. 17, and in chap. xxxii. 13, &c. Many other instances are given by Dr. Boehl as evidences of Isaiah having been the author, for which we would refer our reader to his dissertation.

In the opening of the 24th chapter, Isaiah declares the lamentable state of the land of Israel, the land utterly emptied, the inhabitants thereof scattered abroad. The phrase "*the earth*" (אֶרֶץ), when used absolutely, as Dr. Boehl remarks, signifies the land of the people of God, in which dwelt the true priests of God, and which, in v. 5, is alluded to as having been formerly sacred to God. So J. H. Michaelis, Gesenius, Knobel, Maurer understand the passage. The fifth verse is decisive on this point. The devastators of the land are the Babylonians, alluded to in the sixteenth and following verses. The second verse is remarkable, beginning with: "And it shall be, as with the people, so with the priest," as twelve classes are mentioned, thereby indicating, as Dr. Boehl conjectures, that "no tribe should be free from the calamity which was at hand." "Gesenius," remarks Boehl, "argues unfairly that this verse is an indication of a later date than Isaiah, because 'the priests,' instead of 'the king,' are contrasted with 'the people.' But very rarely among the prophets (Comp. Isaiah 3, 2; 5, 13), calamity and punishment are announced to the King of Judah, and to private individuals at the same time; because he was looked upon as a sacred person, and one on whom the entire hopes of the faithful were deservedly placed from the time of David."

As in the first verse of the chapter, "the earth" is narrowed in its signification to the land of Israel, so in the fourth verse the designation of "the world" (הָעוֹלָם) is used as a synonyme to express the same idea. In Isaiah xiii. 5, the same expression is used with reference to the Babylonian world, and in chap. xxvi. 18, the phrase, "neither have the inhabitants of the world fallen," to intimate that the enemies who oppressed the land of Judaea were not then cast down from their victorious state. (Boehl.)

In these days, when unsound views of the atonement are everywhere rife, it is satisfactory to meet with the following clear statement in Dr. Boehl's pamphlet, which we translate somewhat freely for the benefit of our readers: "The word בְּרִית (*covenant*), he remarks, "is rightly derived from the idea of *cutting*, because it was the custom, in solemnising a covenant, to pass through victims divided in two pieces. Winer and Knobel rightly consider that the slaughtered victims signified that whichever of the contracting parties violated the covenant, should be liable to a similar death. This being so, let us briefly examine Genesis xv., where, for the first time, a covenant was solemnly made with Abram, by which the ancient covenant, which God had made with Noah, was renewed. What comfort could such animals cut in sunder give to the sinner Abram, if only by them the future fate of him, who was clearly a covenant-breaker, was indicated? But it is necessary that we should insist on verse 17, where it is said that God alone passed through the bloody victims, by which act is shadowed forth (unless I am mistaken) the mystery of Christ's passion; or, to use words accommodated to the old dispensation, that God, the covenant having been broken on the part of man, would endure Himself the punishment of the perjury, which He had set forth to Abram under the symbol of a calf cut in twain. (Comp. on this symbol, Jer. xxxiv. 18, 19.) Such a covenant could bring joy and security to miserable sinners, and is often set forth as the support of believers."

We shall now point out some passages on which Dr. Boehl has given remarks worthy of note.

The calamities, mentioned in the beginning of chap. xxiv., having run their course, a morning of joy succeeds to the night of sadness. The remnant left in the

land, "as the gleanings when the vintage is done," acknowledge the majesty of Jehovah and His justice in the devastation of the land. They lift up their voices and sing even from the Mediterranean Sea, along which, in the land of Israel, a scattered few are left. The concert having been heard in the middle land of Canaan, the Prophet exhorts the east and the west to join in the ascription of praise: "Wherefore magnify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the maritime coasts." The translation of our authorised version, "Glorify ye the Lord God in the fires," is quite unsuited to the context, as is that of Vulgate, *ideo in doctrinis laudate Dominum*, though both are grammatically admissible. The LXX. appear to have inverted the clauses, and, probably, to have considered בְּיַמֵּי as merely employed to strengthen the verb כָּבֵד, and have paraphrased the verse thus: *διὰ τοῦτο ἡ δόξα Κυρίου ἐν ταῖς νήσοις ἵσταται τῆς θαλάσσης: τὸ ὄνομα Κυρίου ἐνδοξον ἔσται*: "on account of this the glory of the Lord shall be in the islands; the name of the Lord shall be glorious." Lowth, however, supposes there is some omission. Dr. Boehl has no remark on this translation of the LXX. The passage may have a secondary reference to Christ, in which case it refers to the conversion of the Gentiles. Luther considers that the whole is an allegory, the vineyard being the land of Judæa; the clusters, the nobles and the people; the remnant left, the apostles, "who lifted up their voice—that is, preached the Gospel—and praised the mercy and the grace of Christ, and rejoiced in the majesty of the Lord, not in their own works, or in the righteousness of the law. But the majesty of the Lord is the victory of Christ, by which He is made Lord of all, and has trodden down the devil, sin, death, and the world, as Paul, in the Epistle to the Colossians, understands this place [?]. This rejoicing is heard, not in a corner of Judæa, but from the sea—that is, it is scattered everywhere among the nations, and goes through the whole world" (*Lutheri Schol.*)

The scene, according to Dr. Boehl, changes at the 16th verse. The prophet seems to himself to hear the songs from the corner of the earth, even "Glory to the Righteous One"—i.e., God (as Boehl and Knobel; or Christ, as others. Luther incorrectly: "*gloriam justi, id est justorum, quod et Christus sit justus et Christiani per eum justificentur*") ; but suddenly he is terrified by new sights, and is again hurried into visions of slaughter: "But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously." The following is Dr. Boehl's note: "In chap. xxi. 2, the destruction of Babylon is plainly set forth in the same words. In the same place we see the prophet trembling, dreading a fearful vision (v. 34), as Ferer and Hitzig also rightly maintain; but the prophet becomes feeble, as happens to some when a sudden terror comes upon them: because, now, the heaviest judgment of Jehovah is coming on the earth, and Jehovah, as it were, appears in judgment, at whose sight even Habakkuk (chap. iii. 16), John (Rev. x. 10), and Isaiah himself, in the sixth chapter of his book, trembled."

That henceforward to the end of the chapter, the earth signifies the land of Babylon, is evident from the 20th, where the destruction of that empire, without any hope of recovery, is mentioned as about to happen.

Even Grotius acknowledges that, in the twenty-first verse, there is a change in the prophecy, from treating of the land of Israel trodden down by the Assyrians (whom he supposes to have been the enemies referred to) to the punishment of the latter people. In that verse we have a declaration that the Lord will "punish the host of heaven in the heaven (A. V. incorrectly "the host of the high ones that are on high") and the kings of the earth upon the earth"—i.e., as Dr. Boehl rightly explains it, the gods of Babylon as well as the princes thereof—(compare Ex. xii. 12; Num. xxxiii. 4; Isaiah xix. 1)—Luther, badly, whom Lowth follows, the civil and ecclesiastical polity of the Jews. The idea is more plainly developed in the 23rd verse: "Then the moon shall be confounded and the sun ashamed,

when the Lord of hosts shall reign in Mount Zion, &c.," for the worship of the host of heaven prevailed at Babylon. It is worthy of notice that the LXX. in this passage—probably, as Grotius supposes, on account of the Egyptian kings—have absurdly rendered the passage: "And the brick (collective, reading לִבְנֵי instead of לִבְנֵי) shall melt away, and the wall (evidently an intentional alteration, for חֲמֹר could not be mistaken for חֲמֵר, which would be the nearest Hebrew word) shall fall!!" The reference in the 22nd verse is to the oriental custom of captives being shut up in prison for a long time ere judgment is pronounced on them; Dr. Boehl considers the shutting up in prison to be literal or corporeal as respects the kings, and spiritual as respects the gods, referring to Jude 6. Luther remarks that the passage can be referred either to the dead or the living, but "I prefer," he says, "to understand it with reference to the dead, so that the sense is that all men shall be gathered together, as in a bundle, and shall be reserved for future judgment, when God will at the same time punish and judge the iniquity of all."

The feast of fat things—which the Lord, in chap. xxv., is said to make unto all nations—Dr. Boehl understands with reference to the manifestation of Jesus, the bread of life and the water of life, in Jerusalem. This was a feast of fat things to all nations. Some, however, consider that the allusion is rather to the custom that kings, after victory, were wont to regale their people at a feast. Luther, badly, says: "The Lord will gather the entire people in Jerusalem, and there suffer them to be slaughtered by the Romans. The fat are the rich, for *marrow* signifies whatever is most delicate."

Dr. Boehl explains "the vail spread over all nations," as indicating the ignorance and darkness of the mind; and refers, for the true explanation of the seventh verse, to 2 Cor. iii. 15, 16; Eph. iv. 17, 18; Isaiah ix. 1; lx. 2 (see also 2 Cor. iv. 4); but we are unable to see why he should remark: "Cum Chald. Syr. Symm. Hieronym. conservamus 'faciem,' et de Diabolo intelligimus, qui caput quasi velaminis est, quod velut regnum ejus totum ab eo pendet, cum eoque perit"—for the simple explanation is that "the face of the covering" is poetically the same as "the covering;" and though the mental darkness is caused by Satan, we are at a loss to see the importance of retaining the word "face" in the translation, and how it can be understood with reference to the Devil. The vail began to be removed at the preaching of the Gospel, and the entire removal will be effected at the end of the world.

Our authorised version's translation of the 8th verse, "He will swallow up death in victory," ought rather to be "He will swallow up (*i.e.* destroy) death forever"—*i.e.*, death is swallowed up in the death of Jesus Christ (comp. John v., 24, &c.). The promise has begun to be accomplished; its full realisation will be in that day when "the adoption, to wit, the redemption of the body," shall be manifested. St. Paul, in 1 Cor. xv., quotes this passage, but not exactly in accordance with the Hebrew, and widely differing from the LXX. It ought to be noted that the rendering of Theodotion agrees verbatim with that of St. Paul.

There is some difficulty with regard to the translation of chap. xxvi. 3. The reading of our authorised version, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee," is substantially the same as that adopted by Gesenius (Thes. p. 907), "*animus firmus—i.e.*, animi firmi homo—huic servas salutem, salutem. Intellige לו'." Dr. Boehl, however, with Ewald, Hendewerk, and Drechaler, regard it as an exclamation of admiration by the prophet: "*O decretum suffulsum! custodies pacem, pacem; quia in te innititur (decretum).*" "*O well-supported decree! Thou wilt keep peace, peace; because it (the decree) rests upon Thee.*"

We would linger upon other passages, but we must be drawing our remarks to a close. Chap. xxvi. 14 is thus rendered by our critic: "*The dead do not revive; the Rephaim (what our authorised version quite admissibly renders "deceased," but there was also a*

nation of that name, Gen. xiv. 5) *do not arise : therefore thou hast visited and destroyed them, and made all their memory to perish.*" The meaning is : the spiritually dead will not care for God—they desire not to be quickened. The enemies of Israel are represented under the name of the Rephaim, a nation which ever was an object of fear to Israel.

The contrast between Israel and their foes is drawn very forcibly in the 19th verse, which Dr. Boehl translates, "May thy dead live again ; may my dead arise. Awake and sing, O ye dwellers in dust, for the dew of herbs is thy dew ; but the earth shall cast forth the Rephaim." The word *נבליתי* must be taken collectively ; our authorized version, "together with my dead body," is not correct. The prophet, in the first sentence, directly addresses Israel, and then describes the enemies as belonging to his own people : "my dead"—i.e., the dead of my people. The supposed reference here to Christ's resurrection, so frequently dwelt on in the pages of our evangelical commentators, cannot be proven. The sense of the passage, according to Boehl, is : Israel, moistened by the dew of God's favour, shall revive, while her enemies shall be cast forth, as an untimely birth, even as it were by the earth. It may refer to the general resurrection of the just as well as the unjust ; and the use of the word *רפאים* does not necessarily convey a bad sense. The allusion to the dew is thus explained by Gesenius : The dew of God shall refresh those that rise from the dead, in the same way as dew refreshes plants. Some understand the Hebrew to mean "the dew of light"—i.e., of life, the life-giving dew—but the former is preferable.

We regret that, for want of space, we must entirely pass by Dr. Boehl's notes on chapter xxvii. We hope, however, that those of our readers who are interested in Biblical criticism, will procure this little pamphlet for themselves. The grammatical notes are of service to the Hebrew student ; and, on the whole, we consider the subject ably handled. We hope Dr. Boehl may soon present us with a work of larger dimensions, on some topic connected with Old Testament criticism.

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## Foreign Intelligence.

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WHAT might France not have become but for the Papacy ! The malefic influence of the Man of Sin upon that great country is written in every page of its past and contemporary history. In our French correspondence, the genius of this dark system is seen laying one hand upon the occupant of the seat of empire, and dictating the Imperial policy, while the other presses down the masses of the people, and retains them in the grossest ignorance. The suspicion of holding Gallican views is rendered, by the Ultramontanes, a disqualification for the episcopate, and this they are powerful enough to enforce, learning, piety, and the Emperor's approval notwithstanding ! Yet their final catastrophe is but delayed : avert it they cannot. What has hitherto been the fruit of their most cherished schemes ? The Massacre of St. Bartholomew was to extirpate heresy from the soil of France, and when that failed the work was to be done by the Dragonnades and the Revocation of the Edict of Nantes. Louis Philippe's men-of-war were to crush Protestantism in Tahiti. Both communions survive and flourish ; the cry addressed from one to the other is wafted across the Pacific, "Come over and help us !" and the tree planted by British missionaries is destined to be watered by the sons of the Huguenots. The French capital, too, is visited by English evangelists, who are instrumental in kindling a flame of devotion, which, as will be seen from M. Frederic Monod's testimony, survives their departure, and promises to be permanent.

A trustworthy account of the schools and churches in Nice will suggest, to those whom they concern, some lessons of universal application. The Mariolatry which prevails in Sicily is graphically portrayed in another article, which will, we imagine, create surprise even in the minds of those who are no strangers to the more ordinary and guarded developments of Romish superstition.

Two articles from Germany will prove of special interest to different classes of readers. German theology is not in high repute among British Protestants, but it will be seen from the letter of our Frankfort correspondent that its most accomplished professors are achieving a work which none but Germans could accomplish, and which must make all Christendom their debtors. In the second article is contained probably the fullest and most authentic account of the Elberfeld revival which has yet appeared in England.

The Jamaica revival forms the subject of a letter which we shall be glad to see followed up by other communications from the same impartial pen. The writer considers that there has been exaggeration both among some who have commended and some who have distrusted the revival. He gives his own impression as to the good that has been done, and informs us what he desiderates in the converts generally.

The importance of native agency in China is forcibly presented in a letter from a missionary in that country, with a request that the subject may be made matter of prayer. We cannot doubt that that request will meet a cordial response. There must be other missionaries, who have their sense of special wants to be met in the supplications of multitudes whom they can never see in this life, but who can read their printed wish. We thank our brother for making us the medium of his hallowed desire, and we commend his example to fellow-missionaries.

We solicit an attentive perusal for the communication from America. The information which it conveys is most gratifying as to the spirit which, in spite of the war, is animating Christian men at the North. There are currents of thought and feeling, most influential, though not most prominent, of which we must expect political prints to take little or no account. How beneficently these are operating, under the hand of the All-wise Disposer of events, will be seen from the letter of our correspondent.

The invitation to special prayer, in the second week in 1862, has been issued. We are sure we have but to mention that it will be found in a subsequent page, to obtain for it the notice it deserves.

## FRANCE.

Paris, July, 1861.

### IMPORTANT DISCUSSIONS ON THE ROMAN QUESTION IN THE FRENCH JOURNALS.

The principal topic of the day continues to be the quarrel as to the preservation or the extinction of the temporal power of the Papacy. On the one hand, the Ultramontane press persists in maintaining that the spiritual independence of Pius IX. is contingent upon the possession of the pretended domain of St. Peter; and it adds that not only the Sovereign Pontificate, but the crowns of princes and all the laws of human societies, will be lost on the day that Pius IX. shall cease to be a king. To this dismal array of sinister predictions the writers of the clerical faction join violent threats. "The faithful Roman Catholics will arise like one man, if their common father is in peril. They will give to this holy cause their money and their blood! It will be a universal crusade, the most necessary, the most generous of crusades! And woe to those who shall have laid a sacrilegious hand upon the possessions of the Vicar of Jesus Christ! They and their accomplices will miserably perish!" Such is the daily language of the Ultramontanes; they repeat it in the pulpits,

in the confessionals, and even in the schools, in the form of prayers, which the little children must learn by heart.

On the other hand, the liberal papers of all shades of opinion, from the *Journal des Débats*, which is very moderate, to the *Opinion Nationale*, which represents democracy, allows no opportunity to pass of impressing upon Government that it is its duty to recall the French troops. "Rome," say these organs of modern sentiment, "belongs to the Italians, and must be restored to them without delay. The recognition of the kingdom of Italy has rendered this obligation still more pressing. The Pope and the cardinals are become the mortal enemies of the Napoleon dynasty. The city of the Vatican is a hotbed of conspiracy against France and Italy. Why, then, be so careful of keeping up appearances and displaying courtesy towards such adversaries? Why resist the force of things? Leave Rome to its own destiny. Allow the Romans to manage their own business, and everything will soon be settled. Half measures are worth nothing."

Hitherto Louis Napoleon has remained undecided between these opposite opinions. He



takes two steps forward and then one backwards. He is evidently brought to a pause by the violent clamour of the clerical party. His personal sentiments would lead him to free all Italy; but he hesitates in view of the consequence of such a proceeding. It seems that the Empress *Eugenie*, who, as you are aware, is of Spanish birth, who is very bigoted, and is governed by priests, employs her immediate personal influence to maintain the Pope's temporal power. Domestic storms have accompanied this rather unconstitutional interference of the Empress.

Nevertheless, things cannot remain long in *statu quo*. Our officers and soldiers at Rome are in perpetual conflict with the Pontifical troops. It is with difficulty that the French general preserves an appearance of order and tranquillity. It is no longer possible to constitute a regular government in the Papal city, except with the Ministers appointed by the King of Italy. The great majority of the citizens are continually making demonstrations in favour of Victor Emmanuel. The most worthy of them are imprisoned or in exile. The schools are closed; commerce and industry are at their last gasp; social life is suspended. Decidedly, the Pope's Government must fall. His hour is come, as in the case of all Popish bishops who formerly united the temporal authority with the spiritual.

The true solution has been indicated by the illustrious and lamented Count Cavour: *the Free Church in the Free State*. No one will dispute with Pius IX., or his successors, the rights of the Pontificate in matters of doctrine or discipline. There lies their domain, and perhaps the Popes will have more independence just because they will have ceased to be temporal princes. The Roman Catholic clergy of France are more respected in our day than they were in the eighteenth century, because they no longer take a prominent part in politics. Who knows but that the Pope's experience may be similar?

#### APPOINTMENTS TO EPISCOPAL SEES.

I have several times spoken of episcopal sees which continue vacant in this country. Cardinal Antonelli apparently thought that this afforded an excellent means of vexing the French Government. The dioceses which waited in vain for a new bishop were in a state of agitation; the priests raised their hands towards heaven as a sign of their mental distress; the fanatics murmured; the female devotees wept tears of grief at home, and disturbed the repose of their husbands; the

ignorant peasantry impatiently asked why their spiritual head did not make his appearance. All this entered into the plans of the Roman Court. By agitating men's minds in France, Antonelli and his subordinates hoped to gain time and derive some advantage.

But these studied delays could not be indefinitely prolonged. The French Ambassador at Rome was instructed to speak in firm and decided language. He made the Vatican understand that the patience of Napoleon III. was exhausted, and that, in a moment of bad humour, the French soldiers might be ordered to withdraw. At length the Pope yielded, and the dioceses so long deprived of their chief pastors were consoled by new bishops.

I must note an exception, however. The Abbé *Maret*, who was appointed by the Emperor to the episcopal see of *Vannes*, in the province of Brittany, has not been confirmed by the Pope. It would form a sad history, were I to relate all the intrigues and calumnies which there have been in connexion with this matter. The Abbé *Maret* is, undoubtedly, one of the most eminent and worthy of the French clergy. He has occupied the post of Dean of the Romish Theological College of Paris. His writings are full of learning and piety. He has dealt a powerful blow at Pantheism. But what matters that? M. *Maret* is comparatively liberal; he is suspected of holding Gallican sentiments; perhaps he even thinks that the Pope's temporal power is not founded in Divine right. That is enough! The learned and estimable Abbé *Maret* has been pursued with every imaginable accusation. Some reproach him with being *deaf*—deafness being a physical infirmity which constitutes a canonical impediment. Others have dared to allege that he has not the religious and moral qualities necessary for the exercise of the episcopate. The bigots have signed denunciations against him, and the Jesuits have *moved heaven and earth*, as the proverbial saying is, to raise up enemies against him. The priests of his diocese have even addressed an impertinent letter to him, requesting him to retire. The Abbé *Maret* addressed memorials to Rome, justifying himself; but it was useless. His case was decided without the trouble of hearing. The clerical faction had resolved not to accept a semi-liberal bishop at any price. At length, the Abbé *Maret*, convinced that to obtain the confirmation of his appointment was an impossibility, renounced his bishop's title, and placed his resignation in

the hands of the Emperor. Such is the condition in which we are now placed. To occupy an episcopal see, it is indispensable to hold the opinions, and to belong, body and soul, to the school of the Jesuits!

#### INADEQUACY OF ELEMENTARY EDUCATION IN THIS COUNTRY.

Among the other questions which have obtained, for some weeks past, a large share of attention from the press of Paris, I must mention the *education of the humbler classes*. The French are beginning to acknowledge that they do not take precedence of all other nations in this respect. We have soldiers of undoubted bravery in great numbers; we are in no want of cannons and bombs; our country can figure with honour, and in the first rank, amid military Powers. But do the labouring men—the French peasants—receive sufficient education? That is another matter. Statistical inquiries, the result of very careful research, prove that a third of our male population can neither read nor write. As to the females, more than half are strangers to the first rudiments of education. Our schools, in country places, are little frequented. In short, England, Prussia, Switzerland, Sweden, and even some of the provinces of Italy, stand above us in the matter of elementary education.

This subject is closely connected with the religious question. The priests have done all that was in their power to hinder the development and prosperity of schools. Thus, in 1850 and 1852, when they had a preponderating voice in the councils of the Government, they secured the passing of laws which prohibited the elementary schoolmasters from teaching *history*, and even *music*! The education of the people is strictly confined to reading, writing, a little arithmetic, together with the catechism. Most of our poor schoolmasters receive but the mere mockery of a salary; they scarcely earn two francs a-day—that is to say, much less than a working-man. Besides this, the priests, seeing that they were unable completely to prevent the opening of schools, got the idea of creating a formidable competition against the lay schoolmasters by means of their *Brethren of the Christian Doctrine*—vulgar, illiterate, sometimes very immoral persons—who consume the time of their pupils in singing litanies and making genuflexions before the image of the Virgin. As they teach *gratis*, and are seconded by the clergy, in the confessionals, these *brethren* have gained thousands of scholars in all directions. I say nothing of the *sisters*, or *nuns*, whose duty it is

to teach little girls. Their teaching is a mockery. The sisters have no other care than to lead these girls to mass and inspire them with profound veneration for the curé of the village.

It is clear that, with such institutions and precautions as these, the French people are obliged to remain shamefully ignorant. The Jesuitical party entirely approve of this. The more individuals are deprived of a solid education, the better are they fitted to become credulous and superstitious. With peasants who never read anything, and women who are unable to read, the false miracles of Salette and other places are readily believed. There is a multitude perfectly willing to make pilgrimages, follow processions, to listen to the voice of the priest as an oracle of God, and to give their money to enrich the sacerdotal body.

But intelligent men are not at all alive to advantages of this kind. They say that the great ignorance of the people is at once a disgrace and a danger to our country, especially under the system of *universal suffrage*. How can people deprived of all elementary education acquire sufficient knowledge to decide accurately in political matters? There is a demand, therefore, for the extension of primary teaching, higher salaries for schoolmasters, and more complete independence in their relations with the clergy; for in the present state of things, the unfortunate schoolmasters are the servants and almost the slaves of the priests. Some of the journals announce that the Minister and Superior Council of Public Instruction are ready to enter upon this new course. It would be an immense progress for France.

#### DISSATISFACTION OF THE ULTRAMONTANES WITH THE MEASURE RELATIVE TO AFRICAN COOLIES.

You will have read in our journals, or in the *Times*, a letter of the Emperor, in which he declares that, in virtue of a treaty recently signed with the Queen of Great Britain, it will be forbidden to seek for *coolies*, or labourers, upon the coast of Africa. The motives indicated by Napoleon III. are perfectly just. It is an undoubted fact that the way in which these African labourers were procured was simply a *disguised slave-trade*. The chiefs of the barbarous tribes carried off men and women, as before, in order to sell them to the captains of European ships; and when these Africans arrived in the colonies, their enslaved condition, for at least five or seven years, was notorious.

The organs of the clerical party ought, one would have thought, to have expressed a lively satisfaction at this humane and charitable act, for nothing can be more in harmony with the spirit of Christianity. But their language is just the reverse, and they have displayed as much opposition as they could to the Emperor's letter. Upon what ground? Firstly, the ministers of Romanism have never manifested much sympathy for the lot of the negroes; they have left this, as a matter of solicitude, to *heretical* England. France has been very slow in abolishing the African slave-trade and slavery. Then that which has particularly shocked the Jesuitical press, is that the Imperial letter affords a proof of a more cordial alliance with Great Britain. Here is the unpardonable sin! The Ultramontanes cannot endure the idea of a close union between the two countries. Their most ardent wish is that war—a furious war—may take place between France and England; for they hope that the cause of the Papacy would gain in the terrible struggle; and the interests of caste are, with the clerical faction, superior to those of their native land. But, thank God! the Jesuits have not the supremacy in affairs of State, and Napoleon III. will never forget that, if he should yield to their perfidious counsels, he would speedily endanger his crown.

#### ENCROACHMENTS OF THE NEW THEOLOGY RESISTED.

I mentioned, in my previous letter (*Evangelical Christendom*, p. 427), the formation of a *Liberal Protestant Union*, which, while calling to their aid the great words *toleration, free examination, mutual support, progressive development of the Christian life, &c.*, attacked the fundamental doctrines of the faith. The movement is similar to that which has been excited in England by the "Essays and Reviews"—only the members of the French Liberal Union go still farther in their negations, and do not even possess theological learning. They wish to introduce into the pulpits and consistories of French Protestantism some indescribable semi-panteistic philosophy, as cold as it is vague. All that belongs to the idea of a positive revelation of God in the Gospel, all supernatural influence, even the resurrection of Jesus Christ, are, in their eyes, legends or superstitious traditions. They consider the son of Mary simply as a human being, scarcely superior to Socrates or Confucius. They resemble those *Lichtfreunde*, who appeared in Germany a few years since, under

the influence of Strauss's book, and who soon abandoned religion altogether, and precipitated themselves into the arena of political agitation.

These infidel demonstrations have excited energetic resistance. One of our most pious laymen, M. *Frédéric de Contack*, has published a pamphlet, in which, with as much good sense as piety, he refutes the views put forth in the programme of the Liberal Union. He proves these two things: that the truth contained in Holy Scripture is the foundation of the French Reformation, and that every Church must necessarily have the same essential doctrines, since it has one and the same worship, the same liturgy, and prayer and preaching in common. Is it, in fact, possible to imagine the existence of a religious society, in which the most heterogeneous ideas, the most irreconcilable contradictions, should wage perpetual warfare? This would be disorder, chaos, and, speedily, death.

The friends of the Gospel do not content themselves with writing pamphlets and articles in the periodicals against these adversaries of the Christian Revelation. They are about to organise committees, or associations, for the purpose of cautioning our congregations, enlightening their consciences, and obtaining their votes for men of truly Evangelical principles, in the elections for the Presbyterial councils and consistories. The members of the Protestant Church of France will show, we hope, that they have not forsaken the sacred truths believed by their fathers—the immutable teaching of the Bible. Some of them may be drawn aside for a moment by the misty phraseology of the new school; but the majority will declare, with unshaken fidelity, that their faith rests—and ever will rest—upon the Word of God: so that this controversy, however deplorable, may, by the Lord's blessing, serve to show how much remains of the old piety of the French Protestants.

#### THE PROTESTANTS OF TAHITI.

We have lately received some interesting intelligence from the *Island of Tahiti*. Your readers, I think, will not have forgotten the serious and melancholy events which took place in that distant country during the reign of Louis Philippe. The chief of a French squadron imposed the *protectorate* of our Government upon the Tahitians. It was, in reality, a Popish enterprise. The priests were jealous of the success obtained in Oceania by the Protestant missionaries, and they had

recourse to artillery, by way of argument, for also obtaining proselytes. You may remember that there was a deal of excitement after this armed expedition, and that war was on the point of breaking out between France and England.

But the plans of the Romish clergy have not succeeded. The Papish missionaries sent to Tahiti have encountered, almost throughout the island, invincible opposition, in spite of the

support of the French garrison. Native evangelists continue to celebrate the Protestant worship. The Tahitian Legislative Assembly (for a Legislative Assembly exists, composed of natives) have just expressed a wish that two French pastors may be sent to them, at the same time offering them a suitable salary. Our Government will doubtless regard it as a duty to comply with this reasonable request.

X. X. X.

## THE RELIGIOUS MOVEMENT IN PARIS.

(From the *Archives du Christianisme*.)

Several brethren in the faith in Paris have met to agree, if possible, on the best means of fostering, extending, and consolidating the blessed spiritual movement which appeared during the stay of Messrs. Radcliffe and Henry. As to the desire to see at Paris the Gospel kingdom advanced, and souls converted to Christ, there was but one feeling and one voice. But, as must be expected, there was not the same unanimity as to the means to be employed. Some simply asked for a continuance of the meetings of Mr. Radcliffe, retaining, as far as possible, the forms and proceedings which have already been so abundantly blessed of God; others, on the contrary, wished to break off this connexion, and set aside most of these forms, especially the conversations after the meetings. It was not possible for those who saw in these conversations a principal means, if not the principal means, which God has employed to initiate the revival in Paris, to give them up. The only way which seemed open, to meet, in a brotherly manner, views so conscientiously divergent, was to establish two kinds of public meetings:—

1. A monthly meeting attached to the Evangelical Alliance, specially for preaching the Gospel, from which shall be excluded every form and procedure which has not the assent of all.

2. Meetings more free, the frequency and form of which are left to the Churches, or to the brethren who believe they ought to call them.

A first meeting of this last kind was announced, from most of the Evangelical pulpits, on Sunday, June 30, and called by the following card, which was distributed the same day after the services, at the doors of all the places of Evangelical worship:—

"A general meeting, connected with the meetings of Mr. Radcliffe, and having for its object,

under the blessing of God, to continue the movement so happily begun, will take place (D. V.) on Friday next, July 5, at eight o'clock in the evening, at the Chapel of the Reformed Evangelical Church, Rue de Chabrol, No. 20."

This attempt to *continue* the meetings, by God's blessing, quite succeeded. At the hour named the chapel in the Rue de Chabrol was so full that not only was no seat vacant—there was not even standing-room in the aisles. We noticed in the throng some new faces, but we knew most, as having seen them at previous meetings. They all had depicted upon their countenances the happiness they felt at finding themselves at such a meeting, and many hearts were moved, and many eyes moistened, when, with one heart and voice, the assembly sang the hymn now so known and loved, and which has been so much blessed—

"Just as I am, without one plea," &c.

M. Fred. Monod read a portion of God's Word; then several brethren briefly implored the blessing of God upon the meeting. M. Guillaume Monod, who presided, addressed to the assembly a short and fervent address, after which he read ten special requests for prayer placed upon the desk—requests which were laid in succession before the throne of grace, by brethren who felt disposed to become the organ of the assembly. MM. Pulsford, Fisch (recently returned from America), and F. Monod, spoke in the course of the meeting, and several hymns from the collection, still very small, intended for revival meetings, were sung. All this took no more than an hour and a-half, when M. F. Monod, announcing that the meeting, properly so called, was about to conclude, invited all who desired conversation on the state of their souls with experienced Christians, or to propose any questions, to remain in their places—observing that no one who staid must be surprised to be addressed personally and directly. A good number re-

mained, and conversation followed. We were witnesses of the religious and profound emotion of some. The chapel was not quite vacated till half-past ten.

We were happy to hear M. Pulsford announce a similar meeting for Tuesday, July 16, at the Chapel in the Rue Royale, Saint Honoré, at eight p.m.

The religious movement in Paris has thus

entered upon a new phase. The blessed and beloved instruments which God has used have disappeared, but the movement does not depend upon them: it is directly and exclusively upon the Lord Jesus Himself, always present among His children, with all His love and all His power, ever living to intercede for them—"The same yesterday, to-day, and for ever."

FRED. MONOD, Pastor.

## ITALY.

### THE FRENCH CHURCH AT NICE.

In your last number is to be found a *resumé* of the report of the Committee for Evangelization in Italy, carried on by Vaudois agency. Nice, now no longer Italian professedly, is mentioned among the stations of Vaudois missionary efforts—but as one that has now, like a swarm of young bees, left the parent hive to shift for itself. It has not broken off its friendly connexion with the Committee of Evangelization; far from it. The Church of Nice still continues under the same pastor, M. Pilatte, whom it now holds as a loan from the Committee, but it manages its own affairs, temporal and spiritual. It has a council, consisting of pastor, elders, and deacons. The Church members resident in the place are few. Like the other Protestant churches at Nice, the French has a fluctuating congregation, but it differs from the others in being composed of all the different nationalities of Europe. According to its constitution, it chooses every year, among the strangers, some Christian men of influence and experience as assistant members of its council.

The winter that has passed was one of remarkable life and interest in this missionary Church. It was attended to overflowing, not only on Sunday morning, but also at the evening services, when the Psalms were read and expounded. People came from all the countries of Europe, and even America sent some hearers to the Word of God, as explained in this Church on the borders of the Mediterranean. There might be seen Danes, Swedes, Norwegians, Germans, Dutch, Italians, French, and English. There was even a frequent recurrence of the Russian type of countenance. Many a member of the Greek Church, deserting the costly edifice built in Longchamp, by the late Empress, with all its gorgeous ornaments and its splendid music, comes to the Vaudois Church, plain and unornamented as it is, to join in the simple hymns,

and to listen to the powerful preaching of a pure Gospel. It was curious, on going out from the church, to listen to the different languages spoken by those who had all been listening to the same universal language of the Church—that which, under the influence of the Holy Spirit, reaches the understanding and the hearts of all that are to be made wise unto salvation.

There are two schools connected with this church, one for boys and one for girls; also a little hospital for Protestants. In the latter some very interesting cases have occurred during the course of last winter—persons who seem to have learned to know the Lord during days of sickness, and to have found consolation and light even in the shadowy vale of death.

### THE OTHER PROTESTANT CHURCHES OF NICE.

The English Church is now of long continuance in this place, though *these* are different times to *that* when it had to hide itself behind the cypresses and high walls of the Rue de France, so as not to scandalise the orthodox believers in the *only true Church*, by showing its heretical face. Now above that wall, and among those cypresses, rises a beautiful church, a monument of the generosity of English visitors—but more interesting as a monument of the triumph of religious freedom in the kingdom of Sardinia. In the Carabael, a suburb of villas where visitors live, there is another little church for the benefit of those among them who are English. In both the Gospel is preached faithfully, and they have been numerous attended during the course of last winter.

The Scotch Church is in the Rue Masséna, where formerly all the Vaudois services were held. It is a seion of the Free Church of Scotland, and its minister is supported by that denomination. Partly educated at Geneva, Mr. Burn Murdoch possesses the advantage of being able to use the French tongue, if wanted, as well as his own; and in whichever language

he expounds, his hearers may be sure of hearing a sound Gospel.

The less that is said of the German Church the better. It is a small place, and a very small congregation. The preaching is very strongly tinctured with High Lutheranism; the writer once heard it, and never met with such a setting forth of the Regeneration of Baptism in any Lutheran church before. Others have heard sentiments in favour of the doctrine of purgatory held forth by the same minister.

The Brethren have a meeting-room, where a congregation of hearers assembles three or four times a week. They are generally ministered to in French by a pastor, formerly of the Free Church of the Canton de Vaud, one well versed in Scripture, and a faithful preacher of the Gospel. The teaching often turns on prophetic subjects. One evening in the week there is a short exposition in Italian, when the Italian evangelist at Nice holds forth to his countrymen, of whom, however, few come to hear, except when attracted by the hope of some pecuniary advantage.

#### THE ADULT SCHOOLS.

What became of the schools for adults at Nice? is a question often heard from those who feel an interest in the advancement of the kingdom of God. Enjoying themselves all the advantages that have been showered on this favoured spot, they wish to see some real good result to its inhabitants in consequence of the visits of all those foreigners who come to inhale the pure air and bask in the lovely sunshine. What became of the schools for adults at Nice? The writer so often heard it asked, during the course of last winter, that it became a matter of curiosity, and a stimulus to repeat the question to all who were likely to give an answer of any value. The result of all inquiries was this: the schools were, it seems, as well as some other attempts at evangelization, set agoing by some warm-hearted English Christians, who were urged on by a sincere desire to do good to the Nizzards; but though exceedingly well-meant, and generously seconded, were not well directed, nor adapted to the character and wants of the people. Too much hope of temporal gain was held out to them, and instead of raising their views to something higher, they lowered them to a mere calculation of how many jackets and shawls, and pairs of shoes and trousers, they could get, or for how large a sum they could sell the many good books that were showered upon

them. The tea-meetings, in English fashion were rather a farce to the Nizzards; but they tacitly submitted to the infliction of a few addresses, for the sake of the good things they got by listening to them; and between times they told the priests of it all, and were absolved, because of their readiness in reporting what was going on. Such is the testimony gathered from very different quarters, and which perfectly agrees with the writer's own experience.

But the adult schools? There were at the time twelve of them, and well attended. There they got no treat: what could be their inducement to go to them? Partly curiosity, partly the hope of future gain, and in some, perhaps, an awakening desire for some spiritual good; but did all this come to nothing, and how? It is to be feared that little good resulted from the effort. In this case, as in many similar ones, a great desire to be up and doing, joined to a very sanguine view of men and things, made the warm-hearted Christian people who directed the movement not guarded enough in the choice of the agency chosen to act on the Nizzards.

The twelve schools had, of course, each a schoolmaster; and some of these proved to be great rogues, who gave cause for so much scandal, and so much abuse, from the side of the Roman Catholics, that we cannot wonder if the impression, in regard to Protestantism, was rather bad than good.

Of the twelve schoolmasters—

No. 1 shot himself in the neighbourhood where is now Rue Longchamp.

No. 2 ran off to Africa, leaving his wife and children.

No. 3, after various adventures, collected money for going to America; but only went off to Genoa, where he spent all the money.

No. 4 was a gentleman of education, a chevalier of some sort, who professed to be a sincere convert, and for a time seemed to be doing well, also having a school in which he instructed forty boys. All of a sudden he took it into his head, one day, to administer the Lord's Supper to these forty boys—and was, of course, dismissed.

No. 5 was a man of the name of Toselli, who seemed very zealous; and professed so devoted an attachment to the late Mr. Carus Wilson, that he had his child christened by the name Carus Toselli. But, after some time, it was discovered that he was in league with the Bishop—had been reporting to

all that had been going on—and as soon as he found himself discovered, he had little Carus Toselli re-christened in the cathedral.

So much for five of the twelve. With few exceptions, the others on the catalogue were as bad. Such was the fate of the schools.

#### NIZZARD CHARACTERISTICS.

So long as we look at the population of the town, few places seem to be so discouraging as Nice. No impression whatever seems to be made, or to be possible of making, on the easy, pliable Nizzards. Unstable as water, they cannot excel. They are too polite and obliging not to receive Bibles from Dr. This, and Lord That, and Mrs. Something-else; but, at the very best, they keep them as a remembrance of personal favours, but as to looking in them—never. Servants in a Christian family will submit to be read to, unless it be too near Easter, the time for confession. Many probably tell their priests of it, who steel them against such bad influence, but allow them to continue under it for the sake of gaining their livelihood, and with the condition of reporting all that they see and hear. Last winter a poor woman, who was going to be confined, attracted the interest of some Christian people. They collected money for her, paid her lodgings, procured clothes for the baby, and supplied all her wants. One day she suddenly disappeared; Monsignor the Bishop had sent a carriage to fetch mother and child. He could no longer have his stray lambs among the wolves. The woman had all the while been reporting to him that the Protestants were trying to convert her. She had to repent of her treachery and ingratitude, for she was placed in the hospital, where she was not half so well off as among her kind Protestant friends. These disappointments are so numerous, that no wonder those who have grown used to them get somewhat discouraged.

The political ferment in which the Nizzards have been living during the last two or three years has of late also contributed to keep them

out of the way of receiving any serious impressions. The annexation, with the great promises that it held out, and the great disappointments to which it has subjected the Nizzards, was enough in itself to extinguish any spark that might have been kindled. Education stands very low—few people now can read and write. It is to be hoped that at least such a minimum of instruction may be gained by means of the annexation. Schools are opened in various places where before there were none. The writer entered one near the Port of Nice. Lessons in catechism were going on. The children repeated their answers very fluently. One question was rather striking: "Why does the bishop at confirmation give a box on the ear to each of the candidates for confirmation?" The answer was: "To make him understand that he must be ready to suffer all sorts of affronts and torments for his faith in Jesus Christ."

It is hard to believe that such things are done and taught, but the writer made no mistake. The question and answer are to be found in the catechism authorised by the Bishop of Nice in 1861, for the instruction of the young. It contains, besides all the Roman Catholic errors of doctrine, much more that is absurd and objectionable in the same style as the above.

Can nothing, then, be done for the Nizzards by their fellow-creatures, who enjoy the blessing of a more scriptural faith? Must they be left to themselves? No, surely; but at present the writer can only say, "Let us pray and watch for the guidance of the Lord. May He, through His Holy Spirit, teach His people how to conduce to the advancement of His kingdom on this beautiful portion of His creation—so favoured in every other respect—and may He bless any efforts that are made to bring its inhabitants out of spiritual darkness into the light and freedom of the children of God!"

#### SUPERSTITION IN SICILY.

The following interesting letter first appeared in an Italian periodical. It is from the pen of a Vaudois minister of rare endowments and zeal, now labouring at Palermo. It presents a vivid picture of the spiritual destitution of Sicily, and suggests the need for earnest prayer and effort for its evangelization.]

The month of May is over, and the feast of

*Corpus Domini*; and as the people of the South are most eager for spectacles, the past week has been, so to say, a continual procession. This evening (June 12) there is repeated the exhibition of the sacrament upon the altars constructed in different parishes. The service assumes a melancholy character through the strange custom of the "*babbuni*," a sort of maskers who generally precede the processions,

The sound of the bells and the music of the National Guard is constant, or rather general, and a tremendous din of little "*petrieri*" (swivel guns) are the regular accompaniment of the public adoration of the Host, which seems to me to differ very little from the idolatrous festivals of pagan countries. When we attack the Romish worship thus directly the priests grumble and cry out that they are calumniated. But idolatry is nothing if it is not a worship, an adoration, a "*lutris*," "*delis*," or "*hyperdelia*," offered to a figure because it represents a divinity. I do not believe that ever a man rendered worship to a piece of wood, of clay, or of stone, simply as such, but always because he believed there was to be found there some hidden power, some intrinsic sanctity, which was unseen. Now, when I saw, some weeks back, the Pope, with all his train of Swiss guards, chamberlains, cardinals, with the Queen of Naples and her household, entering the great cathedral of the Roman world, approach the statue of St. Peter, which is known to have been anciently a figure of Jupiter, and then, when one of the chamberlains had wiped off the dust from the foot of the statue with his handkerchief, kissing it, lifting up his little white cap—in fine, bowing down—putting his head under the feet of Peter, and muttering his prayers—when I saw all the other prelates imitate his example and salute the idol—what could I say to myself, but that those priests, with that high priest, are so many idolaters—unconscious, I wish to believe, but yet guilty of having offended the majesty of God with their idols?

In few countries of the world has the adoration of the Virgin taken a form so exaggerated as here in Sicily. It seems impossible that priests who are sincere, and who wish for the salvation of souls, should tolerate excesses so extravagant. I have already spoken of processions and images; what shall I now say of the sermons? I only hear of very few; and although there are announcements of lectures, expositions of the Gospel, and many other things, more than once it has occurred to me to find the door of the church locked at the time when I was told there was to be preaching. In the meantime, in the month of May, they broke loose; and as if to exorcise the storm of liberty which threatened to bring down the decayed edifice of superstition, they redoubled their endeavours to revive everywhere the worship of the Virgin Mary.

Dear brother, I would not be bitter nor unjust, but I cannot help feeling a profound indignation against the men who always thrust forward the pretended powers of the new goddess, instead of giving all glory, all confidence and love, to our only mediator, Jesus Christ. It was with indignation that I heard last Sunday an old preacher exhibit—with sophisms most unworthy of a sincere man, how much more of a minister of the Gospel—the Virgin Mary as the true dispenser of all graces. Never, no never, had I heard things so extravagant. I say nothing of the appearance and decoration of the choir of the church, which would have been worthy of the Theatre des Variétés at Paris, or of a concert hall. In the middle, in a cool and shady grove, lightly placed upon a rock, from which gushed a crystal stream, was represented a nymph handsome and kind, like the fairies or Undines\* which in the middle ages still dwelt in the woods and streams of our ancestors, and who were probably only the growth of the ancient mythology, a memorial of the dryads and naiads who visited the happy shepherds of Trinacria (Sicily), in the days of Theocritus or of Moschus. Upon his knees before the good goddess, all resplendent with gold, was depicted a peasant—one of those ideal pastors of the eclogues—imploping peace for Italy, and the end of pestilence and dearth. We learned from the discourse that that good nymph was the Virgin Mary, and the peasant a Piedmontese of Savona, named Antonio Botte, who had the fortune to see that mysterious being, and to hear from her mouth the following words: "*Non volo justitiam sed misericordiam*." (I require not justice, but mercy.)

Perhaps some one will here say that this is harmless, and at most ridiculous, and nothing here merits my indignation; but consider, and hear a piece of the discourse—"*Misericordia ejus a progenie in progeniem*." (His mercy is from generation to generation.) On hearing this text I supposed we should have a discourse about the grace of God, and that the preacher would have truly edified us in the faith, as I am sure many members of the Sicilian clergy would have been able and anxious for; but notice what were the two parts of the dissertation:—

I. Mary was the dispenser of grace when she was on earth.

II. And still the treasurer of mercy after she ascended to heaven.

\* Properly spirits who were supposed to inhabit the waters.—Tr.



To prove the first part, the preacher put together nearly all the occasions on which the blessed mother of the Saviour is found with her Son, prudently leaving out such as John ii. 4; Mark iii. 35; and Luke xi. 28. The exegesis of the Mariolaters is known, but I had not yet heard it pretended that Mary had part in the institution of the Eucharist. Mark how the preacher proved it. The first miracle, at Cana, represents the new wine of grace which changes fallen nature, and more specially (represents) the dogma of Transubstantiation. Now that miracle was wrought after the prayer of Mary, that all might know she had part in the institution of the Eucharist. I had followed the preacher's reasoning with some surprise, when he undertook to demonstrate the dignity of Mary from the fact that she carried the child into the Temple, and that elsewhere the prophet says, "Strength and beauty are in his sanctuary," or something of that kind. But who would not have been deeply grieved, or rather truly indignant, when he came to the mystery of the cross? "Wherefore, Sirs," said he, "did the Mother of God come to the blood-stained hill of Calvary, except herself to offer her part of the sacrifice. As she had deeked in the cradle of Bethlehem the couch where Divinity celebrated its espousals with our humanity, thus it behoved that she should make ready, so to speak, the victim for sacrifice! When the Son said, 'Father, forgive them, for they know not what they do,' she also prayed the Father, saying, 'O Thou just God, hear and answer the prayer of your Son and of mine!' When the Divine Saviour—thirsting to see the guilty world saved and pardoned—exclaimed, '*Sitio*' [I thirst], then, also, the mother—associating herself in the thirst of her Son—requested yet new torments and anguish, that the measure might be full. When the Saviour said to the good robber, 'To-day shalt thou be with me in paradise,' she was on the side where he was fastened up, that it might appear that, by the intercession of the mother of mercy, he had obtained pardon! When, in fine, the sacrifice was consummated, she turned to God and said, 'O God, if the sufferings of your Son and of mine are not sufficient, *lo, another victim!* Spare not the strokes of your wrath, in order that your mercy may more widely extend!' But a word had yet to proceed from the mouth of the Son to establish for ever the grandeur of the mother; adopting, in the person of His disciple, John, the entire Church, He left him His mother, to

console her, comfort her, bless her, saying to the disciple, 'Behold thy mother; lady, behold thy son!' Thus was given to the Church and to humanity that mother whom, for so many ages, the people expected and desired. O mother of mercy, sword against the foe, shield in battle, light by night, thou who hast crushed the head of the old serpent, queen of heaven, comfort in death!"

I pass over the second part, in which it was proved that every good and every great thing, and all the real progress of modern times, was granted at the intercession of the Virgin Mary, because she is the "*co-Redeemer*" (*corredentrice*) of the human race. I dare not express my sentiments; but to alter so absolutely the truth of history, and to associate an imperfect nature in the Divine work of redemption—is not this idolatry, not to use yet stronger language?

The priests have a convenient saying, that the Virgin Mary does not set up a mediation opposed to that of her Son; which is pure falsehood, for if Jesus Christ is our Mediator before God, and the Virgin our mediatrix before Christ, as a preacher said of whom I asked, to whom should sinners apply? To the Son, terrible and holy, who sits upon a throne, and will soon come to judge the world? or to the good mother, who, as he said again, combines in herself all the attributes of woman, who was created for love, and who never lacks sympathy, even though she may want power and understanding? A proverb says that, "What you love in a man is his goodness;" God is holy, but the Virgin is the good mother, and the people prefer her. Yes, with such teachers, the people cannot but trust in the creature before the Creator, and fall into idolatry. Say what they will, it is idolatry with the multitude; and I would that at least a few sincere Italian priests would protest against such excesses. They tell me that among the *Cruciferi* of Italy there are some worthy of praise, who present to the dying the sacrifice and mercy of Christ in a profitable and consoling way, so as to merit their name of *Cruciferi* (crossbearers). Let us hope that God has in this dense darkness a sincere people, who seek and serve the Saviour; but appearances are bad, and for a generous, intelligent, and excitable people like the Sicilians, there needs a clergy that should abandon the tatters of a religion of sense, of images and processions, to move decisive war against lying, ignorance, and sloth, and lay hold on the anchor of the Gospel, that

new force so needed by a people that now praises liberty; men like Girard. . . . I will not conclude without speaking of the preaching of the Dominican father, Maggio, cousin of Crispi, my deacon, who, in warm and sincere accents, recommends virtue to his fellow-citizens. . . . The preacher has a true love

for his country, knows its beauty and worth, and will be able to make a deep impression on the masses. . . . Adieu, dear brother. May our Lord give to every sincere soul to find the one thing needful!—Your affectionate

G. A.

## GERMANY.

### TWO WORKS OF APOLOGETICAL DIVINITY.

Frankfort, July 15, 1861.

It is impossible thoroughly to comprehend the state of religion and of the Church in Germany, unless we are familiarised, in some degree, with the theology of this country. It will not therefore be inappropriate, by means of these letters, to introduce, from time to time, the readers of *Evangelical Christendom* into this department of learning. We can do so by placing it within the reach of all cultivated men. This will be the more opportune at a time when England, like France and Holland, is agitated by the reproduction of Germanic systems which have already gone by on this side the Rhine. Let the Christians of these foreign countries be re-assured: the antidote will come to them from the same quarter as the poison—a profound apology for Christianity from the same source as the attacks upon Divine truth. The theological literature of Germany is already rich in works which have victoriously effected a breach in the fortresses of error, and every day makes this the more apparent.

I wish to-day to call your attention to two publications, which have just been added to this arsenal of spiritual arms. The first is a collective production, which has been called forth at Basle by the attacks of infidelity upon Divine revelation. Six theologians—whom we might, without fear, oppose to your seven Essayists of Oxford—have, in a series of lectures, united their learning and their talents to vindicate the profound affirmations of a sound philosophy and of faith, against those negations which are based only on Pantheism and Materialism. These six apologists are—Dr. Auberlen, Professor at the University of Basle, already favourably known by various writings—in particular, by a celebrated work upon Daniel and the Apocalypse; M. Gess, Professor at the Missionary Institute of Basle, author of a learned treatise on the person of Christ; M. Preisswerk, a distinguished Orientalist, and Chief Pastor (*Antistes*) of the church

at Basle; M. Riggensbach, a professor at the University, who, after having been himself delivered from the abyss of Pantheism, has glorified Him, whom of old he denied, by a noble book upon the life of Jesus Christ; M. Staehelin, a licentiate in theology and a pastor, author of a life of Calvin; and M. Stookmeyer, a distinguished pastor and preacher. The first serial number of these lectures has just appeared, under the title of "Defence of the Christian Faith" (*Zur Verantwortung des Christlichen Glaubens*). This is not merely an erudite apology for Christianity, designed only for the professionally-learned, but, at the same time, the living word of faith, giving account of itself in the presence of a mixed public. The practical value of the work is the greater, inasmuch as the objections of unbelieving science having penetrated into the different classes of society, it becomes important that Christian science should likewise find its way thither, in order to refute them. Thus, M. Gess, in treating of nature and of God, brings under review, in a lively manner, all that is indefensible and contradictory in Pantheism and Materialism, the folly of which he lashes with a cutting irony. M. Riggensbach speaks of faith as of a deep want of the human soul, whilst refuting the objections drawn from a superficial view of our relations with the created world. M. Staehelin retraces, in striking lineaments, the fact of sin, resting his conclusions on the testimony, both of history and conscience. M. Auberlen, in investigating the principles of Paganism and of Judaism, gives a history of religious and philosophical ideas before the time of Christianity. Each thus fulfils his own task, and, according to a preconcerted plan, they draw their demonstrations, not from revelation—which they do not suppose yet to be admitted—but from experience, and from the intimate wants of our moral nature. It will be only in the succeeding numbers of their lectures that the authors will approach the

great fact of positive revelation.\* It is sufficient for to-day that I have pointed out to your readers this important work, and expressed the wish that an English translation may soon place it within their reach.

The other publication of which I have to speak is of a still higher character. It is a work of Dr. Auberlen, who has just published the first volume of a book entitled "Divine Revelation: an Apologetical Essay." After having, in a luminous introduction, accurately laid down and defined the question of a positive, supernatural, miraculous revelation, which pre-supposes faith in a living and personal God, the author establishes the historic fact of such a revelation, taking for his starting-point only those books of the Bible the authenticity of which is acknowledged even by the most negative critic. This historical study, based upon those biblical documents which are unassailed, constitutes the first part of the book. The fact thus established by the most irrefragable historic testimony, the author seeks, in his second part, to justify it in the eyes of reason. "Here," says he, "we must, before everything, resolve the metaphysical question of the possibility of miracles—that is, we must demonstrate that a supernatural revelation is not in contradiction with any true idea of God and of the world in their mutual relations. And not only so, for, in taking account of the nature and object of revelation, we shall become convinced of its necessity—revelation being the specific and indispensable means of bringing back humanity and the world to their original destination and the will of God. Thus, the reality of revelation will become to us clear and intelligible, in proportion as we shall acknowledge, in its developments and in its rational plan, the realisation of the Divine purpose, in regard to the world—the hidden wisdom, which God had ordained before the world to our glory."

Thus, to an historical is appended a theoretical and rational demonstration, "for," says the author, "Divine revelation does not impose itself upon us like an external authority, which we are bound blindly to believe; although given in a supernatural manner, it is not alien to our own spirits, but just as it is applicable to our practical wants, as the true life, so does it commend itself to our under-

standings as the true light—as the supreme truth and the supreme wisdom. (John i. 4, xiv. 6; 1 Cor. i. 30; Coloss. ii. 2, 3.)

"In recognising and proving this intimate feature of revelation, we defend it in the most effectual manner against the attacks of which it is the object in our days on the part of Rationalism. But to produce this defence, it is needful thoroughly to know the adversary. This is why, between the two parts of our work that we have just indicated, it is needful to insert such a description of Rationalism as shall enable us to comprehend its nature, unveil its errors, appreciate its signification, and show how it has been vanquished by a science which does not stop short of a living and profound knowledge of revelation.

"Thus, this work will consist of three parts, of which the first will be biblical, the second historical, the third dogmatical (or speculative)—in other words, thesis, antithesis, and synthesis."

The first volume, which is now before us, contains the first two of these parts—that is to say, the biblical demonstration, and the history of the controversy of which revelation has been the subject, especially in Germany, from the Reformation to our own times. If the one is fitted to produce the most unmovable Christian conviction in all minds which do not knowingly resist the truth, the other possesses the most special interest for foreigners, for it is the true history of German theology during the last three centuries, fully delineated by a hand eminently competent. As for men who find themselves kept at a distance from revelation by metaphysical difficulties, and Christians who feel the necessity of being able to give account, theoretically, of the principles of their faith—it is to such that the third part, of which we cannot yet judge, will be addressed.

We shall have occasion again to refer to this important work, the opportune character of which, in our days, cannot be overlooked by any one. God grant that more than one sincere spirit, experiencing the torments of doubt, may find in this book an enlightened friend, who shall lead them to the feet of Him who alone can say, "I am the light of the world."

\* The second number has appeared: the subjects of it have already been indicated to your readers in the *Christendom* of July, p. 440.

## THE ELBERFELD REVIVAL.

## TESTIMONY OF EYE-WITNESSES.

[The following article contains the substance of a letter in the *Christlicher Volksbote aus Basel*: it includes some interesting facts respecting the Orphan House at Elberfeld, gives some new details concerning the late remarkable work of God in that institution, and adds materially to our means of judging of that gracious event. The decision of the seven pastors has been already announced in our number for June (p. 261); but the following details have not before appeared in this country.]

It was near the end of April that we conversed about the revivals at Elberfeld, but our conversation was interrupted. An interrupted and unfinished conversation about a weighty matter always leaves behind an uneasy, and even painful, feeling. If we cannot say what we have to say, our friend has an imperfect and, perhaps, false impression of our meaning, and an unpleasant misunderstanding may come of it. We both wished to pursue the subject, but did not meet with one another. Time glides away, and I must take my pen to supply what has been omitted. I therefore write to complete the conversation, and I can do it the more confidently, that since the *Elberfeld Zeitung* contained its report, other evidence has been adduced, which is yet more unsuspicious. I allude to the testimony of the seven pastors of Elberfeld, upon the Revival in the Orphan House, which has been confirmed by the provincial synod. These clergymen have not appeared in their official capacity, because they have no official connexion with the Church in the Orphan House, but out of a desire that this affair, so much misrepresented and misunderstood, might be made truly known.

The communication of the seven pastors—Barnes, Dr. Hassencamp, Köllner, Kraft, Künzel, Liechtenstein, and Rink—first gives us a short history of the Orphan House, which makes us better acquainted with the much-talked-of institution, so that we comprehend some circumstances more perfectly.

In 1849, after the storm of revolution had passed away, the destroying angel of cholera appeared at Elberfeld. By this many were made orphans, and the urgent need for an orphan-house became apparent. Hereupon benevolence applied both hand and heart to the work, and in a short time 42,000 dollars were freely contributed. With the exception of a few dollars, this sum was subscribed by

the Evangelical community. Subsequently, certain legacies were given to the institution, chiefly with the understanding that the administration should be Evangelical. Yet these wishes were so far disregarded, that, contrary to the counsel of wise men, the institution was framed, not as an ecclesiastical and confessional one, but as one purely civic. It was therefore, like other civic institutions, under the direction of the civil authorities, and no clergyman had place or voice in it. All questions relating to the work of education, and the moral and religious training of the children, were decided without the clergy. Yet the exclusion of the Church officially, did not imply that the Christian spirit was to be shut out of the house, which, from its foundation, continued under diverse Christian influences. The direction, moreover, has included some religious laymen, as the president of the Rhenish Missionary Society, Dr. Keetmann, who held the direction with zeal, and in a Christian spirit. He has been succeeded by Mr. Grafe since 1860, who also is a man of decided Christian character, and the founder of the Elberfeld Dissenting Church, of which the minister is Kolbrügge.

The direction thus carried on, has, in accordance with the statutes, not encroached on the civic jurisdiction, but exerted its influence mostly in the employment of the masters. The most decided Christian men have been appointed to this office. Till 1856, the master was Klöpfel, who laboured with great zeal, devotion, and success. His excellent successor died after being one year in office. In 1858, Christian Klug, till now the master, was appointed. He is a man whose character as a Christian teacher stands very high, and who consecrates all his rare gifts to his important work.

Towards the end of last year the Royal Government at Düsseldorf undertook to inspect the benevolent institutions at Elberfeld, and the report passes a high encomium upon the Orphan Asylum. To the excellent position which the institution has attained, this circumstance has also contributed—that only those persons were appointed as managers or overseers of the children, who encouraged the hope that their influence would be altogether of a Christian character. Besides, the Orphan House is erected in a most favourable situation. The noble building stands a mile from the town, near a group of houses called Arrenberg-

which is distinguished for its Christian associations. The numerous believers there, of the Evangelical and Lutheran Churches, have long been intimately allied, and they unite in regular meetings, at which pastors of both Churches are present and preside.

Elberfeld has, of late years, through Divine visitations, acquired something which ministers to its religious life, and that has also extended its influence to the Orphan House. In 1859, the cholera attacked it again with violence; and while many places in the vicinity were exempt, about 1,000 persons died in the town. The Orphan House, although disease had shown itself close at hand, was wholly untouched; but it had to receive an addition of eighty children, whose parents had died of cholera—so that the number in the house rose to almost 300. The destroying angel was a messenger from God, who brought many to Him. Men felt that the Lord was nigh: and of an evening thousands crowded to the night services, which were held in the churches, and many hearts were deeply moved. Regular prayer-meetings were then begun, and many were awakened, happily without much notice from without. The week of prayer, at the beginning of last year, again awakened a prayerful spirit: especially in a remote part of the parish, where much rudeness and poverty prevailed, there was apparent a decided disposition to hear God's Word, and a prayer-room was there built to hold religious meetings in, because an ordinary room could not hold the thronging multitudes.

Another event also added to the religious life in Elberfeld in a blessed manner. The two great Evangelical communities of Elberfeld, numbering about 400,000 souls—the Lutheran and the Reformed—had, till within these few years, in accordance with the confessional tendencies of the time, been at a distance from one another, and that had led to some differences; but now their relations had become friendly, and they co-operated for the common good, although all expectation was abandoned that any should give up, or think little of, their own peculiarities of doctrine. A common hall has been purchased by members of both Churches, for promoting the unfettered combination of the Christian citizens, and for the purposes of the home mission. The most influential members of the two Churches, and their pastors, have here openly given the hand of love to one another.

In the large hall of this building, when the week of prayer was again observed this year,

thousands came together; and it was, indeed, a cheering sight to see united there persons of all ranks, high and low, rich and poor, to call on God for the extension of His kingdom and the revelation of His grace. Every one was allowed to speak, and yet there was no confusion, no impropriety, no obtrusiveness; no one wished to plead for a particular church or section of Christendom, and yet the prayers were mostly for special objects.

Naturally these movements must have had some influence in the Orphan House. But it is expressly noticeable that in the house itself, in which alone now the revival makes itself known, there has been no exclusiveness in the tone and character of the education and regulations.

The ministers testify that, when they visited the house, they never encountered anything which showed the prevalence of any enforcement of a mere outward form of Christianity; on the contrary, they always received the impression that the children led a free and joyous life. Much attention was paid to their bodily welfare, as appeared by the gymnastic exercises every evening under the conduct of the superintendent. The director was also careful to promote the happiness of the children in their youthful enjoyments. In August last a railway excursion was organised for their amusement. The reproach which has fallen upon the director and superintendent, of the revivals being the result of a deeply-laid plan, and a systematic action upon their feelings, is, in the opinion of the clergy, utterly unfounded. Those who visited the house before the revival might have learned better from the happy faces of the children.

As I said: at the beginning of this year, the week of prayer was observed extensively at Elberfeld, and earnest prayer-meetings were held at Arrenberg. Petitions were offered for the Orphan House, where many of the children at the time caused much anxiety by their perverseness. And lo! the spirit of prayer entered mightily into the house—and especially after this refractoriness, and opposite disposition, showed itself in some of them. One Sunday in January the boys were forbidden to go out, which led to sundry demonstrations of disobedience. But a mightier came, and on the next day there was a deep feeling of sin, and an impulse to pray in many of the boys; and indeed already, in the week preceding, some of the girls had made known to the superintendent their souls' trouble.

As soon as many of the children exhibited

unusual concern for their souls, the superintendent (Klug) informed the president of the direction (Mr. Grafe), who rejoiced from his heart at the communication, and regarded the manifestation as an answer to his prayer. He authorised Klug to hold prayer-meetings in the house, at first only for such of the elder children as felt the special need of prayer. But already the spirit of prayer was awakened among the boys, and had brought together for prayer such of them as were seized with care for their souls. About the end of January some sixteen boys desired to meet for prayer, and a room was allowed them, where, in the presence of an inspector, they might call upon the Lord. To the general prayer-meeting for the elder boys, on January 31, there came thirty boys, and as many girls who felt impelled thereto.

From February 1, however, the movement took hold of the children generally in an extraordinary way. Full of pain and sorrow for their sins, the children lingered for some one to pray for them, and prayed themselves for grace. To not a few of them came peace and joy after some days, so that they praised and blessed the Lord. But among these a powerful spirit of prayer displayed itself, so that they were impelled to pray for other and un-awakened children. In the whole house was revealed the power of an extraordinary spiritual working, so that the children collectively, and the inwardly resisting, were alike seized and bowed down by it.

But the spiritual movement was also accompanied by agitations of the body, and the frail earthly vessel felt powerfully the inward commotion. Some of the boys and girls lost for a short time the use of speech; others felt themselves only bodily weak and feeble; and others showed convulsive movements of the arms and feet; but no one of the children lost his consciousness. From the middle of February physical affections occurred less often, and the whole movement took thenceforward a stiller character.

During this time the abovenamed seven pastors often visited the Orphan House, and have now published what they saw with their own eyes, and heard with their own ears. Pastor Künzel says: "I found many children lying upon their beds in the deepest and most evident bodily agitation, and I spoke a short, simple word of evangelical comfort to them. Nor have I, so far as my memory goes, ever seen such deep, holy anxiety in any youthful countenances, as met me here. I saw no sign

of extravagant over-straining, and the countenance of a repentance forgetting all that is earthly, and reaching to the inmost soul, still seems to be before my eyes.

"In the large hall of the Orphan House, I found afterwards a company of perhaps 120 children, with their guardians, collected for prayer. I remained at the entrance. A boy was engaged in prayer; after him another prayed, and then a third. They were prayers which awoke my deep wonder—simple, child-like, ardent, scriptural, in the spirit of faith, and mostly in appropriate expressions."

Pastor Rink says he visited the Orphan House on February 7, to see the awakened children, among whom he had some candidates for confirmation.

"In the dormitory which I entered there were about forty children in bed, in consequence of the feeling of weakness, but I saw very few in convulsions. One of my candidates for confirmation came to me with a beaming countenance, saying, 'I am another being, pastor; the Lord Jesus has forgiven my sins.'"

When about a-half hour later he visited a dormitory of the girls, some five were in bed. "We had scarcely been some moments in the room, when we heard in the adjoining boys' chamber one of the boys in prayer: he was sixteen or seventeen years old, and heretofore one of the most perverse in the house. He prayed with such power, calmness, and fervour for other children who had not yet found peace, that it went through me. There was nothing excited or stormy in the prayer, but I have seldom heard any so full, so well-arranged, and truly beautiful and trustful; it was like a quiet stream. We also heard another younger boy in prayer, who besought the Lord for another in a simple and childlike manner: 'Dear Saviour, behold, N— is still so hardened and bound by Satan; have mercy on him, and convert him to Thyself!' I left the house with the strong conviction, here is a noble work of God!"

"Of the four children," he observes, "who belonged to my catechumens, two were among those awakened, and I have recently often noticed them, and spoken alone with them. Both of these were physically affected, and both give good promise of constancy."

Pastor Hassencamp, as visitor, had an especial interest in the proceedings. "I cannot deny," says he, "that I entered the house with some prejudice against the movement. I feared it had been called up by a fanatical urging to repentance, which is so contrary to my in

most being. The superintendent calmed me by the information that nothing special had been done to produce the movement, and assured me that the whole affair had been conducted with the utmost quietness, and, therefore, strangers were not admitted to the children."

He visited the girls' room with Rink, and was equally astonished by the prayer above-named. "We heard," he says, "a voice praying with ever-growing power, and I have scarcely heard a more simple, beautiful, and stirring prayer. I was so taken, that I involuntarily joined in it. On my asking who was praying, the superintendent's wife told me it was a boy." He was so struck with what he heard, that he went into the room to see. There he found seven boys, and on inquiring of the one named if he had been praying, was answered in the affirmative. In one of the beds lay an older boy in convulsions, and for him the prayer had been made. While he was there the convulsions continued, and the one who had been praying called upon another, "Pray for Peter." A boy about twelve years old hereupon rose from his bed, knelt down, and offered a simple, childlike prayer, wherein he inserted some passages of Scripture. "From this room," says Hassencamp, "I passed into a large hall, where thirty or forty boys lay in bed, some asleep, and some awake, many of them clearly much exhausted. I sought out one of my catechumens, and found in him so deep a conviction of sin, that I could not doubt that the Lord had wrought upon him by His Holy Spirit."

Pastor Lichtenstein says: "I visited the Orphan House on February 8th. I found in the boys' dormitory about twenty-five on their beds, and with few exceptions in convulsions. While the paroxysms lasted the children presented an appearance of great agitation, sighing and crying out with all the symptoms of strong inward anguish; but amid all these unusual circumstances, the peculiar character of the phenomenon made itself apparent. The boys, with perhaps two exceptions, were all conscious; they stretched out their hands to me; I had to go calming, comforting, and encouraging, from one bed to another. Here I cannot suppress an observation which seemed to me of great significance for the decision of the case. That which exclusively moved the children was anxiety about their salvation, and they did not seek to find peace by striving after joyful emotions, but thirsted mostly for the consolation of the Word of

God, and seemed to find an alleviation of their condition when they found the same written in the Scriptures.

"Here, one child showed me the first verse of Psalm xlii., and thereby indicated himself; while yonder, others went from their beds to one another, and gave their united attention to a subject. It was nothing else than a text which a boy had found and showed to the rest as a costly pearl, to which the earnest thoughts of all were directed. Again, I was called to others, and as I exhibited to them single promises of grace, and sought to bring them nearer to their youthful comprehension, their countenances beamed with joy, and they clapped their hands to indicate the impression which the Word made upon them. As the consciousness of the children was a consciousness of sin and guilt alone, their whole desire was for pardon, on the ground of the Divine promises in the Word, and the main point in their prayers. I was witness of this, when that evening, out of the unrest of sighing and lamenting, a childish voice was raised in prayer, praying in brief words, on the ground of an anguished heart, only for the pardon of sin, the removal of guilt, and the creation of a new heart. At a second visit I found the children calm and with no excitement of joy."

Pastor Kraft also visited the Orphan House in those days, to call upon a candidate for confirmation, and came again a week later. He then went into a room where about twenty children lay upon their beds. "The boys," he says, "who mostly knew me, regarded me with a friendliness which much struck me. Instead of seeing, as I expected, a crowd of boys in extraordinary convulsions and excitement, I beheld an assemblage, some of whom had lost the use of speech, though not of eyesight, but there was manifested unmistakably an emotion of joy. I saw how some boys who could not speak, busied themselves with writing, and one such pencil correspondence was shown me. It ran thus: 'Canst thou say that the Lord Jesus has forgiven thy sins?' Answer: 'Yea, I can say it.' Among the boys who lay in bed, I found one not a resident pupil in the house, who, having come to the house to fetch something, was so overpowered by the spirit which prevailed there, that he could not leave the institution. His master a dear man well known to me, stood by his bed, and encouraged his pupil from the Word of God. He afterwards told me how much trouble this scholar had caused him, and the now a happy and unlooked-for change, it

which he heartily rejoiced, had taken place. As I went round the beds, where I gave my hand to the boys without saying anything, a scrap of paper was handed me, with a request that I would engage in prayer. I could not, on several grounds, immediately manage to comply with this request. When I saw that the evening meal was brought in, I did not attend to the desire expressed. Hereupon a boy prayed, 'Dear Lord Jesus, we thank Thee for this food; grant us that we may also soon return again to our labours.' Of the girls who were indisposed I heard nothing, but soon after entered the large dining-hall, where all the girls, about 100 in number, had concluded their evening repast. There dwelt on the countenances of most of the children the expression of a joyful and earnest spirituality—a truly festival emotion. I saw no mark of any derangement of the regulations of the house; everything I saw followed the ordinary course."

Four girls of the Orphan House were catechumens of Pastor Kraft, and two attended his instructions for children. Almost two months after his previous communication, he writes to the effect that the happy effect upon these was still apparent, and had been most beneficial to the rest of his class.

The preparatory instructions of Pastor Köllner, of the Lutheran Church, had relation to twenty-three children from the Orphan House—boys and girls. Let us hear what he says in his account, written on March 5: "While I had previously almost incessant reason to lament the lack of seriousness and attention in almost all my pupils of this class, I must say that the children from the Orphan House have become remarkably more serious and attentive, and that several of them now follow the instruction with the desire for salvation. This happy change came about during the well-known movement at the Orphan institution."

Pastor Barner was, during the first four weeks of the awakening, prevented from attendance by illness and absence. On his return he found that two of his catechumens had been awakened to life. Three months before he had had to send back one of these from confirmation. From this one the following letter was received: "Dearest Pastor,—The Lord Jesus has had pity upon us in the Orphan House, and has vouchsafed unto us His Holy Spirit. I have experienced this love, and He has taken away my stony, rocky heart. O how much more excellent is life in Christ Jesus, than life in darkness! He who has ex-

perienced this can praise and give thanks. O that this grace might run through the whole Wupperthal, and this love be known in every family! Where, before, there was cursing and reviling the name of God, there is now praise; and out of many hearts now come praise and thanks, and we hear the beautiful verse:—

Ach, was hör ich? Gnade, gnade, &c.  
(Oh, what hear I? Grace, grace, &c.)

I think how I have grieved Him by my unruliness, and I think how I might pray for pardon, and I will pray to God for forgiveness. I am too exhausted, and therefore could not come for instruction, but may I ask you to visit me once?" Three weeks later, Mr. Barner saw no reason to doubt the change of this boy by the grace of God.

Another of his catechumens was known to Pastor Barner, before his entrance into the Orphan House, as an abandoned boy, deadened to Divine things by sin. "His awakening," says the pastor, "is, to my mind, a special miracle of grace. His concern for his soul, expressed in conversation to me afterwards, when he was in the hospital for rheumatism, was throughout indicative of sincerity, and filled my heart with praise and joy towards the Lord, who had pitied this lost one and kept him hitherto."

Of three orphan girls who attended his catechising and had been awakened—two of them had had conversions—the said minister can testify most favourably.

Moreover, the teacher Pistor—who is placed in the Arrenberg School, which is attended by the orphan children—offers his testimony. He says that the revival among the orphans with him, called forth at the outset a joyful movement. He was often an eye and an ear witness of the great things God had done in some. "Several," he says, "whom I had often sighed over before their awakening, because of their frivolity and disobedience, are now among the most attentive, obedient, and scrupulous. What could previously only be dragged out of them by threats or rebuke, is now gained by a look or a nod. They are now very attentive to their behaviour, and exercise a good influence on their fellow-scholars. In case they notice disobedience in others, they recall it to mind in various ways. The love of Christ moves them to obedience, and to seek the welfare of their companions. This love to the Lord expresses itself in a special manner by the love of the awakened for one another, and for me. A peculiar trait of many is their integrity: lying and dissembling are held in abhorrence.



Mr. Pistor says that with one boy in the Orphan House he had a conversation of this kind: "What makes you so joyful?—I have found peace. (The boy had been in great distress.) Do you then love the Lord Jesus? The reply was in the affirmative, with a smile upon the boy's countenance. Why do you love Him?—Because He has heard my prayer. What have you prayed for?—Peace." "One evening," he adds, "I heard some children who were collected together praying. They prayed the Lord for a new heart, pardon of sin, the Holy Ghost, &c. One of the children also prayed in a childlike manner for the superintendent, and then for the teacher, and that there might be made known to them the Word of God aright and applied to their hearts. Especially lovely was the prayer of a Catholic girl, who gave thanks aloud; and said, 'Jesus is our only Mediator ;

He only can forgive our sins—Jesus alone!'"

This, dear friend, is a series of facts, from the mouth of good witnesses, affording important aid for deciding upon this orphan-house business. There lie hidden here deep Christian mysteries, and there come from childish hearts glances of light from the fullness of grace and truth, which do the heart good: but hard by lie thickly black shadows and terrible riddles. It is as if the borders of the two realms of light and darkness met here. To some it supplies only a disagreeable article for a journal, and they fancy they can decide this, unhappily, very complicated affair, set forth with misrepresentation and ill-feeling, the cause of passion and offence, but which can also supply both instruction and warning. You see I am not ready with what I wanted to say, and, therefore, for the present, I am, &c.\*

## CHINA.

Fuhchau, China, May, 1861.

### IMPORTANCE OF PRAYER FOR NATIVE HELPERS IN THE MISSIONARY WORK.

I am led by the vast importance of the subject to send you a few thoughts on prayer in behalf of native helpers in the missionary work in China.

Prayer in behalf of foreign missionaries, of native converts to Christianity in foreign lands, of Christian schools among the heathen, and of the heathen generally, is very common among Christians in Western countries. But I fear that special prayer for *the native helpers as a class*, labouring for the conversion of their heathen countrymen, is rarely offered. The subject of prayer for native helpers is one of great general importance, considered with reference to the progress of the cause in every missionary field. But I shall briefly present the subject viewed from China as my standpoint. For I feel that there are some grave considerations, some special reasons, why frequent and fervent prayer on behalf of native helpers in China should be offered by the Church.

### NATIVE HELPERS, UNDER GOD, THE MAIN HOPE FOR CHINA.

China is so immense and so populous, its distance from England and America (the present centres of interest in the missionary cause) so great, and the necessary expenses of foreign missionaries so large and so constant,

that it is idle to expect the Evangelization of the empire by the labour of foreigners. And besides, the number of missionaries, and of candidates for the missionary work in this land, is immensely inadequate. The Church, at least in the present state of her zeal in the cause of missions, has neither the men nor the money she is willing to spare for the work in China. Can she send and support annually several scores or hundreds, not to say thousands, of her sons and daughters to labour in this empire for Jesus? No; China must be saved by the Divine blessing resting principally on the labours of her own converted sons and daughters. *Native preachers, under God, are her main hope.* How important, then, that suitable persons should be raised up at the right time and place, and in sufficient numbers, to meet the growing demands of the work—to respond to the loud call of Providence for more labourers in this empire! Is it reasonable and consistent to believe that the Evangelization of China will be achieved without the importunate and effectual prayers of the Church in behalf of the native agents or instruments in the work? Are the present or the future missionaries in this land, on whom will devolve the responsibility of selecting, training, and superintending the native helpers, sufficient for such a responsibility, unaided by the sympathies and the prayers of

\* A subsequent paper is promised, but has not yet come to our hands.

Western Christians, poured out before God in behalf of these helpers?

#### PRECEDENT IN CHINA.

"As the twig is bent, the tree is inclined," is an old adage, which has a moral application of peculiar significance and force in such an empire as China, where *custom and precedent* are generally more powerful than law, or than right. The foundations should be properly laid if the superstructure is to be firm and durable; a low standard of piety and devotion to the work, in those who are the first, or among the first, to be employed as native helpers (including under that term catechists, readers, colporteurs, and preachers), would be a calamity to be peculiarly dreaded and deprecated in this empire. Now, may not, should not, a deep and permanent interest be taken in this matter, by those, at the least, who are co-workers in the promotion of the cause of missions in this land? Ought they not, and will they not, offer up special and frequent prayer in behalf of native helpers in China, in view of the transcendent importance of rightly *beginning*, as well as of rightly *continuing*, the work, so far as the instrumentality of Chinese Christians is concerned?

#### THEIR PECULIAR DIFFICULTIES.

While there is nothing like the India caste, nor anything like the animosity which prevails in Turkey, between rival sects of a spurious or degenerated Christianity, or between the Moslems and the so-called Christians, to be encountered in China by native helpers, there are several things, of a very trying and formidable character, against which these helpers have to contend, and over which they must have much grace in order to triumph. I will mention only two.

One is the opprobrium which springs from rejecting the teachings of the ancient sages. To cast aside Confucianism for Christianity, is little short of treason in the estimation of the learned Chinese. In China it is exceedingly popular to praise the ancient classics, and to profess adherence to their maxims. To exalt the doctrines of Jesus above the maxims of Confucius and Mencius, and to teach them as the only proper and sufficient rule of life on the part of the natives of this country, is regarded as almost synonymous with rebellion against the empire. A common and very odious charge against the native helpers is that they have turned their backs upon the sages of their own country, and have submitted to foreigners.

Again: To espouse the religion of Jesus

involves the disuse of the ancestral tablet, which act is reckoned a crime against nature, subjecting them to the charge of filial impiety, or want of proper love for their parents and reverence for their memory. To teach men that they should by no means worship the tablet, but on every account worship Jesus, brings down upon the native helpers great and peculiar reproach. This kind of reproach—that of being undutiful and unfilial, though and when they know they are not—it is exceedingly difficult for them to bear. They are ever ready to repel the taunt, and to show the real nature of filial piety, and the compatibility of rejecting the ancestral tablet with the truest affection for their parents, and the profoundest reverence for their memory.

Those who are most acquainted with the peculiarities of Chinese mind and Chinese society, are best able to understand the opprobrium, both in kind and degree, which grows out of rejecting the doctrines of the ancient sages and the ancestral tablet. But it is believed that every reader can gain, from the brief statement here made, some adequate conception of the peculiar difficulties which native helpers must meet in the proclamation of the Gospel among their countrymen. May the pious reader forget not to lift up, often and earnestly, his heart in prayer to God on their behalf!

#### DANGER OF PRIDE.

I will merely refer to a temptation of great magnitude, which native helpers have to struggle against in this land—a *kind of pride or self-conceit*, growing out of the change in their social condition, which occurs when they begin to labour directly and publicly as assistants in the missionary work. Supported by foreign funds, and openly connected with foreigners; coming to no inconsiderable extent under the protection of foreigners, and being frequently in their society, and having their friendship, confidence, and sympathy, there is danger, *very great danger*, in the very nature of things, lest they fail of being as meek and humble while labouring among their countrymen as they ought to be, in order to their highest success and usefulness. They are set up by foreigners as teachers of their countrymen, reproving them for their vices, their idolatries, their superstitions, &c. This naturally begets a feeling of self-importance, especially as there is nothing similar in social life in China. They are a new and distinct class, so to speak, with certain peculiar privilege. They are not responsible to their countrymen.

for the manner in which they discharge their duties, nor do they look to them for their salaries. It is not difficult to perceive how much grace they must have to be kept humble, and to exhibit, in this change in their social condition, the spirit of the meek and lowly Saviour, as they engage in labours for the salvation of their countrymen.

But it is time to close. More might be said on this subject; enough, however, has been said to indicate the importance of special prayer for native helpers, employed in the missionary work in China. The knowledge that such prayer is often and earnestly offered by the Church, would greatly encourage the missionaries in the work of training and super-

intending them. It would stimulate the helpers to greater fidelity in labouring among their countrymen, in struggling against their peculiar temptations, and in hearing, with a Christlike spirit, the various peculiar reproaches heaped upon them. And, above all, who can doubt—for God is the Hearer and the Answerer of the special and importunate cries of His people—that it would result in the bestowment upon them of signal grace from the Giver of all spiritual mercies, and thus largely accelerate the spread of the Gospel among the hundreds of millions of heathen in this Empire?

AN AMERICAN MISSIONARY.

## JAMAICA.

THE FULL TRUTH A DESIDERATUM—THE JAMAICA REVIVAL: ITS ORIGIN AND PROGRESS—THE DIVINE WORK AND ITS COUNTERFEIT—NATIVE SUPERSTITION AND FALSE PROPHETS—FANATICISM DYING OUT—STONY-GROUND HEARERS NUMEROUS—GOOD DONE OVER-ESTIMATED—NATIVE DEFICIENCIES.

(From a Missionary.)

Savanna-la-Mar, Jamaica, June 14, 1861.

..... Your words, "The Christians of Great Britain seek to know the trials as well as the triumphs—the dark as well as the bright spots, which are daily surveyed by the eye of the missionary," &c., are so different from the very plain *hints* so often received, to induce us to give the *best* side only, in writing home, and to leave the worst to be unknown to the unreflective, and to be inferred simply by those who know human nature in every land is fallen, debased, and polluted, that I rejoice in the improved state of right feeling they present. I believe that *truth—full and stern truth*, good and bad—should be *wisely* stated in letters from the field of action and observation, and in speeches by returned missionaries and *deputations*, who have been in foreign lands. Should your desire be fulfilled, it may tend to give the correct view to secretaries of missionary societies, and to such of the members of committees as have been brought into the *Maelstrom* of deceptive policy and misnamed charity.

After nearly nine months' experience of the late wonderful "*awakening*," I would say of it: We have much from it in which we can and do rejoice; much over which we watch with anxiety, and are still in doubt of its genuine character; and much respecting which we lament and mourn, as arising from the machinations of the enemy—to stay, if possible, and mar the mighty work the Spirit has begun.

In the month of October last year, the movement among the dry bones appeared, and the wonderful results reported by many, in Irish and English periodicals, began to be experienced. Every place of worship was overcrowded. Nearly all the population in this and in adjoining parishes desired to hear the Gospel proclaimed. Many felt deeply under the Word. Quarrelsome persons became quiet, drunkards abstainers, swearers feared to utter an oath, the unclean forsook licentious living, and some thousands were united in marriage. Reading the Scriptures, praise, prayer, and preaching, with other religious exercises, became the order of the first period of this awakening. Thousands gave their names to the different churches: penitents seeking salvation, and a great number gave striking evidence of what seemed to us to be a true conversion to God. But soon the unaccountable prostrations were accompanied by terrific contortions of body, insensibility, springing, shouting, madness. Next broke forth the African superstition respecting "*Obeah*"—i.e., witchcraft—and some daring men declared themselves prophets, appointed by God to dig up *Obeah*, and root it out of the land. Where this madness of "*Myalism*" was not quickly checked, it wrought fearful mischief among the ignorant and superstitious people.

Where no wise and influential person was present at the first, to guide, much extravagance and folly appeared, and soon we saw

the enemy was busy, scattering his wildfire over the awakened districts, and sending his agents to prepare the way for the prevention of good in parts more distant. He managed, too, to set ministers to work to contend with each other, when all should have been joined in one spirit, and had contention only with the workings of the evil one. In many cases the fanaticism spread so rapidly, that ministers had very little power to control or to direct, and, instead of being heard, were denounced as "retarders of God's work," despisers of prophets, and unfit to be regarded as teachers sent by God. But enthusiasm of a fanatical kind has wellnigh passed away from most parts of the island, and is now only nestling for a short season in one or two places in Kingston, and from these we hope it will quickly be swept away.

The change in Westmoreland, in a few, is real, and likely to endure, and an increase to the number of zealous labourers has been obtained. A larger number go on quietly, and as no appearance of falling away is seen, we hope the best, though their first love and zeal are not now manifest. Another part have grown careless, and come but seldom to a place of worship; and some have gone back to the course from which it was hoped they had been rescued. In general we have found those who made the greatest outcry of the least understanding in the knowledge of Divine truth; and very seldom have any of these given a good reason for their excess of feeling manifested while *stricken*, or assigned any good ground of hope through Christ for the relief they obtained. Many, however, were deeply convinced of sin, and afraid of a coming judgment, and felt deeply under the fear of punishment; they had heard that the Son of God was willing to save, and were filled with joy from the belief that they had gone to Him, and had obtained mercy. Some, however, who a few months ago had those feelings, are now cold, and give painful evidence that they were never "rooted and grounded in love." The root soon came to the rock, and the stalk withered. Some of these have become more hardened in sin, and bolder in the open commission of it, than they were before.

As far as my observation goes, the number of

stony-ground hearers is large, and the good produced is not of that extensive character which at first we thought we beheld. The faithful papers which the Rev. D. J. East, and others, have written respecting the "Revival," give a fair view of both sides; and even the prejudiced writers, some of whom have been bitter against the extravagances connected with those affected, and others, who, looking at good only, closed their eyes to the evil, have severely condemned those who exposed it—even these writers are valuable, for they give us *truth*, though not the whole truth. On the one side we have the very worst that can be told, and on the other the good, in the strongest colouring a regard to truth will bear. From *neither* of these parties do you get the real state of things, but from *both* you usually do.

I have read attentively the letters of the Rev. Josiah Cork, and of the Rev. Duncan Fletcher, of the parish of Clarendon, and judge best of the state of revivalism there by believing the things stated by *both*. You will see then that we have much still to do, to destroy ignorance, and extend knowledge over this island. The "Revival" has been like those in other lands—a mixture of good, with much of remaining evil; it has given to the Church some who manifest the temper and spirit of Jesus; and numbers are seeking instruction, and perceive the darkness of their former state.

We should like to see the people doing more in work for God—showing more independence of spirit—taking more care of the aged and the young—giving more liberally to carry on the worship of God—to educate their children—and showing more feeling for the sickly and aged poor. While time is undervalued and wasted, and indolence is indulged in, we cannot stand forth in the beauty of intelligence, liberality, and enlightened piety. Much good has been effected, and much is being done now, and by God's blessing, we may soon see the people free from the shackles of superstition, ignorance, and sin, as they have been freed from those of slavery, oppression, and degrading temporal debasement.

I remain, yours faithfully,

JOHN CLARKE,

## AMERICA.

NORTHERN VIEW OF THE WAR—PROFITOUS PROVIDENTIAL EVENTS—RELIGIOUS EFFORTS AMONG THE SOLDIERS—HAPPY RESULTS.

Albany, June 27, 1861.

Considerations of a personal character, in connexion with the hope that I might soon be able to communicate encouraging news, have, for some time, prevented my writing for your excellent, and, to me, very valued periodical; and now, though I cannot speak of the cessation of hostilities, between those who have so long lived and prospered under this benign Government, yet there are some things in connexion therewith which inspire the hope of their happy termination for the cause of freedom, truth, and religion.

Situated, as I am, in one of the great centres of intercourse, which is also a prominent military post, where several regiments have been prepared for the seat of war, I have had good opportunity to watch the expressions of the public mind in relation to this war; and, while I would not for a moment hint that there have not been dispositions displayed which were not in harmony with truth and righteousness, still I am compelled to believe that the vast uprising at the North has sprung from enlightened patriotism, and a regard to freedom and religion.

There was much, very much, on the part of the Southerners, who inaugurated this war, to provoke revenge and retaliation. It is beyond all question true that our national Government has, for many years, been so administered as to favour them, and their peculiar institution—*slavery*. Nothing was done directly or indirectly against them or the Constitution. "The rebellion began," says a prominent and conservative journalist, "without a shadow of aggression upon the Cotton States; there *was* nothing, and is nothing, out of which to construct the most worthless apology for it. These States were reposing in possession of every right, a hair of their heads had not been disturbed, they had in their own political party a majority in the Senate, cutting off the possibility of legislation unfriendly to their interests. But, strictly within the forms of the Constitution, a President had been elected in violation, not of their rights, but of their taste—yes, taste; they disliked him, his principles, and his party, and became wilful. Secession is an act of wilfulness; the Confederate States, so-called, are in mere wilfulness organised and armed, to strike down the east of the New World and the hope of the

Old, and both will rebuke it." Nevertheless, the spirit which animated the people was *not of retaliation and revenge*, but *devotion to truth, the Government, and God*. They felt they had a divinely-instituted Government to sustain; a vast and noble heritage to preserve; just and benignant institutions to uphold; great principles to develop; and an illustrious destiny to fulfil; and feeling thus, they have entered on this conflict with the firm belief that their cause is the cause of God.

This is the widespread and growing conviction at the present time. The excitement incident to the first rush to arms has passed away; but the impression that this war is, on the part of the Northern people, a direful necessity, is stronger than ever, and the determination to make any sacrifice necessary for its successful termination is firmer than ever. Last week I heard the Rev. Dr. Sprague, of this city—who is distinguished alike for wisdom and moderation—say, at the raising of the national flag on his church: "That flag actually floats in homage to the Prince of Peace, inasmuch as it is the emblem of loyalty to a cause in which are pre-eminently bound up the interests of a pure Christianity. With the Government under which we have been reared has been identified the largest measure of religious liberty that any people ever enjoyed; and, under the influence of this matchless boon, has been developed an amount of Christian intelligence and activity, and, I may add, heroic self-denial and endurance, that forms one of the brightest pages of our national history. In prosecuting the contest, then, in which we are now engaged for the maintenance of our Government, we are carrying forward a struggle for peace in a twofold sense—not only to drive the demon of war into the Gulf, but to give a fresh impulse to that blessed religion whose very motto is 'Peace on earth and goodwill to men.' We confidently expect that this storm, like other storms, will purify our atmosphere, and prepare us for a higher degree of national prosperity; while we feel no less assured that the heart and the arm of the Church, instead of being paralysed in the tempest, will emerge from it nerved with fresh strength for spreading the Gospel of Peace wherever there are human beings to see its light or feel its power. We regard our country's cause as the cause of God.

and we have the fullest confidence that He will make it His own, and that we shall have the evidence of this in its being finally triumphant. To what period the final issue may be postponed, or what may be the intervening difficulties, or dangers, or reverses, no mortal wisdom may be able even to conjecture; but that the Government will stand—that the Union, in its substantial integrity, will be preserved through God's gracious interposition in our behalf—we cannot, in the light which now shines around us, so much as doubt." These are, I believe, the sentiments of the Northern people almost universally; and they are warmly expressed by men of all classes who have been distinguished for moderation of sentiment.

Another particular, which I must not omit, is that, as the war advances, we have increasing reason to believe that *Providence is controlling its events in favour of the North*. Allow me another brief quotation in proof of this advancing conviction. At a large meeting, held a few days since, in the city of New York, a prominent speaker said: "That man has missed the lesson of the hour who does not recognise the Providential element as overwhelming in the events now transpiring, so as almost to crush and smother the human. How can you account for the stupendous folly of those volleys fired at Sumter? How, except in one way, it occurred beneath the permitting Providence of God, which permitted the rebellion of the angels, and the grand apostasy of the race? How can you account for it, that the instant President Lincoln issued his proclamation, a dash was not made on Washington, and that it was not captured, as it might have been? It is a matter of the very smallest consequence at this hour what any civilian on this continent may think or say. The time is come when our greatest men are as straws upon the tide. The nation has united and organised itself, and is now avalanching itself without an organising brain in the civil sphere—avalanching itself upon the foes of its liberties and its peace. President Lincoln went to Washington, feeling his way as blindly as ever a man did in the midst of great historic exigencies. It was the permitting Providence of God, lighting that fuse at Charleston, which vivified the nation, and made it possible for the President to speak with effect by his proclamation. He did not speak one hour too late; he spoke the very hour Providence had given him power to speak with effect. It was God's doings; and mar-

vellous must it be in our eyes. I look with amazement on this grand procession of events. Providence will give us a re-united land, for a new conviction has entered the universal mind within the last few weeks. It is thus that, by the decree of Providence, we are one, and that by our own stout hearts and loyal souls we shall be one."

These healthful and elevating sentiments are, I believe, becoming daily more prevalent and influential; and there is, in consequence, an almost entire absence, at the North, of a malevolent and vindictive spirit; while, on the contrary, there is indulged a tender and compassionate disposition towards those of the South, and prayer often ascends to God for them in our social and more public meetings. The national Government, moreover, is showing them unexampled forbearance and moderation. These are harmonious and hopeful indications, which assure us of a happy result.

One other particular in connexion with this contest will, I am sure, impart gratification to our distant Christian friends. It is *the practical solicitude which is cherished for the spiritual welfare of our soldiers, and the religious spirit cherished by many among them*. I heard a major in the United States Army, who has spent many years in actual service, say, last Sabbath evening, that he had never before known such provision made for the spiritual necessities of soldiers, or such solicitude manifested before. Never did an army go to battle so spiritually equipped, and attended by so many prayers. In this city a pocket edition of the New Testament was given to every man who needed and would accept it. Several thousands were thus distributed, though many of the companies were previously supplied. The same was done in New York and other cities. Hundreds of thousands of religious tracts have been given to them, besides hymnbooks, &c. Indeed, there has been a righteous emulation to excite among our soldiers a religious spirit. And the effort has not been in vain. Among those who have been stationed here, there have been witnessed some pleasant exhibitions of true piety; and the chaplains of the several regiments speak of the same elsewhere. One says: "We have about one thousand men in our regiment, and among them are quite a number of professing Christians. Those of our men who are not professors of religion are very anxious that prayer-meetings should be held. Last Sabbath evening the Spirit of God was wit-

us to a remarkable degree. Such prayers as were then offered, I have seldom heard." Another says: "I presume there are one hundred members of the Church among us of all denominations, who are very earnest Christians. Our prayer-meetings are unusually interesting, and our Sabbath services

quite affecting. I say it in grateful praise to God, that I scarcely ever had such marked and decided tokens of success." To God be all the praise, and may His kingdom be greatly extended by the contest which here prevails.

D. D.

## Miscellaneous Intelligence.

### HOME.

#### PROPOSED WEEK OF SPECIAL PRAYER AT THE COMMENCEMENT OF THE YEAR 1862.

[The following circular is issued by the Committee of the Evangelical Alliance:]

The voice of God in providence and in grace once more loudly calls His Church to Prayer—united, universal prayer. Who can estimate the spiritual blessings bestowed, in answer to the petitions sent up, since the watchword from Louisiana first roused us to prayer? May we not gratefully connect with those petitions the effusion of the Spirit on so many parts of the world, the great number of converts gathered to Christ, and the quickened spiritual life of the Church?—"Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary."

The state of the world supplies matter for fervent intercession; and the present aspect of the Church should call forth our thanksgivings, and quicken our supplications. In view, especially, of the unhappy differences among Christians, and of the various assaults of Infidelity upon our Bible, our Sabbath, and our Christianity, it behoves us, as having sworn allegiance to "one Lord," and as bound together by "one faith," to meet and cry, with one heart and voice, "It is time for Thee, O Lord, to work; for they have made void Thy law." "Arise, O Lord, and plead Thine own cause!"

Brethren beloved, we affectionately and earnestly ask you to unite with us in repeating and perpetuating the observance of the *Week of Prayer*. Nor shall we ask in vain. The hallowed influence of our former New-Year's services, still lingering in the hearts of thousands, will obtain to this request a quick and devout response. Let not our earnestness cease until, in answer to believing, wrestling, importunate supplication, the windows of heaven are opened, and far richer and more

copious blessings descend upon the Church and the world.

The following are suggested as topics suited for a prominent place in our exhortations and prayers on the successive days: If adopted, they will serve to give unity to our services—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven."

*Sunday, January 5.*—SERMONS ON THE HOLY SPIRIT: His divinity and personality—His offices and operations. PRAYER for the Lord's blessing upon the services of the week.

*Monday, 6.*—HUMILIATION AND CONFESSION OF SIN: As individuals—as families—as Churches, and as a nation. THANKSGIVING AND PRAISE for recent religious awakenings.

*Tuesday, 7.*—HOME OBJECTS FOR PRAYER: The conversion of the ungodly—the cessation of intemperance and all immorality—and the spread of vital religion in our families and households, among our rulers, the rich and poor, our soldiers and sailors, the authors of our literature, secular and religious.

*Wednesday, 8.*—FOREIGN OBJECTS FOR PRAYER: The revival of pure Christianity, and the extension of religious liberty in Europe and the lands of the East—the overthrow of every form of anti-Christian error—conversion of the house of Israel—the prevalence of peace among all nations, especially in America—and a yet more abundant blessing upon our brethren and sisters engaged in the work of missions, Christian education, and literature in foreign lands.

*Thursday, 9.*—THE CHURCH OF GOD AND THE CHRISTIAN MINISTRY: The increased spirituality of the Church, and its more decided separation from the world—brotherly love, sympathy, and union of labour among the Lord's people—a higher standard of piety

and power among Christian ministers and all their fellow-labourers—the outpouring of the Spirit upon our universities and colleges, and on the rising ministry at large—the conversion of the young, and a large blessing upon Sunday and other schools.

**Friday, 10.—THE WORD OF GOD:** That it may be received with increased faith, reverence, and love—that its assailants may be enlightened and brought into the way of truth—that the power of the Divine Spirit may attend its private study, and its circulation throughout the world.

**Saturday, 11.—THE LORD'S DAY:** That its Divine institution may be recognised, and its desecration at home and abroad may cease.

**Sunday, 12.—SERMONS ON THE SIGNS, DANGERS, AND DUTIES OF THE PRESENT TIMES—** motives to personal holiness and Christian activity.

“Open thy mouth wide, and I will fill it,” is both the Divine warrant and encouragement with which we are emboldened to make known these requests unto God. Let us, in unity of spirit and prayer, obey the precept, and God, even our own God, will fulfil His gracious promise. “God shall bless us, and all the ends of the earth shall fear Him.”

C. E. EARDLEY, Chairman.

JOHN HENDERSON,

ARTHUR KINNAIRD, M.P.,

WILLIAM ASHLEY,

R. C. L. BEVAN, Treasurer.

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EDWARD STEANE, D.D.,

DAVID KING, LL.D.,

WILLIAM CARDALL, M.A.,

JAMES DAVIS,

HERMANN SCHEMETTAU, Foreign Sec.

Vice-Chairmen.

Hon. Secretaries.

Secretaries.

7, Adam-street, London, W.C.,  
July, 1861

The undersigned, though not all of them Members of the Alliance, concurring in the general design of the foregoing paper, but without pledging themselves to any particular course of services, append their names, and will rejoice if it may call forth the prayers of all true believers at the time proposed.

[Here follow signatures.]

#### THE “ESSAYS AND REVIEWS.”

There must be a goodly number of worthy people to whom the announcement that the ‘*Essays and Reviews*’ were about to be taken into a court of law and dealt with, in the person of Dr. Rowland Williams, as to honest English judges should deem strictly right,

must have afforded a feeling of positive satisfaction. It is very well to summon a culprit to “the bar of public opinion;” but the sentiment of every unperverted mind is, that there is a lamentable failure of justice, unless forms of proceeding more exact, and penalties more precise and substantial than are incident to the tribunal just referred to, be, in certain cases, forthcoming. The Bishop of Salisbury’s letter, then, in which he announced the steps he was taking with reference to the Vicar of Broad Chalk, was read with general approval. But strange to say, the first effect of these proceedings is to shut the mouth of Convocation, which seemed likely to pronounce a condemnation of the book, in its entirety. The Lower House, at the summons of the Upper House, performed the part of a grand jury, by examining the evidence. They declared that it compelled them to find a true bill. Then would come the trial—whatever its nature and result—everybody thought. But no—the Archbishop of Canterbury and the Bishop of London are Privy Councillors; they may be summoned on the Judicial Committee, in case Dr. Williams should be heard by them on appeal, and hence it would be unseemly for them to take part in any further proceedings in Convocation. Whatever may be the issue of the suit against Dr. Williams, its first result is thus a clear gain to the Essayists. We, of course, are not attempting to censure anybody—we are simply recording a fact.

The resolution adopted by their lordships, on the motion of the Bishop of Chichester, on the 9th ult., was as follows:—

“That his Grace the President be requested to communicate to the Lower House that this House, having taken into consideration the communication of the Lower House, touching a book entitled ‘*Essays and Reviews*,’ have resolved that, whereas, since this House formerly considered this question, a suit has been commenced against one of the writers for his contribution thereto, and whereas his Grace the President, and the other bishops of this Synod, who are Privy Councillors, may, in the course of the appeal in the said suit upon it, have to decide judicially; and whereas it appears to this House inexpedient either to proceed with the consideration and discussion in the absence of his Grace the President, and such other bishops as may be members of the Privy Council, or to embarrass them hereafter sitting as judges, by their having joined in a synodical judgment of the book, it is expedient to adjourn the further consideration of the subject pending the course of the suit.”

#### THE NEW BISHOPRIC OF HONOLULU.

The Bishop of Oxford, at a late meeting Convocation, stated that the King of t



Sandwich Islands had written to the Queen, requesting that a bishop might be sent to his dominions, in order that he might plant there the principles of the Church of England. The King also expressed a wish that the bishop might act as tutor to his son, for which service he would make him a liberal grant. A committee was appointed to consider the best course to be adopted, and the result has been that a bishopric is to be founded at Honolulu, the first bishop being the Rev. Thomas Nettleship Staley, M.A., formerly fellow of Queen's College, Cambridge, and tutor at St. Mark's

College, Chelsea. More recently the bishop-designate has held the office of Principal of the Collegiate School at Wandsworth. The city of Honolulu contains, besides its native population, about 800 European and American residents. The king offers, on his own behalf, and those of his subjects and residents who desire the establishment of the English Episcopal Church, a yearly payment of 200*l.*, and to give the site for a church and parsonage. The authorities of the American Church have undertaken to select and maintain three clergymen to assist the new English bishop.

## Literature.

### THE SACRED NAME "JEHOVAH."

*Jehovah the Redeemer God: The Scriptural Interpretation of the Divine Name Jehovah.*  
By THOMAS TYLER, B.A., London. London: Ward and Co., 27, Paternoster-row.  
1861.

THE meaning and import of the Divine name Jehovah, has been a favourable topic of investigation among Biblical critics, from the era of the revival of Hebrew literature at the time of the Reformation. But the application of the Wolfian hypothesis respecting Homer to the books of the Pentateuch, more especially to the first or Genesis, gave a new impetus to investigation in that direction, and an importance to the explanation of the name which did not exist before.

In an article in a recent number (for June of this year), we gave a brief sketch of the hypothesis we allude to, and at the same time anticipated the explanation of the name יהוה (Jehovah) advocated by Mr. Tyler. We had found that explanation in the pages of Mr. Macdonald's *Introduction to the Pentateuch*. Mr. Tyler, in the preface to his book, claims to have been the original propounder of it, and, as far as we know, he seems to be correct in this matter. We do not care, however, to examine, at any length, into the subject, in order to see whether other scholars may not have anticipated him in his explanation, as we do not think the explanation itself is satisfactory.

Mr. Tyler's work is of interest even to those who may, with ourselves, disagree with the conclusion he comes to. The subject is discussed by him in a popular manner, and yet he shows his acquaintance, all through, with its scientific aspect. The true pronunciation of the name he correctly regards as not יהוה (Jehovah or Yehovah), but rather יהוה or יהוה (Yahveh or Yahaveh). This form is properly a future one, and may be grammatically explained, either as equivalent in meaning to "*being*," "*essence*," or "*He who shall be*." The latter is the meaning advocated by Mr. Tyler. The name has reference, according to him, to the protoevangelion in Gen. iii. 15, and is used in allusion to its strict meaning in Gen. iv. 1, where he would, as Mr. Macdonald and others have similarly done, render the passage, "I possess a man, even Jehovah." We are still decidedly of opinion that in this case the article would have been used with אִישׁ (a man), notwithstanding Mr. Tyler's reference to chap. vi. 10 and xxvi. 34. The former of those passages is quite beside the point, because the word "*sons*" there is made definite by the numeral "*three*;" and we would remark, with reference to the other passage, that it is different from that in Gen. iv. 1, because in the latter, on Mr. Tyler's hypothesis, there is an allusion to the seed of the woman, the Redeemer of Gen. iii. 15, and, therefore, the word "*man*" ought to have had the article.

But much more indefensible is Mr. Tyler's translation of the disputed passage (Gen. iv. 26), "Then they began to call by the name of Jehovah;"—*i.e.*, call God by that name, in consequence of "His having been pleased to reveal the fact, that He Himself would be the Deliverer of man." We are at a loss to understand how Mr. Tyler supposes that this rendering can "be defended by a reference to Isaiah xliii. 1, and xlv. 4;" for we do not see what connexion can be made out between these passages. As to the supposition that the same idea can be extracted from the ordinary rendering, "Then began men to call on the name of Jehovah"—*viz.*, "that God was in the days of Enos first known as Jehovah"—we do not see how it can be defended, unless we are disposed to consider the passage as designed to be a riddle. It is hard, indeed, with the little means we have at hand, to fully understand the meaning of such an allusion; yet we think it plain that it refers to a return to the worship of Jehovah, after an apostacy made from Him. It may have a reference to the descendants of Cain—who, excluded from the family, altar in the second generation were allowed to unite in worship together with the Sethites—and may be designed to cast some light on the obscure passage in chap. vi. 1, 2, as we consider that passage shows the ultimate result of union between the righteous Sethites and the unrighteous family of Cain:

The difficult passage in Exodus iv. 14, is explained as signifying that God Himself would act towards Israel, as He intended to act towards the world at large at a future time—*i.e.*, as a Redeemer. Exodus vi. 3 is, on the same principle, understood to mean, that God had not manifested Himself to the Patriarchs as *the Redeemer*. "They were not permitted to see the deliverance from Egypt and the establishment of the Theocracy." This seems to us as an unnatural meaning. On Mr. Tyler's former suppositions, God had manifested Himself as the Redeemer, or Jehovah, first to Eve, then more widely after the birth of Enos. As to the notion that before the Flood there was a greater manifestation of God "to an elect and consecrated people" than to the Patriarchs, we think it unsupported by evidence and opposed to the analogy of God's revelations, which ever have been "as the shining light, which shineth more and more unto the perfect day." We look upon Hengstenberg's explanation of the sacred name as more correct, that it designates God as the Unchangeable *Being*. The character of God, as revealed by the name Jehovah, was not made manifest to the Patriarchs. The land of Canaan had been promised but not given to them in their lifetime. They had, it is true, been "redeemed from all evil"—they had experienced that their God was an Almighty God; but in the persons of their children, God was about to reveal Himself as faithful to His promises, by bringing them up out of the land of Egypt to the promised land of Canaan.

We have often before expressed ourselves dissatisfied with any attempt to explain, even generally, the use of the name Jehovah in one place and not in another. There are a few places where a distinction is apparent between the use of the terms Jehovah and God; but to attempt to show that the sacred writers were generally guided in their use of the names by consideration of their meaning, is, we think, vain and futile. Hengstenberg, and others, have distorted passages of Scripture by such attempts.

We ought to notice that Mr. Tyler does not look upon Jehovah as the Old Testament name of the Messiah, but rather as a designation of God in His character of Redeemer. He thus gets rid of the difficulty that the name is applied to God the Father as well as the Son; but we think he goes too far on the other side. We will let him explain himself, premising, however, that we do not coincide wholly with his views. "We may accordingly," Mr. Tyler says in reference to John i. 18, "regard the revelation of God as Jehovah, as the revelation of God through the Son, who was still, however, in the bosom of the Father. The name Jehovah may, then, denote the Revealer and the Revealed as one, or a prominence may be given to either; but in the INCARNATE WORD, the personality of the Son was more clearly manifested; and this w

may regard as the objective basis for the distinction between Jehovah and Messiah in Old Testament prophecy. The assertion that Jehovah was the name of the pre-existent Word, rather than that of God revealed through the Word, appears to overlook the distinction between the revelation of God in Christ, and the revelation of God as Jehovah, which may be regarded as implied in the declaration, 'I came forth from the Father, and have come into the world'; for though, even during the time that the Word tabernacled among men, the Father was in the Son, and the Son in the Father, yet there is a deep meaning in the words, 'I came forth from the Father,' and 'I leave the world, and go to the Father.' "

## Literary Correspondence.

### "THE BIBLE FOR THE PANDITS."

*To the Editor of Evangelical Christendom.*

Dear Sir,—Among the various periodicals which have reviewed my *specimen-fasciculus* of the "Bible for the Pandits," there is no one that evinces a more intelligent and candid appreciation of my attempt than your own does. I venture, therefore, to request that you will spare me an occasional column in your journal, in order that I may have an opportunity to afford explanations to those who have failed to apprehend rightly my statements and arguments, as well as an opportunity to show the inapplicability of objections, which, however unworthy of attention in themselves, yet acquire a certain amount of importance in the character of possible stumblingblocks in the way of timid thinkers. In regard to the missionary work in India, and the importance of the Sanskrit language and philosophy as bearing on it, my motive in writing is purely the desire of seeing truth recognised and nonsense discarded. I am not myself a missionary, but a jealously-suspected, or ungraciously half-acknowledged, wellwisher to missions. I have no pecuniary interest in the matter; and if the jealousy displayed against my "intrusions"—(to avail myself of a Scotticism)—has been greater than the sympathy elicited by them, still, at all events, the sympathy has greatly overpaid to me the *per contra* jealousy, which I would now willingly, through the medium of your columns, do my best to allay, by showing that there was all along really no occasion for it.

If you consent to spare me an occasional column, I propose, first, to clear the ground by showing how my statements have been sometimes misunderstood, and sometimes (I regret to say) misrepresented; and then to give (in slender portions, not too hard for general deglutition, if not digestion) a concise account of what I believe in regard to Indian missions. This belief of mine must else be sought (by any one interested in it) through rather numerous publications, published neither *by me* nor *for me*, but by and for the Government of the North-West Provinces of India—and publications, the bulk of which was burnt in the store of the Curator of Schoolbooks at Agra, during the time when Agra was in the hands of the Sepoys.—Awaiting your reply, I remain, dear Sir, faithfully yours,

India-office Library, July 22, 1861.

JAMES R. BALLANTYNE.

[We shall gladly insert in our pages any communication from Dr. Ballantyne on this subject.—EDS. EVANGELICAL CHRISTENDOM.]

## Brief Literary Notices.

*Tracts for Priests and People.* No. V. On Terms of Communion. 1. The Boundaries of the Church. By the Rev. C. K. P. 2. The Message of the Church. By J. N. LANELEY, M.A. London: Macmillan and Co. 1861.

A PRELIMINARY notice informs us that "the clergyman who is the author of the first tract, thinks, as many excellent clergymen think, that the main characteristic of the English Church is comprehensiveness; and that it may be made still more comprehensive. The writer of the second shows in what sense he sought and found comprehensiveness in the Church; but that he also sought for distinct and permanent truth, and found that." There are many points in both with which we do not agree, and we believe that principles are advanced in them which would not be generally adopted with safety. For instance, on the subject of inspiration, Dean Milman is quoted with approbation as saying that it is "the inflexible love of truth which, being inseparable from the spirit of Christianity, would of itself be a sufficient guarantee for fidelity and honesty." Rowland Williams also is quoted as saying that inspiration is "a clear perception of those heavenly truths which the Holy Ghost reveals to man as the abiding thoughts of God, which ever repeat themselves in His eternal plan." The author calls these "brave and noble words," but he does not observe that they are widely different, and that "the inflexible love of truth" is not at all the same as "a clear perception" of truth—the one being a moral quality, and the other an intellectual faculty. We believe that the inspired penmen had both, and that they both loved and perceived the truth by the Spirit of God, and not by merely human means. So also, on the question of eternal punishment, the reasoning is vague and unsatisfactory; and the same is true of the Atonement. With regard to miracles and prophecy, it will be quite sufficient to give a brief extract:—

"In nothing is the temper and judgment of the Church of England more shown than in her absence of dogmatism on the subject of miracles and prophecy. Once, and now by many, miracles were regarded as a test of doctrine, and as interruptions of order; prophecy was mere prediction, and the moral element in the prophets' words of quite secondary importance. But there is a growing conviction that, on the contrary, doctrines are a test of miracles; and so strong a faith is there in the perfection of order, that men would first prefer in all possible cases to explain a miracle, and when that is not possible, to refer it to some as yet unknown law. Prophecy, again, is increasingly considered as the preaching of the men of old, with only such reference to the future as there must of necessity be in the words of those who, having learnt to understand God's dealings in the present, understand also by analogy what will be His dealings under like circumstances in the future. On miracles the Church of England says nothing. Neither does she define what she means

by prophecy; but, as one of the hymns of her ordinary services, we find the song of Simeon, in which the *predictive* element of prophecy is spoken of in the vaguest terms."

On "The Message of the Church, by an ex-Dissenter," we should also have many things to say, were we inclined to be controversial. The author writes in a tone of sincerity which cannot be doubted, but he appears to have the most unfounded notions on a number of most important questions. He has abandoned his old views for others, which will certainly not be approved of by Evangelical Christians. The way in which he expounds and justifies his present opinions is ingenious and sometimes plausible, but there is so much that is like special pleading, that few will feel the force of his reasonings. On the whole, if these are fair specimens of the "Tracts for Priests and People," we fear they will not much profit either priests or people.

*Happy Years at Hand: Outlines of the Coming Theocracy.* By WILLIAM LEASK, D.D. London: Ward and Co. 1861.

THE prophetic school of writers often indulges us with visions of the future. Some time since a pamphlet, called the "Coming Struggle among the Nations of the Earth," was immensely popular, because its author made some shrewd guesses and startling announcements as to coming events, and clearly adapted his vaticinations to sundry passages of Scripture. Still more recently Dr. Cumming gave the world his "Coming Tribulation," in which he set forth prognostications of a most grave and awful character. The success of such works is readily accounted for, and hence the demand for them goes on. Now, we have neither "struggle" nor "tribulation," but "happy years at hand," and bright visions of a blessed future for the world, painted with considerable taste and ability. The author is thoroughly Evangelical, but his readings of prophecy lead him to conclusions about that which is to come which will not be everywhere assented to. There is much in the style which is beautiful and even powerful; we will go so far as to say that there are passages which are really eloquent, and that the book is a most pleasant one to read. There is also great command of Scripture phraseology and imagery, and texts are interwoven with positive skill, and everywhere a spirit of fervent piety pervades the pages. The only drawback of the volume is that in our estimation its theory is not sound. This is a serious difficulty, we admit, but we cannot shut our eyes to the fact. An ardent imagination, and an uncritical habit of reading the Scriptures, have led many into the same error, and systems have been built up with no foundation in the Bible, although to all appearance sustained by a thousand texts. It will continue to be so while fulfilment of prophecies are regarded as unfulfilled, and

figurative language is treated as literal, and while isolated passages are taken from their connexion, and made to convey a meaning which is not the mind of the spirit. The whole domain of really unfulfilled prophecy needs to be explored with extreme caution, and the neglect of this has carried not a few into the wildest fanaticism. Dr. Lesak is on the whole very modest, notwithstanding his enthusiasm, and, apart from the definiteness of the period to which certain events are assigned, we quite agree with some of his statements. At present, however, this is all we can say; for if we were to descend to details, it would lead us into a discussion of a multitude of expositions and other circumstances, for which we have neither space nor inclination. We do look forward to the purification of the Church and the conversion of the world, and the main object of this journal is to report progress. We look forward to a millennial period of far greater and truer happiness than any which the world has yet known. We hope confidently for a time when the glory of the Lord shall be revealed, and all flesh shall see the salvation of God. There are, doubtless, "happy years at hand;" and this confidence comforts us in our discouragements and conflicts and trials. But when it comes to the "first resurrection," the "destiny of the Jews," the "millennium" of the millenarians, and the "metropolis of the world," we hold back, and leave our friends to pursue their lucubrations alone. We feel no inclination to make such voyages of discovery into the supposed future, and are content to wait and see what will come to pass. To us it seems as plausible to tell the fortune of an individual as to tell the fortune of the world, and our friends must pardon our confession.

*The Essays and Reviews Examined: with Preface, Introduction, and Appendix.* By JAMES BUCHANAN, D.D. Edinburgh: Johnstone, Hunter, and Co.

THE substance of this volume consists of a series of articles which originally appeared in the *Morning Post*. To these an introduction and appendix have been added—the former comprising an essay on the two schools at Oxford, and the latter, notes and documents. By these accessories the author has endeavoured to give a completeness to his work which it before had not, and in fact a series of articles embedded in the columns of a newspaper can hardly be called a work at all. We now have them revised and compacted, and can survey them calmly and deliberately. This is what we have endeavoured to do, and our general impression is, that while they bear unmistakable traces of rapid composition and hasty compilation, the letters are well deserving of the permanent

form which they have now assumed. We have seen it objected to the work, that it was not written by a member of the Church of England; but this is really no disadvantage whatever, except in regard to the very few points on which Dr. Buchanan must differ from Churchmen in judging of the Oxford book. He has a positive advantage in some respects, because he is not hampered and trammelled, as some of the respondents to "Essays and Reviews" appear to be.

The introduction on the two schools at Oxford, their connexion and contrast, is, of course, based upon the Tractarian and the Essayist movements, each of which has given its gospel to the world, only to be encountered by a storm of opposition. The Tractarians endeavoured to carry back the Church into the dead past, and the Essayists wish to create for it a spiritually lifeless future. The one returned to the beggarly elements of tradition and fathers, of rites, ceremonies, and decorations, to the reign of priestly dominance and sacramental efficacy; the other would bring in an age of reason. In the one we have a faith which degenerates into credulity, and, in the other, a faith which is lost in Rationalism. The second is a natural consequence of the first. Both are alike opposed to the pureness of Evangelical truth and to the reality of Christian life. The infidel tendency of the Oxford tracts was long since pointed out, and the present outbreak of scepticism anticipated. Dr. Buchanan traces this connexion, although he believes that the new development of unbelief is not exclusively due to the influence of the "Tracts for the Times." He holds that it is more than a reaction, and that it is partly the product of the same causes which generated the first movement, and partly the natural development of some principles which were incorporated with the tracts themselves. We commend his whole remarks upon this subject as ably set forth, and well deserving serious consideration. In the main we agree with him.

The letters are nine in number. Seven of them are devoted to a masterly but summary review and refutation of the principles of the essays; and the last two to an exposition of the scheme of thought which pervades the entire volume. The appendix contains additional notes, quotations, and documents. We have examined the book with some care, and have risen with a deep conviction of the author's fitness for his task. He is not a novice, but one who, with a master's hand, traces the errors he refutes, and, with great skill and judgment, confronts them with strong and sound arguments. Our only regret is, that the work has not been more expanded; but, as it is, it is every way excellent.

# Evangelical Christendom.

## THOUGHTS AND ANTICIPATIONS :

### FOURTH CONFERENCE OF EVANGELICAL CHRISTIANS OF ALL COUNTRIES AT GENEVA.

When these lines meet the eye of the reader, a great event is about to occur in the ancient city of Geneva. In that venerable city of which Cæsar makes mention in his "Commentaries," and which has clustering around it the historical associations of two thousand years, there is to be a grand Christian gathering. In the city of Calvin and of many others renowned in Protestant annals, in the city where not a few of our own fathers in the faith were at once protected and instructed, men of every Evangelical denomination, of diverse nationalities, and speaking different languages, are about to assemble, and to greet each other in the name of the Lord. When Constantine summoned the Council of Nicea, he brought together men of eminence from every country, from Persia to Gaul, and from Gothland to Upper Egypt. That was a great sight, and such a one as had not been witnessed before in the history of the Church. But it is believed that at Geneva there will be represented nations yet more divergent, and in numbers yet more considerable. At Nicea men met at the will of an emperor to deliberate and decide upon a momentous doctrine of the faith, and to close, if possible, a controversy by which the Church was distracted and rent asunder. But at Geneva the meeting will be due to the voluntary action of the disciples, and will be for mutual salutation, congratulation and encouragement. At Nicea the attendants were agitated by widely different feelings, and all felt that it was a question of life and death which had called them together. But at Geneva all will be of one heart and of one mind, and will congregate for peaceful and beneficent purposes. At Nicea they met to restore by legislative measures a unity which had been menaced, if not broken. But at Geneva they meet for fraternal conference, to celebrate and avow the substantial unity which exists. Law took them to the one, and love brings them to the other. Happy, therefore, are the circumstances, and joyful will be the events, of this Christian convocation. It is a great triumph over minor diversities of creed and rite, as well as over those natural impediments of country and of language which stand in the way of the Communion of Saints on a grand and imposing scale. Surely multitudes have said in their hearts with Israel of old, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord!" And surely He who has said that "whosoever two or three shall be gathered together in my name, there am I in the midst of them," will vouchsafe His presence to that august representative assembly, and will manifest His glory.

Our readers will remember that this is the fourth of these great assemblies. The first was held in London, in 1851, and the memory of it is still fragrant. That was the year of the Great Exhibition, but there was no sight more solemn or pleasant than that reunion of the strangers scattered abroad. The second of these conferences took place at Paris, in 1855, and brought together a rare assemblage of men eminent for piety, zeal, and consecrated talent. The third was at Berlin, in 1857, and was probably the most remarkable gathering of Christians which the world ever saw. It was a holy and a blessed time, and hallowed influences rested upon the multitudes who came together. Never will it be forgotten by those who were privileged to be present, and its influences will perhaps be felt to the end of the world. And now we have come to the fourth of these general conferences, to be held in a city which was for

long regarded as the metropolis and fortress of the Protestant faith. For a considerable period arrangements have been pending, and committees in London, Geneva, and elsewhere, have been diligent in preparing for the varied business which is to be transacted, and for whatever may be needful to ensure the comfort of the visitors. All this is now over, and the time is come. The summons has gone forth over land and over sea; and in obedience to it, multitudes of weary and wayworn pilgrims have already passed through the gates of Geneva. Others are fast approaching, and in a few short hours the congregation will be complete. Meanwhile, the proceedings are awaited with prayerful and with hopeful hearts, and the baptism of the Holy Spirit is confidently, yea joyously, expected.

We have already published formal programmes of the proceedings, and fraternal, if official, invitations; and we may now refresh the memories of those who stay reluctantly behind with a brief outline of what is to be done, and who is to do it.

On Sunday, September 1st, the brethren in Geneva will meet and welcome others at their meeting for solemn prayer to God, to invoke His blessing upon the impending conferences. Let us hope that the same object will form a prominent topic in the public and private devotions of the Lord's people who on that day will not be able to be present in Geneva. It is meet and right that such proceedings should be inaugurated by prayer, for what will they be without the Divine benediction? This, however, we feel assured, will not be withheld in answer to the supplications of the saints.

On Monday, the 2nd, there will be an opening meeting, when a preliminary address will be delivered by the President of the French Branch of the Evangelical Alliance. Other addresses will also be given, and cordial and fraternal salutations will be offered to the visitors. In the afternoon of the same day, Professor Godet, of Neuchâtel, is to read a paper on the Sabbath, and the best means of promoting its sanctification. This subject will be the topic of conversation afterwards; and M. F. Coulin, an excellent pastor at Geneva, will be the first speaker. The importance of this subject is very great, because it is known that views and practices in regard to it are far more lax upon the Continent even than in England; yea, that many of the Protestants themselves do not seem to feel adequately its obligation.

On Tuesday, the 3rd, Professor Rosseeuw St. Hilaire, of Paris—a man of much ability, learning, and piety—will read a paper, in which he is expected to deal with popular religious destitution and immorality in all countries, together with the best means for remedying these great evils. His acquaintance with the state of great cities in France will enable him to speak with authority on this subject; and we have no doubt that the discussion which is to follow will be very important and suggestive. In that discussion, we understand, it is expected that, besides speakers from other countries, Dr. Guthrie and Dr. Norman McLeod will take a part. The afternoon meeting is to be occupied with a consideration of mission work among the brethren since the Berlin Conference. M. Christ, President of the Basle Missionary Society, is to read a paper, and M. Casalis, of Paris, is to commence the subsequent conversation. Some of our readers may recollect the important meeting and discussion on this topic at Berlin; and it seems but right that at such times the wants and woes of the heathen world should be prominently brought forward.

On Wednesday, the 4th, the morning meeting will be one of profound interest, as M. Ernest Naville has promised to produce a paper comprising a critical examination of the scepticism now prevalent in France. M. Bastie has also undertaken to speak upon the subject. The scepticism over the presence of which we lament in Great Britain is far more avowed and extensive in France and French-speaking countries. Under the names of liberalism and of free theology, and the like, it is eating out the life of faith and the love of the truth from multitudes of hearts. Protestants and

Roman Catholics alike have succumbed to its influence, and its blighting, withering effects are apparent in every direction. It is one of the greatest obstacles to the spread of Evangelical doctrine, a very hydra which must be manfully grappled with by the disciples of the Lord Jesus Christ. We apprehend that many will be unprepared to hear what will be stated on this occasion. In the afternoon of the same day, Dr. Capadocce is expected to read a paper on the people of Israel and the Gospel, and M. Petavel is to introduce the conversation upon it. Then, we believe, will be exhibited a scene of unparalleled interest. A deputation of Jews from the French branch of the Universal Israelitish Alliance will come, in altogether a friendly spirit, to hear what Christians say of them, and to say what they think of Christ. If this interview is characterised by prudence, its effects may be very beneficial. The fame of it will go forth into all the world, and Christian love may do more for the conversion of Israel to the Gospel of Christ, on that day, than ordinary agency has yet accomplished. On the other hand, indiscretion may dissipate the friendly feeling which leads to the interview, and the result will then be most painful. We confess that we rejoice with trembling, and we intreat our friends to be instant in prayer that this solemn moment may have a happy issue, and the name of Jesus be exalted thereby. Such an invitation was never before given or accepted, and both the giving and the accepting may be viewed as most encouraging symptoms. Perhaps we may misjudge, but we view this as the crisis of the conference, by the issues of which the whole may be estimated. A happy and a peaceful result will be its climax, its topstone, and its glory. May He who has all hearts in His hand overrule it for great good to Israel!

There will be no meeting on the morning of Thursday, the 5th, but the afternoon is set apart for Italy. Italy and the Gospel is to be the subject of a paper by M. Meille, of Turin, and he is to be followed by the excellent and devoted Professor Mazzarella, from Bologna, a man who has for years had the spiritual good of Italy at heart, and in that cause has laboured and suffered abundantly. This, too, will be an important meeting, for never were there such opportunities as now—at least in modern times—for disseminating the Gospel in Italy. There never was so deep an interest manifested in that work, nor ever so extensive and diversified an agency in operation for carrying it on. Dark as are the shadows which rest upon that land, it is a joyful fact that the knowledge of salvation is extending, and that souls are won to Christ. We anticipate nothing but good from this meeting, and we trust it will call forth yet more visibly the generous sympathies of the Lord's people in behalf of Italy, as well as encourage the hearts of those who are His disciples there.

The morning of Friday, the 6th, will be given to another interesting subject: "The Characteristics of the Reformation and of the Reformer of Geneva;" which is to be introduced by Dr. Merle d'Aubigné, who will be followed by the eminent Professor Herzog, of Erlangen. In the afternoon, Sunday-schools will be the topic of a paper by the Rev. J. C. Fletcher, of New York, and of addresses by M. Paul Cook, of Calais, &c.

On Saturday, the 7th, M. E. de Pressensé will produce a paper on religious liberty, as the guarantee of the peace and order of States. This subject is one of immense importance to France, where it is so misunderstood and misrepresented; and we know no man better fitted to handle it than M. de Pressensé, whose name is known everywhere for his untiring efforts in favour of the rights of conscience in his own land. M. Viguet, of Geneva, will take part in the proceedings. The afternoon will be appropriately set apart for a kindred theme. An American meeting—where the speaking will be English—is to be held, when Dr. Baird, of New York, is to read a paper on the influence of civil and religious liberty upon Roman Catholicism in the United States.

The arrangements for the following day are not announced on the programme.



but we believe that assemblies for Divine worship in different languages will be held, and at two p.m. the Lord's Supper will be administered.

On Monday, the 9th, the series of meetings will be resumed by one in English, at which the Anglo-Saxon colonies, in connexion with the spread of the Gospel, will be considered. We look forward to this meeting with much interest, as there will be present gentlemen conversant with these colonies in different parts of the world, and acquainted with the facts of the case. In the afternoon there is to be a meeting on the religious condition of Eastern Europe and Western Asia. This, also, will be a most important meeting, including, we believe, not only European and Asiatic Turkey, but Greece. Enough is not known among us of the state of the Greek Church, and of the other ancient Christian communities, Armenians and others, scattered over those regions. At this moment the condition of the Christians in Bulgaria, as well as those in Syria and in Northern Persia, demands especial attention. Besides which, the vast Mohammedan population in these lands ought to have the sympathy and to arouse the zeal of all Evangelical Christians. We understand that M. Rougemont and the Rev. Mr. Monsell are to introduce this subject; and if any of the American missionaries are also there, it will be treated as it deserves.

On Tuesday, the 10th, the importance of uniting doctrine with Christian life, in order to the prosperity of the Church, will be treated by MM. Bauty and Grandpierre, &c. This meeting will, we expect, be an appropriate supplement to the one on French scepticism, and we doubt not it will furnish a noble opportunity for exhibiting the glory and the power of the truth as it is in Jesus. The chief speakers are well known as the decided advocates and defenders of Evangelical doctrine, and their ability is unquestioned. A testimony in favour of positive doctrine, as distinct from the too prevalent negative creed, will be of immense value. The meeting in the afternoon will be devoted to Germany, when Professor Dorner, Dr. Krummacher, and others, will take up the following subject: Individualism: its rights and limits in Evangelical theology, with its history in the principal Protestant countries.

. The morning meeting of Wednesday, the 11th, will be set apart, very properly, for German Switzerland. It is intended that Professor Riggenschach, of Basle, should read a paper on the question, What are the principal points in which the Rationalism of the present day, particularly that of German Switzerland, is opposed to Evangelical Christianity? This will be an instructive subject, and one in which the German brethren especially will feel interested. The afternoon meeting is to be on Christian brotherhood, and the characteristics which should distinguish controversy among Christians. M. A. de Gasparin will read a paper, and be supported by M. Tournier, of Geneva. The Genevan Conference will be a glorious exhibition of Christian brotherhood; but it is to be feared that there are not a few who do more than look with contempt upon the Evangelical Alliance and its gatherings. They manifest a bitterness and an asperity in their controversial proceedings which are greatly to be deprecated; and while they proclaim on the housetops the sacred name of liberty, would be very tyrants, if they could, towards the brethren from whom they differ. In regard to this very matter of the Genevan Conference, every step in the arrangements has been made a theme for controversy, and a reason for complaining. The confessional basis of the Alliance has been objected to; the doctrinal aspect of the invitation has been subject to hostile criticism; and insinuations the most unworthy have been published on the matter. The request for, and the grant of the venerable Cathedral Church of St. Peter, has been similarly carped at and discussed. Nay, the very presence of the Alliance in Geneva has been objected to. And no wonder. We are told that a manslayer would be horrorstruck at the sight of the ghost of his victim; and when ghosts were believed in, stories of this nature were very common. Probably the murderer would be yet more terrified if he saw his victim rise from the

dead. Apply this to Geneva. The old Evangelical faith in and of the Gospel has been overthrown and suppressed by many, and its place has been taken by dead Rationalism. No wonder if they who had performed the funeral obsequies of Evangelical religion, should start and be amazed to see it come back full of life and vigour, glorious and beautiful as ever. The Gospel is not dead, it cannot die; and they who have tried to supplant it by human doctrines must fail, for the "Word of the Lord shall stand for ever." But after all opposition, the Evangelical Alliance goes to Geneva, and, beneath the banner of the Old Gospel, proclaims the existence of a vast multitude who *love the truth, and are true in love*. The truth they must love; but they must also love truly all who love the Lord Jesus, and so far as it becomes them to be defenders of the faith—for every Christian is a *Fidei Defensor*—they must defend it in love.

On the 12th there will be two meetings. At the one in the forenoon, Pastor Bonnet, of Frankfort, and Dr. Tholuck, of Halle, will speak on religious movements in Germany since the Berlin Conference. They will, doubtless, state many interesting facts, and give a clearer exhibition of what has been going on in the Christian world of Germany than can be obtained from ordinary sources. Perhaps they may sketch a brighter and more hopeful picture than some of us have been led to anticipate.

The afternoon meeting will be on revivals, when MM. Anet, of Brussels, and G. Monod, of Paris, will be the chief speakers. Probably as the word revival is understood in different senses, either to denote what we mean, or merely an improved state of things in a place or a district, those who attend will do so with different expectations. But we doubt not information in the shape of positive facts will be presented for the instruction of many.

And then will come the closing meetings for prayer and for farewells, the appropriate conclusion of this solemn expression of unity in faith, and love, and hope, and Christ, in which have been associated not only the English Churchman and the Dissenter, but the Lutheran and the Calvinist. All those fiery heats of argument which burned up charity in other times will be extinct, and it will be difficult to imagine that these men represent principles which have by their collision set kingdoms in a flame. It will be like the friendly meeting of the lion, the bear, and the leopard, with their natures changed. This is the Lord's doing, and it is marvellous in our eyes. This is what grace effects, and shows us how we can be one.

And what will be the thoughts of those who witness these strange sights, who see Geneva invaded, and conquered, and possessed by the Evangelical Alliance? We hope they will believe in the reality of the Evangelical Alliance; that they will believe it furnishes an adequate basis for communion with all the tribes of the Lord; that they will admire the beauty, and the power, and the vitality of the good old faith; and that they will confess it to be not always barren and without effect. Quite sure we are that many will be astonished, for the population of the canton of Geneva is not wholly enlightened. The inhabitants are said to be two-thirds Swiss and one-third foreign; in religion they amount to 36,000 Protestants and 18,000 Catholics; and it is worthy of notice that of the foreigners no fewer than three-fourths are Roman Catholics. Now, as the number of foreigners and the number of Catholics is the same, it will appear that the real Genevese have retained their Protestant name with the exception of some 4,500 among them.

But we must close, or we should have indulged in some anticipations as to the effect of this Conference upon the nations who will be represented there; for that it will have an influence we take to be certain. There may be lessons taught, facts stated, trains of thought started, out of which results momentous to the Church and to the world may spring.

In the meanwhile, we repeat our request that prayers may be offered for the Divine blessing to rest upon those who go, while they journey, as they stay, and when they

depart; that the power of the Holy Ghost may be felt by them all; that the name and truth of the Lord Jesus may be abundantly honoured; and that a benediction may remain behind in Geneva, which shall cause her to rejoice in this as a turning-point in her spiritual history.

We shall give ample details of what has been done in our next; and then our readers will have an opportunity of realising for themselves much of the instruction and profit which will have accrued to those who attend the conferences. Finally, let us remind our friends of that wonderful prayer of our blessed Saviour, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me."

### THE NEWEST THEOLOGY: TRACTS FOR PRIESTS AND PEOPLE.

THERE is certainly much less said about the celebrated Oxford "Essays and Reviews" than there was a few months back, but the theological questions which that volume brought into unwonted prominence are not allowed to slumber. Writers of all shades of religious opinion have embraced the opportunity of publishing their thoughts upon every doctrinal and critical subject and problem. Almost every day something, more or less controversial, emanates from the press, and proves that speculation is rife to an extraordinary degree. The friends of Evangelical truth are numerous among these disputants, and not a few of their publications are calculated to serve the good cause. They write, moreover, in a confident and cheerful tone for the most part, and the least we can say of them is, that they present as respectable an appearance as their adversaries, in a literary point of view. Probably some will be astonished to find evidence of so much learning and critical skill, of so much logical acumen and scientific attainment, as is exhibited by many of the orthodox. There has been an opinion—and it has been freely expressed—that those who abide by the old theology are behind the age, both in their abilities and in their learning. We have never sympathised with this opinion, because we know the diligent study, the patient research, and the severe application of many among us who hold fast what we believe to be the form of sound words. We are convinced that in all respects these will be found a match, and more than a match, for their adversaries. If few remarkable works have lately appeared in apologetical divinity, it is not because the men who could produce them were wanting; but because the occasion had not arisen. Already we have reason to congratulate ourselves on the Christian zeal and abilities of several who have taken part in the current controversy. But we do not think the mine is exhausted, and we quite expect other and probably better books than any which this conflict has yet called forth.

With regard to the professed advocates of the principles for which the "Essays and Reviews" have been condemned, we own that we have seen little or nothing which rises above mediocrity. So also the intermediate literature which has latterly sprung up, and which is both for and against the Oxford Essays, is not all of the first quality. The most remarkable, and perhaps best known, specimens of this latter class, appear to be the "Tracts for Priests and People." When we first saw these announced, we were in doubt whether they were intended as replies to the "Essays and Reviews," or designed to support them, or meant to diffuse the principles of which Mr. Maurice may be taken as the representative. On the whole, the latter view seemed the most probable, especially as the publisher is Mr. Maurice's publisher, while Mr. Maurice and Mr. Llewellyn Davies are among the writers. A perusal of the seven numbers which have been issued leads us to suppose that the authors have little or no understanding with each other, and that the enterprise is that of a bookseller who is wise in his generation. We therefore find no positive harmony in the opinions

advocated, and nothing worth the name of a plan in the series, so far as it has gone. Considering the latitude which has been allowed to the writers, we have been disposed to call their collective labours a contribution to *free theology*. Indeed, the only principle which seems to pervade them is this, that uniformity of opinion is not required, but that every one who writes may propound freely his personal convictions, doubts, and speculations. Therefore the first conclusion to which we come is that the conductors regard sincerity and candour as essentials, but not unanimity and harmony. The consequence is that the tracts, as a whole, have a rather motley appearance, and represent what we may venture to call *speckled theology*. Now we quite admit the right of every man to his own opinions, and concede and claim for every man the liberty to express them. We consider this to be a privilege which every one can demand from his fellow-man, and which every man must therefore grant to others. This individual and personal freedom is inalienable as a civil right, and is necessary for the honest and unfettered discussion of truth. Conscience demands it, and God allows it, for to Him every man stands or falls, and by Him every man will be ultimately judged. Far be it from us to utter a word which would militate against so sacred a principle; we would rather utter ten thousand words in its advocacy and defence, because we believe that its violation is a violation of the eternal laws of right, a barrier to human thought and progress, and injurious alike to the interests of truth and of man. But all this is consistent with a deep conviction of the importance of men's opinions on matters of religion, and of the reality and unity of truth. Nor does it require us to admit the consistency of such a combination as the one exhibited in the "Tracts for Priests and People." Such a combination is calculated, in our judgment, to lead to uncertainty and indecision, if not to complete indifference. For be it observed, that the separate writers are not arguing with one another, but that each expresses his own views upon the subject or subjects he writes about, with little reference to what the others say. Hence the production of what we have called "*speckled theology*," for want of a better phrase. Hence, too, we frequently meet in these tracts with what we quite agree, as well as with much that we cannot endorse. The writers are both clergymen and laymen, and are all members of the Established Church. Let us, however, look a little at the separate essays, and make a few observations upon some of their contents.

The first is entitled "Religio Laici," and by Mr. Thomas Hughes, the popular author of "Tom Brown's School Days" and other works. To this is prefixed a short preface, in which occurs a sentence which we shall not do amiss to bear in mind. It is this: "The writers will express frankly their differences from each other, but they do not shrink from the responsibilities which are involved in a joint publication." This is the banner which heads the procession; or, in other words, the motto of the firm of Hughes, Maurice, Davies and Co. is, "Individual liberty and mutual responsibility." It sounds well, and implies a confidence in each other, which again implies a common understanding. But we confess we do not like it, and do not believe in it, because it both grants too much and asks too much. Of one thing we are certain, which is, that we should not like to hold ourselves responsible for the utterances of other men, except we first knew what they were going to utter. But this by the way, and we come to Mr. Hughes, whose essay is a well-written paper on a variety of topics, and apparently intended to represent the utterances of common sense in regard to them. We say "common sense," for Mr. Hughes says: "I am no scholar or critic, I know nothing of natural science, very little indeed of controversial theology." It may appear somewhat strange, therefore, to hear him giving his opinion and advice on topics connected with all these, and giving it too to "priests and people." But, probably, he is not so uninformed as he thinks, and indeed he cannot be, for he tells us what speculations are now rife, what questions are now debated, and what conclusions critics and men of

science have in his judgment reached. He intimates that a true and living faith is becoming rarer every day, and that an answer is demanded to the doubts which beset men. He thinks that this doubt goes down far below the external and more prominent matters of religion, to its very foundations, and is, "whether there is a God at all, or rather, whether a living, personal God—thinking, acting, and ruling in this world in which we are—has ever revealed Himself to man?" To those who entertain this doubt, he shows what it involves; as the rejection of prophecy, inspiration, creation, &c. But he goes further, and seeks in a somewhat novel manner to remove the doubt which he has admitted to exist. In all this there is much that is true and forcible, and even beautiful; but there is also a frequent approximation to the peculiarities of Mr. Maurice's style, which detracts from the clearness and point of what is said. Glad, however, as we are to find so much that we agree with, in reference to fundamentals, we feel sorry when we meet with what we cannot acquiesce in with regard to accessories. For instance—when speaking of the authorship of the Biblical books, the purity of the text, and the accuracy of the common version, and other questions—he says: "What is all this to me? What do I care who wrote them; what is the date of them; what this or that passage ought to be?" Now we cannot sympathise with such questions, because it would imply an indifference in regard to the vehicle of revealed truth, which seems both unnatural and rash. We call it unnatural, because human curiosity exists, and finds employment about such things, and because the mind takes pleasure in ascertaining what may be known of them; and we call it rash, because the feeling that these things are something to us is a stimulus to profitable inquiry, and makes us jealous for the preservation and exhibition of the true Word of God. On the subject of miracles Mr. Hughes speaks very well. The difficulties of the Mosaic cosmogony are got over by supposing the first chapter of Genesis to speak of the *plan* of creation, and the second of its execution—a view which has in part been advanced by others. Rewards and punishments are not satisfactorily explained. Thus he says: "Christ has told me that the only reward I shall ever get will be 'life eternal,' and that life eternal is to know God and Him. That is all the reward I care about." But surely the knowledge of God and Christ is rather a qualification for life eternal, and a condition of its attainment, than eternal life itself. Again: "The only punishment I can ever bring on myself will be, to banish myself from His presence and the presence of all who know Him, to dwell apart from Him and my brethren, shut up in myself. That is the only punishment I dread." But is this all? We think the Bible reveals much in addition to this, and ascribes to future punishment a positive as well as a negative character. There are other matters on which we might animadvert; but we refrain, as we wish to fulfil our intention of speaking upon each of the seven.

Number two is by Mr. Maurice, and is called "The Mote and the Beam: a Clergyman's Lessons from the Present Panic." This essay is mainly about the "Essays and Reviews." It is divided into three parts, in the first of which Mr. Maurice speaks of "Belief and Unbelief in Oxford and London." Herein the Westminster reviewer of the Essays is the most prominent figure, but the Essayists themselves are also called up in succession, and subjected to criticism, partly favourable, partly unfavourable. The writer is beyond question most candid in the utterance of his opinions, and his spirit ought by no means to be deprecated. But we are often constrained to differ from him, and to regard him as altogether erroneous in his judgments. That a man who has spent, and is ever spending, so much of his life in speculation and argument should utter the following words to the London clergy, might almost justify a smile: "We are in the midst of work, you say; we have not time to speculate. Just so. Then why waste the short time in which you are able to work 'n speculation? Why argue and debate when you might proclaim good news to your

fellow-creatures :'' Probably Mr. Maurice will tell us that he does not speculate, argue, and debate; but it is a very general conviction that he does, and that he sets others also to do it. Again, speaking of "Essays and Reviews," he says: "If the Essayists and Reviewers set clergymen of all measures of intellect—yes, if they set clergymen of the very highest intellect, with the greatest knowledge of objections, ancient and modern, with great logical power and clearness of exposition—upon the old task of producing evidences for or from miracles, prophecy, the authority of Scripture, their book will be indeed a curse to us." Very fine and noble, no doubt, to be superior to all such evidences for the Bible, but it will not be easy to convince us that the long race of apologists, from Justin Martyr and his generation to our own day, have been useless either to the world or to the Church. Doubtless our author considers his a positive theology, which regards what is true as self-evidential, and requiring neither arguments nor witnesses in its support. "Churches did not rise, and Christendom was not formed, by the preaching of evidences, but by the preaching of a Gospel," says Mr. Maurice; and as he is tolerably familiar with the New Testament, we presume he remembers the appeals which Christ made to His miracles, and to the prophecies from Moses downwards, and does not forget the apostles' practice of proving the truth of what they preached. Deny and ignore evidences as he will, they meet a want of human nature, and have always been employed. The younger clergy may be driven from those dreary arguments, which have proved so ineffectual in the mouths of their fathers, and we would add, that they may be none the better for being set adrift. The second part of the essay is headed "Old Creeds and Modern Opinions," and gives special prominence to the *National Review*. It abounds in ingenious devices, clearly indicating that Mr. Maurice has in view his own anomalous position, as well as that of the Essayists. He is here, as always, supremely personal; no man, indeed, uses that pronoun *I* more often than he does in his writings. This self-consciousness, whatever he writes upon, makes this gentleman appear at least to be defending himself, justifying his own opinions; in fact, the very apologist whose office he so much disparages in another department. There is no need for this attitude of self-vindication, but it is natural to Mr. Maurice, and he always assumes it. The feeling in question makes him very merciful to the Essayists on some practical questions affecting their consistency. But our present object is not to expound our differences from him in view and sentiment, and we therefore notice that the third part of the essay is "How to Drive Out and to Bring In Strange Doctrines." Here the prominence is assigned to the *Quarterly Review*, which of course is sprinkled with more gall than either the *Westminster* or the *National*. These are treated with respect and gentleness, but not so the *Quarterly*, for which "the scorn is open and the anger hot." Amid it all we really see nothing of sufficient interest to call for special remark, and we earnestly hope that this dull repetition, with variations, of the wretched common-places and "dreary arguments" of Mr. Maurice, will show more clearly than ever to some what is, or is not to be, expected from him as the apostle of this generation. We close his essay with a uniform feeling of weariness and dissatisfaction; and whether it be his "everlasting yea, or his everlasting no," whatever be the subject, or whatever the occasion, we feel that he is more glittering and showy than solid and real.

The third tract is by the Rev. F. Garden, on "The Atonement as a Fact and as a Theory." The writer gives an account of what is commonly meant by the word atonement, and of the variations of opinion which have taken place in different ages in regard to the work of Christ. He does not approve of such terms as vicarious and substitutional, as applied to the sufferings of Christ, in which he finds neither penalty nor punishment. He does admit that the death of Christ was a sacrifice; but the construction which he puts upon that word *sacrifice*, is one in which he will not find

many concur. "In truth," he says, "when we look at the whole genus—of which burnt-offerings, sin-offerings, thank-offerings, are the several species—we are forced to regard the generic idea as that of offering and making over a gift to the unseen object of prayer and worship!" He therefore considers "gift to God" as the main and governing meaning of sacrifice; and this idea he extends and applies to the Sacrifice of the Cross. "There is no point at which the offerer pauses. The self-surrender stays not, till the very life has been offered. The obedience is carried on until it becomes an obedience unto death." We might ask: What made such a gift necessary, or possible, or acceptable; or how could it be of advantage to us; or why it involved a violent death under such extraordinary circumstances; or how the death of any son of man can be a gift of life to God, in any proper sense? &c., &c. Some of these questions Mr. Garden seems quite to overlook, or not to feel the force of; and, therefore, we regard his answer to one of them as hollow, rather superficial than profound, and calculated to suggest, rather than to satisfy, inquiry. "And we may see how the union of Christ with His brethren renders this gift *propitiatory in its effects upon them*." (The Italics are ours.) "For it is human nature which He has offered up in spotless sacrifice to the Father; the whole race is represented in Him. He is the head and the root of all mankind. Therefore mankind now stands accepted before God, and every sharer in the kind may at once plead and occupy the righteous position which has been won for it by the accepted sacrifice of its great Representative." Alas for us, if this is the true doctrine of Sacrifice, Propitiation, and Atonement! Surely it behoves us to be in earnest in the defence and exposition of the scriptural view, when crude speculations like these come from the Sub-Dean of Her Majesty's Chapels Royal. "Another clergyman" has added some "comments" upon this tract, partly agreeing and partly not agreeing with it; but by no means to our taste.

The fourth tract, by the Rev. J. Ll. Davies, is "The Signs of the Kingdom of Heaven: an Appeal to Scripture upon the Question of Miracles." Mr. Davies believes in the miracles of the Gospel, several of which are specified; but he does not view them in the light in which we have been wont to regard them. He says that "the philosophical conception of a miracle, as an interference with the laws of nature, is entirely absent from the New Testament books." Of course it is, because the New Testament is not occupied with philosophical conceptions, but with positive statements; but this is no proof that miracles were not an interference with the laws of nature. Yet he says that "whilst the philosophical and (to speak technically) *evidential* definition of miracles is thus entirely absent from the Scriptures, there is no doubt that the wonderful, and powerful, and divinely-wrought nature of the works of Christ and His Apostles is plainly set forth." With this we agree, and are quite willing the case should be so stated, but surely these very works were an evidence of something, every sign is an evidence of something, and the only question is, of what are miracles an evidence or a sign? Now, however positive Mr. Davies may be in his statements, he does not by any means dispose of the fact—for it is a fact—that Christ and His Apostles, and the Church in all ages, have appealed to miracles as a reason for faith, or why men should believe. There are numerous points in this essay with which we quite concur, but we disapprove of many of its details, and of its general tone and character. It is ingenious and even able, but the impression it leaves upon our mind is most unsatisfactory, for we do not see how such a composition can produce any beneficial influence upon those who follow such men as Baden Powell. There are two classes of men in the world, those who believe, and those who doubt, and these regard miracles very differently. Mr. Davies may satisfy some who believe, but he will not convince those who doubt—perhaps he would not try.

The fifth tract contains two essays, one by the Rev. C. K. P., on "The Boundaries of the Church," and another by Mr. J. N. Langley, on "The Message of the Church."

The essay of C. K. P. is radically objectionable, and is one of the most decided pleas for Latitudinarian practices which we have seen. The boundaries of the Church of England are made to be no boundaries at all, and it is difficult to see what doctrinal opinions are inconsistent with membership and subscription, if C. K. P. is correct. Views which we hold in abhorrence are here declared perfectly compatible with a professed adhesion to the formularies, etc., of the Church. Mr. Langley is the worthy companion of C. K. P.—*Arcades ambo*. He calls himself an ex-Dissenter, and writes a remarkably self-satisfied, self-confident, and superficial essay. Such hollow and namby-pamby composition has seldom come into our hands, at least from a man of culture and education. The subjects touched upon in both these essays are doubtless very important; but we utterly demur to the explanations which they contain. The writers are very different in many respects; and, indeed, have not much in common, except the negative and questionable qualities we have indicated. We feel sure that their papers will cause profound sorrow to every sincere and faithful member of the Established Church who may chance to read them in the expectation of being instructed and edified.

Number six also contains two essays—one by Mr. J. M. Ludlow, "A Dialogue on Doubt;" and one by the Rev. F. D. Maurice, on "Morality and Divinity." These papers have as their general title, "The Sermon of the Bishop of Oxford on Revelation, and the Layman's Answer." The Bishop's discourse furnishes the occasion for some severe hits by Mr. Ludlow, and is, in fact, the text on which he hangs his dialogue on doubt. This question of doubt is one of real difficulty, and occasionally we agree with Mr. Ludlow in what he says of it. Its real character, as sinful or innocent, must depend upon circumstances, and it is far from right either always to denounce it as a vice, or to exalt it as a virtue. Doubt is a sign of weakness and of imperfection, and it may be a symptom of moral disease, as much as of intellectual incapacity. It is all very grand to say, "The doubt I am referring to is full of faith." It is precisely that doubt which justifies the golden lines of our poet—

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

The doubt that is attended by faith is an accident, and a burden which faith ever strives to remove. It comes as a temptation, and an enemy, with which faith is ever in conflict till it overcomes. However, we have not space to discuss the question, and we have no doubt that our readers will agree with us in thinking it unnecessary. Mr. Maurice starts with the same subject of doubt, and fastens, as his text, upon a passage in a pamphlet by a layman, which appeared at Oxford in reply to two sermons by the bishop of that diocese. The passage in question calls attention to the Christianity of the Sermon on the Mount; a capital, or at least a congenial, theme for Mr. Maurice, who is quite at home in its discussion, and who finds an apt occasion for the exercise of his peculiar faculties. He is a wonderful man, and in his own opinion knows how to set aside what has been commonly taught, and to substitute for it something better. We scarcely know which most to admire, his happy art of depreciating the views of other men, or his unbounded assurance in propounding his own. We are so sick of his incessant *ipse dixit*, that we must request the readers to judge of this essay for themselves, if they are sufficiently interested in it to read it.

The seventh, and for the present, the last of the tracts, is by Mr. J. M. Ludlow. It contains two dialogues, on "Laws of Nature, and the Faith Therein;" and "On Positive Philosophy." It is our duty to confess that we find in this tract more of which we approve than in any of the others. There is, in fact, so little to object to, and that little almost entirely relating to abstract philosophical questions and opinions, that we have no reluctance to recommend the essay to our readers. Like Mr. Ludlow, we have arrived at the conclusion that the philosophy of Comte is in many respects



most dangerous and objectionable; and we think his refutation of some of Comte's principles is excellent.

And now looking back over the series of seven, we are constrained to recognise considerable diversities among the writers, and these diversities relate not to mere forms of expression, but of opinion; not merely to minor details, but to leading principles. And yet these gentlemen have agreed, almost without exception, to direct their forces against their common opponents. They represent a party which cannot be identified with the Oxford Reviewers, nor with the High Church, nor with the Evangelicals. Broad they may be, and comprehensive, and liberal;\* but it strikes us that so incongruous a school—incongruous in its elements as well as in its aspects—is not destined to be enduring or powerful. It may commend itself to some; its novelty may attract, but it cannot long cohere; and the speckled theology, like all others not essentially scriptural, will soon pass away. It is a new theology; it is supported by some able, and earnest, and good, if misguided men, and its apostles do not fail to invite attention to it. It sometimes approaches the Essayist school, and a negative form; but there is a permanent abyss between it and them, and it will be impossible to associate them. Between them stands the good old Gospel system, and that will stand for ever. By this assuredly we stand or fall, and love and cherish it as the saving truth of God.

#### GINSBURG ON THE BOOK OF ECCLESIASTES.†

OUR readers will remember that last year we reviewed in this journal‡ Hengstenberg's Commentary on Ecclesiastes, which was issued in an English form by Messrs. Clark, of Edinburgh. We have now lying before us a far more valuable work on the same portion of Sacred Scripture—namely, Mr. Ginsburg's commentary—just issued from the press. Not that Professor Hengstenberg's work is at all devoid of value or wanting in interest, but we do think that Mr. Ginsburg's production is of such a masterly character as to throw all previous commentaries in the English language on Ecclesiastes into the shade.

On an examination of Professor Hengstenberg's arguments against the Solomonic authorship, we arrived at the conclusion that his point was "Not proven." We have seen no reason to change our opinion on a perusal of Mr. Ginsburg's book, although he sides with the German professor on this question. The matter, we admit most fully, is open to dispute, but Mr. Ginsburg has not thought it worth his while to discuss the style and language of the work in question, as he views it nearly as a settled question among scholars. We do not coincide with him on this point. We think there is still room left for discussion on both sides: that Dr. Boehl, whose able pamphlet on the subject we also reviewed last year,§ has not established beyond doubt the Solomonic authorship of the work, nor that the advocates of its later date have fully succeeded in proving their point. We cannot shut our eyes to the fact that the tendency of modern criticism is to discredit the traditional opinion, while we at present prefer to adhere to the popular opinion, that Solomon was its author. At the same time, we feel compelled to reject that portion of tradition which would have us believe that the book contains "Solomon's penitential dirge and lamentation over his sins;" for,

\* They are essentially Maurician as a whole: the presence of Mr. Maurice does not make them altogether so.

† *Cokeleth*, commonly called the Book of Ecclesiastes. Translated from the Original Hebrew, with a Commentary, Historical and Critical. By CHRISTIAN D. GINSBURG. London: Longman, Green, Longman, and Roberts. 1861.

‡ See *Evangelical Christendom* for 1860, pp. 351—358, and pp. 411—417. (The Nos. for July and August.)

§ *Evangelical Christendom* for 1860, pp. 506—508. (The No. for September.)

although it may have been written by Solomon at the close of his life, and may contain a review of his varied experience, it was not designed to express any penitence on account of his acts, but rather to show the unsatisfying nature of all purely human efforts to obtain happiness. As we have remarked in our previous reviews, the great points of the inspiration of the book, and its profitableness "for doctrine, for reproof, for correction, for instruction in righteousness," are left untouched and unharmed, whichever way the question may be decided; and we protest against the opinion that a "pious fraud" must needs be supposed to have been committed, if the opinion be adopted, that Solomon is adduced, not as being the actual author of the book, but as being the most illustrious representative of wisdom.

We are not, however, going to discuss this subject a second time, but must refer our readers to what we have previously written. One peculiarly-interesting feature of this work of Mr. Ginsburg, which is likewise to be found in his valuable commentary on the Song of Songs, is the historical sketch of the exegesis of the book commented on. The commentary itself is most copious, and affords most valuable information and assistance to the Hebrew student. The opinions of the Jewish commentators have not been neglected, and, independently of many points of intrinsic excellence, are of interest in tracing the influence which they have had in moulding the views of the early Reformational divines, and through them the commentators of later date.

The view which Mr. Ginsburg takes of the opening portion of chapter iii. is different from that commonly held. That chapter has been generally supposed to teach the mutability of earthly things—joy and sorrow, rest and labour, death and life, having each their appointed time, and following alternately on the earth. Mr. Ginsburg, however, rather holds that this chapter is the beginning of the second section of the book, in which it is shown that industry cannot secure happiness to man, and the immutable fixedness of all the events of life is adduced in order to show the abortiveness of human labour. Notwithstanding all the efforts of man, the time of birth and death is fixed as well for man as for other created things, and even the apparently fortuitous events of sudden death and of unexpected preservation are all predetermined, so that joy and sorrow are likewise foreordained. Industry, therefore, is as unable as wisdom or pleasure to obtain real happiness for man, and therefore another premiss is laid down of the long sorites, the conclusion of which is that true happiness is found only in fearing God and keeping His commandments.

Mr. Ginsburg has correctly rendered the passage, ch. iii. 10, 11, thus: "I have considered the business which God hath given to the sons of men to busy themselves therewith; He hath made it all beautiful in its season; He hath also put eternity into their heart, only that man understandeth not the work which God hath made from beginning to end." His explanation of it is, that, "on examining the employments which God has assigned to man, Coheleth found that the benign Creator has made them beautiful in their respective seasons; that in addition to this excellent order of things, He has also implanted in the hearts of men a desire for that which is beyond time, and that the failure of man's efforts to secure lasting good is owing to his ignorance of the works of God." We coincide most fully with the rendering of *עולם* by "*eternity*," instead of by "*the world*" (as it is rendered by the ancient versions, our authorised version, Gesenius, and many others), because in no place of the Old Testament is this signification ever attached to the Hebrew word, and it is used unquestionably in all the other places of this very book in the ordinary sense, and there is no good reason why this should be an exception. Mr. Ginsburg also remarks that there is an evident antithesis in the verse between *עולם* and *עת*, and that the particle *כִּי*, "*also*," which introduces this clause, shows beyond doubt that there is a *gradation* in the description of the doings of God—*i.e.*, 'He has not only made everything beautiful

in its season, but has done something greater or grander still;’ and to say that this consists in *infatuating man*, by implanting in his heart the world, or worldly wisdom, or cares, or pleasures, is most incongruous.”

The common error, to be met with every day, of quoting texts of Scripture in support of various truths, without carefully considering whether the application be warranted by the context, receives a striking illustration from the mode in which ch. iii. 21 is often cited. Following the rendering of our authorised version, “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” it has frequently been supposed that this is a lamentation over the blindness of man, who considers not the difference between his soul and that of the beast that perisheth, and that therefore the passage teaches that there is a radical difference between the one and the other. The doctrine deduced is indeed sound, but the passage it is deduced from has nothing whatever to say to the question. Mr. Ginsburg has rightly viewed the passage in a far different sense. His translation of it is: “No one knoweth whether the spirit of man goeth upward, and whether the spirit of the beast goeth downward to the earth,” considering the interrogative “*who knoweth*” to be used in the passage “for an emphatic denial,” as it is frequently used in that sense in Scripture. The context of the passage is, Coheleth is showing the fruitlessness of man’s labour; that there is nothing left for him but to quietly enjoy life, which itself will not cause satisfaction to his mind, as nothing will, apart from the duty laid down in ch. xii. 13. Man and beast, he has shown, have the same perishable nature, and who can show that it fares differently with their spirits? The destiny of the soul is beyond *human knowledge*, and can only be known from revelation; and “Coheleth therefore throws the burden of the argument upon his opponents,” as Mr. Ginsburg rightly remarks.

From Mr. Ginsburg’s interpretation of the latter clause of ch. v. 5 we entirely dissent. That clause is: “Neither say thou before the angel that it was an error.” He explains it thus: “If the mouth has been indulged, and the vow violated, the sin of prevarication is not to be added unto it, by declaring in the presence of the angel presiding over the altar that it was (שְׁנֵי שְׁנֵי) *a mistaken vow*.” Mr. Ginsburg seems to regard angels to have been placed as sentries over various portions of the Temple, and not only so, but, as we shall see hereafter, over the sun and the various phenomena of nature. Much more in conformity with the analogy of Scripture would it be to regard “the angel” spoken of, if viewed as present in the Temple, not, as Mr. Ginsburg considers him to have been, a created angel, but as the Angel of the Covenant, who is in the midst of his people. We are, however, inclined to look upon the opinion of Rashi, followed by Gesenius, Hengstenberg, and others, as preferable—namely, that by “the angel” the “priestly order” is meant; and we cannot look upon the appeal to Mal. ii. 7, 8 as “nugatory,” but rather as confirmatory of this opinion.

It is, however, the note which follows this exposition of Mr. Ginsburg at which we are amazed. His sketch of angelic employments would be all very well if set forward as current Jewish belief, but we object to it being considered as Scripture revelations concerning angels. We are more surprised when we find Mr. Ginsburg quoting the Books of Tobit, Enoch, &c., as if of authority with, or explanatory of, the Holy Scriptures. Perhaps he does not intend us to understand him so, but there is no hint given that he thinks otherwise.

Worthy only of heathen mythology do we regard the notion that the angels occupy different ranks and offices in various departments of God’s government, arranged thus: The cabinet, composed of “Michael, the prime minister;” Raphael, sanitary commissioner (of course true, because St. Jerome thinks so, and Tobit iii. 17, xii. 15; Enoch xl. 8, prove it); Gabriel, Uriel, and three others. “Next to the cabinet comes the privy council (סֵדֶר הַקְּדוֹשִׁים, Psalm lxxxix. 6—8; 1 Kings

xxii. 19; Daniel iv. 14, vii. 10), composed of four-and-twenty crowned elders (Rev. iv. 4, &c., vii. 13, &c., viii. 3, &c., and compare v. 8), who surround the throne of God (Rev. xi. 16; Isaiah xxiv. 23), before whom Christ will confess those who confessed Him, and deny those who denied Him." (Luke xii. 8, 9.) "Then comes the council, consisting of the seventy angel-princes, the provincial governors presiding over the affairs of the seventy nations into which the human family is divided. . . . Then comes the innumerable company of presence-angels, since every individual has a guardian angel as well as every nation. . . . Then there are angels who preside over all the phenomena of nature; an angel presides over the sun (Rev. xix. 17); angels guard the storm and lightning (Psalms civ. 4; Heb. i. 7); four angels have charge over the four winds (Rev. vii. 1, 2); an angel presides over the waters (Rev. xvi. 5); an angel also presides over the altar in the Temple." (*Ibid* xiv. 18.)!!!!

We stand aghast at this note. Does Mr. Ginsburg really believe what he writes on angelic employment, or does he mean to reduce Scripture notions to as low a level as the wildest vagaries of heathen mythology? We hope he has too much sense for the former; we cannot think that one who defends so ably the canonicity of Ecclesiastes, and who everywhere expresses his belief in inspiration, could intend the latter. Can it be that he considers Scripture phraseology to be borrowed from Jewish superstitious belief, though used in a different signification? We cannot answer the query ourselves. We hope Mr. Ginsburg will solve our enigma.

Many are the passages which Mr. Ginsburg has opened up satisfactorily, and on which we would fain lay his translations and expositions before our readers. One only, in addition to those we have cited, we would now comment on. It is found in the closing section of the book. We must give Mr. Ginsburg's translation:—

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in thy youthful days, and pursue the ways of thine heart, and the things which are seen by the eyes, and know that, respecting all these, God will bring thee into judgment. Banish, therefore, sorrow from thy mind, and put away sadness from thy body, for youth and manhood are vanity; and remember thy Creator in the days of thy youth, before the days of evil come, and the years arrive of which thou shalt say, I have no pleasure in them: before the sun becometh dark, and the light, and the moon, and the stars, and the clouds return after the rain; when the keepers of the house shall quake, and the men of power writhe, and the grinding-maids shall stop because they have greatly diminished, and the women who look out of the windows shall be shrouded in darkness; and the doors shall be closed in the street; when the noise of the mill shall grow faint, and the swallow shall rise to shriek, and all the singing birds shall retire; yea, the people shall be frightened at that which is coming from on high, and at the terrors which are on their way; and the almond shall be despised, and the locust shall be loathed, and the caper-berry shall be powerless; for man goeth to his eternal home, and the mourners walk about the street: before the silver cord goeth asunder, and the golden bowl escapeth, or the bucket breaketh upon the fountain, and the wheel is shattered at the well, and the body returneth to the earth as it was, and the spirit goeth back to God who gave it."

Mr. Ginsburg views the description here, not as an allegorical picture of wretched old age, as it is generally understood, but as the approach of death viewed as the approach of a gathering storm, when the splendour of heaven is obscured by the clouds ever and anon coming charged with fresh rain—when masters and servants flee, alike stricken with terror, and business is wholly put a stop to—when the terror is so great that the delicious fruit of the almond is left untouched, the locust (which is an agreeable food in the East) loathed, and when even the caper-berry, which was used as a provocative of appetite, fails to arouse a desire for food. A like terror, a similar desolation, does death inspire and bring upon the house when it enters. The *approach* of death being thus described, *Cohелеth* passes on to describe its *arrival*: "To impress upon our minds more deeply the awfulness of that encounter, and the necessity of remembering the Creator before death strikes the final blow, the sacred writer describes the dissolution of man under two different metaphors. In the first part of the verse the breaking up

of the human machine and extinction of life are compared to the snapping asunder of the silver cord, by which a burning lamp is suspended from the ceiling, dashing into pieces the golden reservoir of oil which imparts the vital fluid to the branches where the wicks are placed, and extinguishing the light." The second metaphor is taken from the working of a well, "and just as when the bucket or wheel is broken, the machine is incapable of service and useless, so man may be unable to draw comforts from the remembrance of the Creator, when the inroads of death have shattered his frame and impaired his faculties."

We had intended to give our views on the various criticisms whereby Mr. Ginsburg supports his peculiar renderings; but we are forced to cut short our remarks, lest we should be tedious. We may say, however, we much prefer this simple exposition to the passage to the allegorical one, which explains the allusions to refer at one time, to "a bad influenza, accompanied with never-ceasing snuffing," frequent to old age; which explains "the female grinders" to mean "the teeth"—the women looking out of the windows, "the eyes," and would have us to understand, by some passages, the old man's blood having grown cold, and "the moisture being dried up, whereby sleep is nourished, he awakens at the slightest sound, and in the middle of the night, when the cock crows, he rises quickly, not being able frequently to turn his limbs in bed," &c., &c. We did once, indeed, acquiesce in this interpretation, but not without serious doubts of its correctness. Mr. Ginsburg's interpretation seems natural, as it is defensible, on grounds of just criticism. As to the allusions supposed to be made in chapter xii., to the discoveries of modern anatomy, they are chiefly based on mistakes in our authorised version, valuable though it is, and turn out, when sifted by modern criticism, to be illusions.

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## Foreign Intelligence.

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THE support which, under repeated provocations and insults, the Government of France continues to afford to the Roman Pontiff, is described by our correspondent as naturally giving rise, in the public mind, to feelings of impatience and irritation. The present letter, like so many that have preceded it, especially of late, has its tale of priestly intrigue, rapacity, and imposture. Two cases are stated having reference to religious liberty—one bearing upon the custom which compels all persons to uncover in the streets, on the passing of a Popish procession carrying the host; the other, the question as to the opening of the Protestant schools, so long closed, in the Haute-Vienne. It will be seen that since the receipt of our correspondent's letter this last matter has been decided favourably to the Protestants, who are at length allowed to re-open their schools.

An account of the religious anniversaries in Geneva is followed by a copious abstract of the address of the venerable President of the Theological Seminary. This will be read with interest, from its bearing upon the approaching Conference of the Evangelical Alliance. Dr. Merle d'Aubigné's aspirations for the welfare of the National Church of Geneva will not fail to excite attention.

The particulars respecting the opening of the Vaudois Church at Turin affords fresh evidence of the difficulties encountered from the priests and their friends by any Government bent upon carrying out the principles of religious liberty in Italy, and of the indomitable resolve of the Minister now at the helm of State, to whom our correspondent applies the honourable designation of the "Cromwell of Tuscany," that those difficulties shall, in every case, be overcome.

A communication from Germany presents our readers with a good general view of the "Festival Week" in the valley of the Wupper. The pastoral conference, and religious anniversaries were numerously attended, and were characterised by features specially their own.

A variety of interesting information appears from the American missions in Turkey and Persia. The condition of their finances renders pecuniary aid more necessary than ever.

Letters will also be found from China, Africa, and Polynesia.

## FRANCE.

Paris, August, 1861.

VACILLATION OF THE FRENCH GOVERNMENT ON  
THE ROMAN QUESTION.

We are witnessing a very strange spectacle. For twelve years French troops have protected at Rome the power and personal safety of Pius IX. Everybody is quite convinced that if our soldiers were recalled, a revolution would immediately overthrow the temporal authority of the Pope and the cardinals. To support the Pontifical Government France has spared neither men nor money. It is calculated by one journal that since 1849 more than a *thousand millions of francs (forty millions sterling)* have been expended by our country in the accomplishment of this task.

Well, far from being grateful for such important service, Pius IX. and his councillors have transformed Rome into a permanent centre for plotting against Napoleon III. and his dynasty. This hostility is no secret to anybody. If the power of the cardinals were equal to their resentment, the Emperor of the French would not retain his crown a day longer. The king after their heart is the heir of the Bourbons, the Pretender Henry V. There is now at Rome a very influential prelate, the Pro-Minister for Military Affairs, *M. de Mérode*, a Belgian by birth, who, addressing the French general, *M. de Goyon*, has dared to utter against Napoleon III. the most atrocious abuse. The Emperor's Cabinet has demanded reparation, which has not been obtained. *M. de Mérode* is always seated in the Pope's councils, and he is constantly repeating his insulting language. His violence knows no bounds, and his enmity he cares not to conceal by the slightest disguise.

Such are the facts. And yet our troops continue to protect Pius IX. at the expense of the national exchequer! It must be admitted that public opinion begins to be moved to indignation by such incredible forbearance. Men of good sense ask how the French Government can still hesitate as to the measures that ought to be taken by them. Is it not time to abandon these ungrateful priests to their own strength, or rather, to their own weakness? They will see, after our soldiers are gone, if they are able, by themselves, to maintain a tyrannical and odious power, which, for many a generation, has excited the hatred of the Romans and the contempt of humanity!

Napoleon III. has shown, in these solemn  
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circumstances, an indecision, I might almost say a timidity, which is not in accordance with his character or habits. He has more than once been bold to a degree which deserves to be called temerity; and here, in the face of insults, constantly repeated, he displays a complaisance which might be described by a harsher word! What is the cause of this? What mysterious fear, what occult power paralyses the Emperor's energy? It is certain that his popularity has suffered from this irresolution. The French do not like to see the civil power shrink back before the threats of priests. Old and sad experience has taught them that the clergy make a bad master. Besides, why this delay? But one solution of the Romish question is possible, and sooner or later it will be realised. The Pope must cease to be a temporal prince; his incapacity in these matters is irremediable. Let Napoleon III. hasten to withdraw his troops from Rome! It is his right and his duty. The voice of the country will applaud this act of prudence and justice.

## DEATH OF FATHER VENTURA.

The name of *Father Ventura* has sometimes figured in our correspondence. He had acquired among us a certain celebrity by the strangeness of his character and opinions. The Emperor even appointed him, two or three years ago, to preach the Lent sermons in the chapel of the Tuileries. This Italian monk has just died at Versailles. Here are some biographical details of this singular personage.

*Ventura de Rauliou* was born at Palermo, in the month of December, 1792. He belonged to one of the aristocratic families of Sicily. He entered, in his youth, a monastery of the *Theatins*—a monastic order, founded in the sixteenth century, for agitating the masses of the people, and little known out of Italy. Father Ventura retained, under the habit of a monk, a restless mind, remarkable views, and ardent passions. He for some time occupied the post of Chaplain of the University of Rome. At that period he inclined towards democracy, and translated into the Italian language the works of the illustrious *Lamenais*. In 1848 he represented, at the Papal Court, the revolutionary Government of Sicily. When the republic was proclaimed at Rome by Mazzini, Father Ventura became one of its warmest partizans. On his return from Gaeta, Pius IX. pronounced against him

a sentence of excommunication and banishment. The Italian monk took refuge in France—first at Montpellier, and then at Paris. There he passed from one extreme to the other; and after having been a fiery demagogue, he became the most violent of Ultramontanes. This was apparently to atone for his former eccentricities. As he spoke somewhat fluently the French language, he occupied the Romish pulpits, and excited the attention of the multitude by his doctrinal exaggerations. He solicited, on his deathbed, by the electric telegraph, the Pope's pardon and benediction. The favour was granted him, through the same medium—a curious thing that electricity should be used in Pontifical benedictions! The Superior-General of the Theatins proceeded to Versailles in order to seize the monk's papers; for they contained documents which might have injured the Church of Rome.

The *Monde*, a Jesuit journal, has published an interesting letter on the opinions expressed by Father Ventura during his last days. I regret that want of space prevents my giving extracts. The monk had a great aversion to *Gallicanism*, and a profound contempt for *modern philosophy*, which he called *Paganism*. He said that for three centuries—in other words, since Luther—the *Christian* (read *Popish*) idea had been the object of an absurd and impious war. "Out of Roman Catholicism," said he, "you will find only slavery, oppression, and materialism in literature; atheism in education; the degradation of woman, lying accounted honourable. . . . Such, at the present moment, is European society; it cannot live."

Father Ventura detested the alliance of France and England. This was very natural on his part. He affirmed that the English are selfish, despotic, full of ungovernable pride, and that they spread everywhere oppression and death (!). Such abuse as this is really praise.

#### JUDICIAL PROCEEDINGS AGAINST AN ABBE AND A NUN.

The prosecutions which have taken place against certain Popish ecclesiastics on account of their extortion, irregularities, and crimes, are become so numerous, that it would take too long to narrate them. It would be, moreover, only the wearisome repetition of the same scandals. Nevertheless, the Court of Appeal in Paris lately pronounced judgment upon an affair which presents some remarkable features.

The accused were the *Abbé Bouland*, formerly director of a monastic community at Strasburg, doctor in divinity, author of several ecclesiastical works, and chief editor of the *Rosier de Marie*, a periodical publication; and a lady named *Adèle Chevalier*, Abbess of the convent of the *Reparation*, and considered by the devotees as a saint. These two persons, you see, had a great reputation.

Adèle Chevalier had been the subject of a supernatural cure. Being threatened with the loss of her sight, she had recourse to the miraculous waters of the Virgin of *La Salette*, and her infirmity immediately yielded to the employment of that means. The news of the wonderful cure spread throughout the surrounding country, and the Bishop of Versailles directed his vicar-general to institute an inquiry into the matter. That high ecclesiastical functionary drew up a report, in which he said, "I hesitate not here to admit a supernatural intervention of the Mother of God!" Such are the disgraceful frauds invented by the clergy to seduce the imagination of the common people!

Encouraged by such powerful support, Adèle Chevalier affirmed that she was in direct communication with the Virgin Mary, and that she frequently received, by mysterious voices, revelations from the "Mother of God!" She pretended that Mary had dictated to her, word by word, a long series of regulations for the organization of a monastic community, called the *Institution for the Reparation of Souls*. She was also prophetically inspired. At length she undertook, in concert with the Abbé Bouland, her confessor, miraculous cures; she pretended, especially, to restore those who were suffering from *diabolical* maladies. I cannot indicate the remedies she employed in these operations, which were half medical, half magical: it is too revolting.

The community of the *Reparation of Souls* soon became very celebrated. Priests wrote to the Abbé Bouland and Sister Adèle Chevalier, inquiring how they could obtain the favour and benediction of the Virgin Mary. Ladies of high rank put questions to them touching incredible cases of conscience. What sad ignorance, what extravagant superstition, on the part of the Romish population! This abbé and this nun—two mere conjuring impostors—were looked upon as the interpreters of the will of God! Their commands were regarded as infallible!

But public opinion was soon shocked by disgraceful scandals. The Abbé Bouland and

Sister Adèle Chevalier, inflated apparently by their success, imposed upon their degrading passions no restraint whatever. Anything but strict decorum was prevalent in the new convent. The director and the directress themselves presented a spectacle of disgusting immorality. They also extorted, by the vilest means, large sums of money. They seized, among other sums, 20,000 francs from poor people, alleging, as their authority, a secret conversation of Sister Adèle with the Virgin!

But such serious irregularities could not last. The Bishop of Versailles received numerous remonstrances and complaints against the abbé and the nun. The magistrates, on the other hand, were also informed of what had occurred. A judicial investigation was ordered, which resulted in the discovery of abominable practices. The Abbé Bouland is a man below the middle stature, about forty years of age. His physiognomy bears the impress of fraud and cunning. Sister Chevalier is twenty-nine; she has an easy manner in speaking, and affects an air of mysticism. They have been condemned—the Abbé Bouland to three, and Adèle Chevalier to two years' imprisonment. They richly deserve the punishment.

#### ONE OF MOLIERE'S COMEDIES FORBIDDEN AT LYONS.

Your readers who have studied French literature doubtless know the name of *Molière*, the greatest of our comic poets. They are equally aware that one of his best pieces is entitled *Tartuffe*. It is a life-like picture of a hypocrite, who, while assuming a cloak of piety and holiness, carries sorrow and disgrace into an honest family, and is guilty of the most infamous conduct. This comedy has been played for two centuries upon every stage in France. Well! in the city of Lyons, a few weeks ago, the representation of *Tartuffe* was prohibited!

When the liberal press of Paris learned this unaccountable fact, there was very strong feeling excited. Who had dared to prevent the representation of a piece that had been authorised even by Louis XIV.? The Minister of State, who presides over the department of the fine arts, hastened to declare in the journals that he had taken no part in the matter. The responsibility fell upon another personage. It appears that the Prefect of Lyons, being desirous of performing an act which should be agreeable to the cardinal-archbishop, had, by his own authority, interdicted the comedy of Molière. But the out-

rage upon public opinion was too great, and Government disapproved of this excess of complaisance towards the clergy. The consequence is that *Tartuffe* has been again placed upon the play-bills of the Lyons theatre, and an immense crowd has hailed with applause this piece, in which hypocrisy is so justly chastised. Our public functionaries ought to learn that the will of the priests is not absolute, and that there are limits which cannot be overstepped upon questions in which the national honour is involved.

#### DISPUTE ON THE SUBJECT OF A ROMAN PROCESSION.

French Protestantism has attracted the notice of the political press more than once of late. We have among our liberal-minded men those who kindly plead our cause, not because they share our doctrines, but because they love liberty. This is a valuable help to us. The civil authorities are too accustomed to exercise intolerance towards the Protestants; but they will be more circumspect when they see that the majority of citizens demand religious equality.

There is at Fresnoy-le-Grand, a little town in the North of France, a population of 300 Protestants, for the most part new converts. They are men of peaceful habits, and deservedly respected. In their pastor, M. *Lequenne*, prudence is combined with piety. The priests of the neighbourhood have been greatly irritated by the conversations which have taken place, and they sought occasion for creating a disturbance. The day of a solemn festival being come, they organised a pompous public procession, at the hour when Protestant worship is celebrated, and erected an altar at the very door of the pastor's house. This was a decided provocation. Moreover, police-agents compelled every individual who happened to pass the same way as the procession to take off his hat. A most worthy Protestant, going to church, unfortunately met the procession. He refused to uncover to what he, in his conscience, deemed to be objects of idolatry. The chief of the fire brigade, who had taken more wine than was good for him, then struck the Protestant a blow which knocked off his hat. Our co-religionist, who was for a long time a subaltern in the army, returned the blow. A great disturbance followed. The Protestant was summoned before the tribunals, and sentenced to pay a fine of 100 francs for having committed an act of violence against an agent of a legally-armed force. The judges admit that there were extenuating circumstances, (



confessed that the Protestant had been ill-treated.

I shall only make one reflection on this affair. The law says that in the communes where there are Protestants the processions *must not be public*. This is a wise regulation, for the streets and squares in towns belong to citizens of every class, without distinction. The priests of Fresnoy-le-Grand, therefore, violated the law. They, at the same time, made an appeal to brute force. If the public peace was disturbed, who was in fault? Can a Protestant be compelled to perform an act which violates his conscience?

#### INTOLERANT PROCEEDINGS AGAINST PROTESTANT SCHOOLS.

I have frequently had occasion to speak of the Protestant schools which have been forbidden for nine years past in the department of the *Haute-Vienne*. Renewed remonstrances were addressed on this subject to the prefect of the department. But that magistrate maintained the prohibition, saying, at the same time, in an official ordinance, that "these schools are established by the *Evangelical Society*, whose object is to spread its doctrines by all the means which God has placed at its disposal, and that, consequently, these schools would become institutions of *religious propagandism*." Is not this a singular motive for prohibition? Is religious proselytism a legal offence in a country where religious liberty and equality are proclaimed? Why should the Protestants not have the right to propagate their belief, if they employ only the means of legitimate persuasion? And is not the authority of heads of families, who wish to send their children to a Protestant school, contravened and set at nought by the decision of this prefect?

Observe also that, in the case of one of these schools, established in the village of *Villefavard*, there is this aggravating circumstance, that the population is *entirely Protestant*, with the exception of four or five families, who keep a Roman Catholic school. The state of things is sad and singular. A handful of Papists have a communal school for their children, and the numerous Protestants of Villefavard cannot have one for theirs. Did you ever hear of a more flagrant and disgraceful piece of injustice? Alas! religious liberty is still but little understood and little practised in France.

#### ASSOCIATION OF PIOUS LAYMEN AT PARIS.

In my last two or three letters, I mentioned the formation of a *Liberal Protestant Union*, which, under the pretext of protecting *free examination* and *mutual support*, attacked the fundamental principles of the Gospel. This demonstration of Rationalism has led to the establishment of an *Orthodox Association* at Paris. The heads of the most ancient and most respected families among the French Protestants, such as MM. *Cottier, de Chabaud-Latour, Delessert, Hottinguer, Mallet, Labouchère, Vernes*, and others, have put forth their signatures in opposition to the programme of the society. They announce that their object is to defend the faith of the Apostles and the Reformers, the divinity of the Saviour, redemption by His sacrifice, and the authority of the Holy Scriptures. This institution is a cheering sign of the revival of piety among our Protestant Churches.

X. X. X.

[We are glad to be able to supplement our correspondent's letter by the gratifying intelligence, that in consequence of an intimation to the local authorities of the districts of the *Haute-Vienne* (in which the schools referred to above are situated), Jusnel and the other Protestant teachers will be allowed to open those schools for the children of their co-religionists. The following notice appears in the *Archives de Christianisme* of August 20:—

"We learn that the re-opening of the Evangelical Schools has just been determined upon by the Departmental Council of the *Haute-Vienne*, in accordance with instructions received from the Minister of Public Instruction, and from the Prefect of the Department.

"The Council, in its sitting of August 14, withdrawing the opposition against teacher Jusnel, authorised him to open a special school at Balledent, for the Evangelical Christians, on condition of receiving only the children of his co-religionists. It is understood that the other teachers may also open their schools on the same conditions.

"Instead of discussing the conditions laid down, the Evangelical teachers have accepted them. . . . The re-opening after nine years of these schools, closed in consequence of a false interpretation of the law, proves once again that we must never consider a good cause as definitively lost."]

## SWITZERLAND.

## RELIGIOUS ANNIVERSARIES AT GENEVA.

The anniversaries of the different religious institutions which have their seat at Geneva, took place this year as usual, and occupied three days. Although they attracted fewer strangers than ordinary—doubtless on account of the anticipated grand Conferences of the Evangelical Alliance in September—they were very interesting, and have once more shown that Geneva is the centre of a Christian activity precious for the cause of Protestantism. We regret to be unable to give more than a brief, though succinct, account of the various operations of the several societies.

The *Bible Society* has circulated during the year, either by its colporteurs, or by issues from its dépôts, about 1,000 Bibles, 2,000 New Testaments, and nearly 15,000 religious tracts. The committee has proposed to the other Bible Societies of Switzerland a joint action, to present a copy of the Word of God to each of the inhabitants of Glaris, whose Bibles were lost in the calamity by which that city has been visited. An association of Bible-readers, connected with the society, numbers thirty-two members, of whom twenty are ladies, and has already, notwithstanding its very recent institution, been enabled to effect some good.

The *Missionary Society*, which divides the amount of its receipts between the societies of Basle and of Paris, has received during the year more than 34,000*fr.*, which is the largest amount it has ever obtained. To this (as was understood) must be added 4,500*fr.* received by the Ladies' Association of the National Church, and, lastly, 9,000*fr.* raised by the Missionary Penny Society. Two young missionaries, pupils of the Free Theological Seminary—who are now ready to set out, the one for India, and the other for Africa—took farewell of the Christians of Geneva, at a special meeting for that purpose.

The Society for the Dispersed Protestants does not render account of its labours at this period of the year, but it held a public conference, at which details full of interest were given respecting the efforts made in several

Swiss cantons (amongst others those of Fribourg and Valais), and in several departments of France, specially those of Ain, the Jura, the High Alps, and Savoy.

The *Evangelical Society* has received, during the year, 142,000 francs, but has expended more than 151,000. It has employed as colporteurs twenty agents—who have sold, especially in France, 1,074 Bibles, more than 4,200 New Testaments, and 37,000 religious tracts—and, in the work of evangelization, twelve ministers, six evangelists, and eleven schoolmasters, who, together, have evangelised thirty-two principal localities, and 185 sub-stations, and have conducted seventeen day-schools, and twenty-three Sunday-schools. Forty sincere conversions were reported. The Theological Seminary numbers forty-six students, of whom twenty-two are French, and three have this year completed their course of study.

[We have been favoured with a copy of the address delivered by Dr. Merle d'Aubigné, who presided at the anniversary of the Evangelical Society, the more important portions of which we have given in a separate article.]

Lastly, the *Evangelical Alliance* held a sitting, which was especially occupied with the Universal Conference to be held in September, the preparations made in anticipation of this great Protestant gathering, and the hope of there seeing numerous representatives of foreign churches.

Some days after these meetings, there was held in the open air, at China, a beautiful village in the environs of Geneva, a *réunion* for edification, convened by the pastors of the adjacent parishes, and at which were present about 700 persons, besides twenty ministers of the Holy Gospel. This festive gathering, very animated in character, but without disorder or undue excitement, and in which *prayer* was a main feature, has, it is said, removed or lessened most of the objections which persons otherwise pious may have made against the employment of such a means of edification.

## ADDRESS OF DR. MERLE D'AUBIGNE AT THE MEETING OF THE EVANGELICAL SOCIETY OF GENEVA.

Dr. Merle d'Aubigné presided at the anniversary of the Evangelical Society. After referring to the various spheres of labour occupied by the Evangelical Society, to the various

obligations specially devolving on it, and to its present circumstances, the venerable President expressed his gratification in anticipating the approaching grand Conference of

the Evangelical Alliance at Geneva, which was the more entitled to the attention of those present, from the fact that their own Society had been, from its foundation, a true alliance.

#### FUNDAMENTAL PRINCIPLES OF THE EVANGELICAL ALLIANCE.

There were three fundamental principles, he observed, which were the glory of the Evangelical Alliance—*brotherly love, the Word of God, and the doctrine of Jesus Christ. Brotherly love* was the first motto of the Alliance. Whosoever belongs to Jesus Christ loves to be with His brethren, not only for enjoyment, but for giving and receiving good; and all the redeemed should thus form but one body. Why, it might be asked, is there not in the world one comprehensive Church, including all the children of God? Is it not mainly for these reasons: Because sin has, until now, opposed itself to the visible realisation of this grand and unique fraternity? Because there is, in Christendom, an unconverted multitude, which cares neither for Christ, nor His Word, nor the unity of His redeemed people? Because there are often unregenerate men who exert a great influence in the Church (I will only quote, as examples, many of the priests of Rome and of the East), and these clerics oppose themselves with zeal to the efforts which are made to bring together the children of God? These, however, are not the only causes which oppose the visible realisation of the unity which Christ demands. There are hierarchical ideas; there are political motives; there is the forgetfulness of the distinction between things essential and things secondary; there is a spirit of domination and of controversy; there are grave errors, which have corrupted the faith. . . . All these things have separated Christians, and the one Church thus finds itself divided into several different churches, often rivals, and even enemies. Were there some institution, originating with the Spirit of God, which should supply a remedy for this evil—which should bind together God's scattered children—so that men of the most diverse ecclesiastical attachments might exclaim, *We are all one in Jesus Christ*, would not that be a delightful spectacle in the history of Christianity? Such is the work of the Evangelical Alliance. Its object is to exhibit the profound and living unity of Christ's redeemed, and to convene, as forming one body, notwithstanding all differences of sect or nation, all who are beloved of the same Father, justified by the same Saviour, tokened by the same Spirit. "Such a re-

union of all the Evangelical denominations is not Catholicity," was the recent assertion of one of the adversaries of the Alliance, the learned and eloquent Stahl, of Berlin. We remark that the question is not one of a union of *denominations*, but of *Christians*, and we maintain that such a union here below is, on the contrary, the most faithful realisation of true Catholicity. . . . What does the Alliance practically mean by laying down *brotherly love* as one of its fundamental principles? It says, *We are brothers*. What makes men brothers in the order of nature is, that they owe their birth to the same parents; what makes them brothers in the order of grace is, that they have received the new birth from the same God. The Evangelical Alliance says: *Love the brethren*. We love those towards whom our natural father shows an affection like that he has for ourselves: how then should we not love those whom our Heavenly Father has loved as ourselves, by giving both for them and us the Son whom He loved from all eternity? We love those in whom we see our Father's features: how should we not be united, in the bonds of closest affection, to those our brethren in whom God's likeness is reflected? The Alliance says, *Live for your brethren*, and even adds, with Augustine, "and be ready to die for them." Relieve them in their distresses, deliver them in their dangers. Let one brother be another's right hand, his eye, and the staff on which he leans. Especially let us remember those who, in a prison (as said a disciple of the first century), "confess the Lord with glorious voice." Dr. Merle d'Aubigné then dwelt on the

#### PRACTICAL FRUITS OF THE ALLIANCE— BROTHERLY LOVE.

Works, said he, show faith. What the Evangelical Alliance *says*, it has often *done*, and still does every year. It loved the brethren, when learning that a humble Christian and his pious wife had been thrown into the dungeons of Tuscany, because they loved God's Word, it stirred up agitation in all the countries where it had existence—when from Great Britain, from Geneva, from France, from Germany, and from Holland, several of its members set out for Italy, in order to deliver the pious and unfortunate Madial. God crowned the exertions of these brethren—the prisoners of the Lord were set at liberty, and they are now in Italy as pious distributors of the Holy Scriptures. Are the members of the Alliance reproached? Are they accused of being narrowminded men, without charity, regard-

ing their work only in its theological aspect? To me it seems that from the prisons of Italy, of Spain, of Germany, of Sweden, and other countries, voices issue, speaking on behalf of those who themselves are silent, and exclaim: *We were in prison and they visited us!* The Evangelical Alliance says: *Support your brethren*—let the sectarian spirit disappear! It wills that each Christian should retain, and even defend, the special conviction of his own Church—the baptism of infants or of adults, for example—but that this should be done without arrogance or bitterness, with mildness, and with moderation, so as not to wound those who are of a contrary opinion. Still further, if it desires *brotherly love*, it demands also, like St. Peter, *universal charity*. Never to sacrifice the truth, never to forget charity, “to seek peace and pursue it,” such is its end. Recently there were published in this city some articles which might have occasioned disputes. In not replying to them, the Alliance and its members have shown much wisdom, as several persons have remarked with approval. Should new attacks be made, they will doubtless still answer by silence, for “contentions are the fruits of the flesh,” says the Apostle. Let us love all men, let us smooth down their angularities, let us approach all with sincere mildness, even towards those who are opposed to our religious belief. Instead of irritating them by disputes, let us seek to gain them over by love, and by those works of Christian faith which the Evangelical movement has everywhere made manifest. Yes, let whosoever will come to us, calling on the Father, washed in the blood of Immanuel, born anew by the Spirit! Let him come from far or near: whether we detect in him no fault, or find that he bears some mark of our common infirmity; whether he be fully in accord with us, or in some points differ; whether he be white or black . . . he is our brother. *Whosoever believeth that Jesus is the Christ, is born of God, and whosoever loveth Him that begat, loveth Him also who is begotten of Him.* . . . “Behold how good and how pleasant it is for brethren to dwell together in unity!” But if the love of the brethren be one of the choicest fruits of the Alliance, the root is not less important—and that root is

#### THE WORD OF GOD.

The Word is the second column of the temple into which we invite you. Sometimes human reason, sometimes strange visions, sometimes theological formulas, have been put in the place of the Scriptures; but the men of the Alliance are the champions of the Divine

Word. After *brotherly love*, our fundamental principles lay down as their basis *the Scriptures inspired by God*. Are we not right in doing this? Nevertheless, it is in this respect that a second reproach has been cast on the Alliance and its members. It has been said that—forsaking the Scriptures—they attach themselves to theological formulas. A strange reproach!—so strange that it is hardly needful to refute it. Who, for fifty years, have especially maintained the inspiration and authority of Holy Scripture? Who have especially combated that too general error, which gives to human reason the right of rejecting the oracles of God? Who have taken the largest part in the distribution of the Bible, in England, on the Continent, in every land? Who, if not the men who have most at heart the union of the members of Jesus Christ? Unquestionably the Bible is not, to them, a blank book, in which each writes what pleases him; they find in it something written by an infallible hand, and they proclaim it. But are not the Scriptures more honoured by our maintaining the supreme importance of what we find there, than by saying that it is indifferent whether we see in them black or white, provided only we receive them?

Dr. Merle d'Aubigné then referred to some special proofs given by his personal friends and colleagues of their attachment to the Scriptures, and continued: Instead, however, of defending ourselves from an accusation so groundless, let us defend the Bible—that basis of the Evangelical Alliance; this will be the simplest, shortest, and strongest reply. But it will not suffice even to defend Scripture, or to love the brethren. To be true members of the Evangelical Alliance, we must *love the Word of God*. We do love it, because, though in one sense human, we hear in it a voice from heaven—we behold in it, in His fulness and glory, that God who has already been in part revealed to us by the magnificence of His works, and by our own conscience. We love the Word of God, because it gives to us what is certain, infallible, and absolute, in the midst of the changing scenes of the world, and the differing opinions of men—because it dissipates all our doubts, and makes our hopes unmovable. . . . We love the Scriptures because, when we hear them, we seem to be seated at the feet of Jesus, and to hear Him. The words spoken by Jesus and His Apostles, by which the first Christians were converted, and the words of Scripture, are, in our view, the same. The men of the first century heard

them with their ears, and we read them with our eyes—that is all the difference. The oral teaching of the Saviour, and the teaching of the Scripture, are identical; like the contents of a discourse of to-day, first spoken, and then printed. This is why we exhort our young brethren in the ministry to let their preaching be full, both of the spirit and the letter of the Apostolic writings—this is why we urge them to live, to think, and to speak, as with the Word of God. We love that Word, because of the inestimable treasure—the heavenly blessings—that we find in it. It delivers us from the fear of punishment; it relieves us of the burden which weighs upon our conscience; it gives us the joyful assurance of our pardon, and of our communion with God; it begins in us a new life, makes us partakers of Divine adoption, and invests us with a royal dignity. This leads us to the third foundation-stone, on which our alliance is founded, namely—

#### THE KNOWLEDGE OF JESUS CHRIST.

This is the third column of the temple, and that which constitutes its special beauty. "The central point," says a writer already quoted, "is God manifested in Jesus Christ. The great question is to know who was this Son of Mary, whom the Jews crucified as a blasphemer, and of whom the Apostles preached the resurrection, announcing, in His name, the remission of sins and life everlasting." The Alliance upholds that great mystery, God manifested in the flesh, and raises it as a standard around which it rallies its members. But here it meets with most objections. In these recent times, one question has been much debated—in our houses and our streets—between friends and adversaries—the latter saying that the profession of faith of the Alliance consists only of barren theological formulas, the former affirming that it is the expression of the living faith of Christians. I should delight to clear up this difference, but this is not easy; for I am anxious not to wound those who are of a contrary opinion to mine, and amongst whom are many persons whom I honour. We must first take account of the repugnance which many of the laity show for all formulas, and keep as clear as we can of mere technical theology. This concession made, we again ask: Is it *true* that the faith professed by the Alliance is but a formula, conceived in terms more or less scholastic, conveying nothing to a soul thirsting for light and for salvation? To solve this problem, I will make a supposition: Imagine to yourselves two men, equally upright

and sincere, in front of a blackboard on which is traced with chalk, by means of the characters used in such processes, an algebraic demonstration. One of these men does not understand these signs, these formulas (not theological, but algebraic), and he leaves, affirming that the whole thing is profitless and inexplicable. The other, on the contrary—who comprehends the differences, the magnitudes, the particular values, and the general relations—is charmed and delighted to behold the important truths to which these operations conduct him. Well, is it not thus with the question now before us? Under cover of a proposition seemingly theological, there is a hidden fruit—a savoury pulp; but, to find it, preparation is needful; there must have been Divine action on the inner life—light from God's own Spirit—that Spirit working in the spirit of the man. Previous to this action, Christian truths are but barren formulas; but, after it, we find them to be full of power, of spirit, and of life.

The Evangelical Alliance, then, having required love of the brethren and of the Word, requires the true love of the true Jesus Christ. If, as has been said, it should require merely adhesion to certain formulas, it would be wrong. I am reminded, however, that the love of the Lord is not explicitly required by it; to that I reply that I comprehend why that love has been *understood to exist* rather than *expressly required*. It is because its necessity is one of those things so evident, that they hardly need to be expressed; it is because the judgment of the heart belongs only to God; and because man, when he judges his fellow-man, can have respect only to the profession of the lips, confirmed by the profession of the life. But there is a *third* reason, still more important—namely, that it is impossible to separate the love of Christ from the knowledge of Christ; that, in the Christian, the one cannot exist without the other. We cannot love Christ without knowing Him, but we cannot know Him without loving Him. To separate true knowledge and true love would be a pretension contrary to the very nature of our being—a strange divorce, which no enlightened mind would sanction. Thus, then, in its origin, the Alliance requires the love of Jesus.

Yes, the love of Jesus Christ is a necessity of the first order in a union of Christians; but another thing is no less necessary—the knowledge of Jesus Christ. The love of the Lord, if it be not founded on a true and living

knowledge of Christ and of His works, is only a mere feeling, without reality, duration, or value in the sight of God. What is the nature—what are the works of Christ which command our love? To know Him I need not open works on theology, apply to great and learned men, enter the halls of academies, or the palaces of kings. You wish not for theological formulas and official declarations, and I will not seek this knowledge from them; but I will go into some mean cabin, I will mount to some poor attic, I will glide into some obscure shop. To God's glory, nevertheless, I must say that I will also enter into mansions, in which, in the midst of earthly riches, there may be found humble hearts rich in Jesus Christ. The cry of a humble, loving soul is what we ask, and the formulas called *theological* have no other meaning. Yes, little ones of the flock, arouse yourselves, when we are reproached for putting in the foreground incomprehensible formulas. Speak from our place! Tell us that this faith, regarded by some as a scholastic formula, is your light, your peace, your life, your treasure, the honey which flows for you from the rock. What! shall we omit the vital doctrines? Would it be just that an assembly of Christians should forget their Saviour, His eternal glory, and the mystery, the miracle, of His love upon the Cross? Would it be possible for each not to confess, with a single heart, his Immanuel, God with us? When the philosophy of this century denies Thy divinity, O my Saviour!—when it rejects Thine expiation, and Thy mysterious work of regeneration, ought we to be silent?

Yes, the Alliance lays down, as fundamental principles, the Divinity of Christ, the expiatory sacrifice by which He has redeemed us, justification by grace through faith in His blood, and regeneration by the Holy Spirit. All these are found in its basis. But, so far from this profession compromising it, it is, in my view, that which does it most honour. It is the true and living expression of the faith which saves, which consoles, which gives life, which prepares for a blessed eternity.

This is all very well, say some, but it is the *Trinity* which is our stumblingblock. One word, in reply, on this doctrine—the key of the chest—which the Lord Himself taught in that important hour in which He instructed His disciples how they must baptize and teach all nations. No one has ever regarded the doc-

trine of the Father, the Son, and the Holy Spirit—three persons in one God—except as a *mystery*—that is, as a truth, a fact, which to us is as yet but incompletely revealed. We know only the outlines, the boundaries, of God's ways, as saith the Scripture. Behind those outlines which to us are revealed are hidden depths to which we cannot descend, of which we have no idea, but which will be revealed to us in eternity, and will then explain to us all that is now inexplicable.

Nevertheless, this mystery is, in some respects, not only explicable, but necessary; we may even say that it is impossible it should be otherwise. I take the Christian the most ignorant of all theology—whether from Geneva, Germany, France, England, or New Zealand, if you will—and I say to him: "Reflect a little and tell me what, according to your own experience of the Bible and of your own heart, God and His work is in relation to yourself." "The work of God on my behalf," he replies, "is that of a sanctifying Spirit which works in me, and effects a transformation in my heart. The work of God on my behalf is (and from this results my peace of soul) that of a Saviour, who has bought me on the Cross, and who gives me pardon. The work of God on my behalf is that of a Father, who not only has loved me with an everlasting love—who not only has created me, but has, hitherto, never ceased to preserve me, and to draw me to the Son, that I might have life." You perceive that this simple Christian will thus affirm that the Father, the Son, and the Holy Spirit, is the God of the Christian, his own living and true God. "This consciousness of a triple relationship to God makes us recognise in God a *difference*; and since *Monothism* remains always intact at the basis of a Christian faith, we are necessarily led to the idea of a *Divine Trinity*." This quotation, which is from one of the most learned theologians\* of Germany, and of the Church, is the only theological formula which we shall insert in this discourse. We certainly do not reject dogmas; we do not wish to exclude treatises and theological formulas; but we repeat what we before affirmed—that, under the veil of these formulas and dogmas, is found the living faith of Christians. Now the profession of this faith is necessary to the Evangelical Alliance. We shall have here, in September, brethren of many different denominations—Episcopalians and Presbyterians, Reformed and Lutherans, Bap-

tists and Pædo-Baptists, National and Free Churchmen, Calvinists and Wesleyans, and others besides. On account of these very diversities, it is needful that the ground of unity should be clearly and decisively pronounced. The Alliance must have for its basis the Christian faith in its plenitude, to enable it strongly to bind together all these diversities in a real unity.

Nevertheless, it has been demanded that the Evangelical Alliance, without paying attention to doctrines, should receive all who call themselves *Christians*.

I make here two remarks: First, as regards myself, it is not to any formulas drawn up by men, that I give an absolute assent, but to the vital doctrines of the oracles of God, which those formulas express. Next, with respect to parties who reject them, I pronounce no judgment, and, in the absence of a well-known profession, I remit that judgment to the personal responsibility of each. We have no inquisition. But at the same time, I affirm that the Alliance cannot receive amongst its members (I say not amongst its auditors) all those who call themselves Christians. This may be proved by three arguments, adapted, we think, to carry conviction to every intelligent and upright mind, and which have had that effect. First, the assemblies of the Alliance are essentially gatherings of concord, peace, and fraternal unity. Now, we are aware of all the different opinions which are to be found in Christendom, especially in these times. Read certain journals, certain publications, and you will see the name of Christian claimed by Deists and Pantheists, of whom some even are (officially) ministers. We know the dangers to which we are liable from the clash of such conflicting opinions. To do what is thus asked of us would be to open the caverns of Eolus, and to unchain the winds, which would soon cause our vessel to perish. The Alliance has done well, both for fidelity and for peace, to raise as its standard the fundamental and vital doctrines of the religion of Jesus Christ. Justice obliges me to add, and I do so with pleasure, that persons of contrary views to our own, but who have sentiments of order and equity, recognise generally that these truths ought to be the soul of our Conferences, and that nothing should be said there with a contrary signification. Such is our first answer—now for the second.

Suppose this first consideration could be put aside, would it be possible for the Alliance to do what is demanded? This question is

not difficult to answer in Switzerland, for, if we reflect upon it, it is analogous to this: Could the canton of Geneva, without consulting the other cantons of Switzerland, change the federal pact? Now, to consult the *other cantons*—that is, the different branches of the Alliance, would be not only perfectly useless, but physically impossible. The Alliance is a confederation dispersed, not between the Alps and the Jura, but throughout Europe, Asia, America, Africa, and Australia; how could the demand, then, be made in time to receive the answers? And should the brethren coming from different countries, with the confidence that the constitution which unites us will preside over all our acts, discover, on their arrival, that we have, *in petto*, changed the fundamental pact, what would they do? Contravened in their holiest convictions, irritated that we should have violated our engagements, they would probably either turn their backs upon us, or fill our ears with their just and loud complaints. The moral impossibility of our doing what some thus ask of us is such, that it has been publicly recognised by a distinguished writer, who is not of the Alliance, but belongs to a class of men of more understanding and juster views than those who make the demand.

Our third answer is that even if the Alliance *could* have been consulted on the transformation of its fundamental conditions, we should not have asked for the change. The truths it professes are, in our eyes, the holiest and most sublime revelations of the Scriptures—the very essence and soul of faith—the power of God unto salvation. The Christians of the earliest ages and those of the 16th century laid down their lives with joy rather than abandon these wholesome doctrines; and shall we sacrifice them to avoid a few words of blame, or a slight expression of contempt? "Whosoever confesseth not me before men, him will I not confess before my Father," saith the Lord, and this saying is enough.

Dr. Merle d'Aubigné then referred to the œcumenical character of the approaching Conference, and expressed his conviction that it should be kept free of all local controversies. He nevertheless hoped that it would bear fruit for Geneva, and, referring to the majority of Roman Catholic inhabitants in the State, trusted that the hearts and hands of the Evangelical community would be strengthened by this visit of their brethren from without, who would pray for their Jerusalem. He then dwelt

upon his warm and intense interest in Geneva, and gave utterance to his conviction that, in the crisis through which she was now passing, three things were needful for her: First, the grand and living Christianity which was proclaimed by the Apostles and the Reformers, and which works in man a moral change; secondly, the union of all who now at Geneva profess differing opinions—their concord and unity on the basis of this true and living Christianity; and thirdly, the union of the Christians of Geneva with the Evangelical Christians of all the churches, and of the whole country, by means of this true Christianity. It is an error, said Dr. Merle d'Aubigné, to suppose that a Nonconforming Evangelical Christian must, on that account, be opposed to the Church which, in Geneva, includes the majority of our Protestant fellow-citizens. I am not in accord with many of its ministers on the most essential doctrines—I know it, but I bear witness to their zeal; I recognise in the *ensemble* of the institution a sensible amelioration, and I pray God to bless all the souls which that Church contains, without exception.

The President then expressed his hope that all in Geneva who loved Jesus Christ would extend the hand of brotherly affection towards all who confessed Him, and that, at the approaching Conference, there would be practical union between the National Church of Geneva, and the members of other communions. And why, he continued, should not even those who, amongst our Protestant population, do not share the convictions of the Alliance, witness its meeting with pleasure? . . . Let us be just to those who do not partake our sentiments; let us say to them with all sincerity: You are free, so far as men are concerned, to hold your own convictions, *and could* we constrain you, we *would* not. Your conscience is accountable to God alone—it is to His Word only that you are under obligation to submit. Unquestionably we should rejoice to see you possessed of those treasures which, as we know from experience, give unspeakable peace, but we content ourselves by exclaiming, with the prophet, "Draw them, O God, with the bonds of love, and with the bands of a man."

## ITALY.

### THE ITALIAN PREMIER AND THE PROTESTANT CHAPEL AT LEGHORN.\*

(From a Correspondent.)

The Cromwell of Tuscany (Baron Ricasoli) has now been called to the helm of the Italian Government. Ricasoli's appointment is fraught with most important consequences to the Evangelical movement. If he is not in heart a Protestant, he is at least a few steps in advance of his eminent predecessor in enlightened and liberal sympathy with Protestantism, which he studied carefully during repeated visits to England. Cavour, I know from the best authority, only tolerated Protestantism for the sake of consistency, because he acknowledged it a logical result of civil liberty; but he, at the same time, regarded the Papacy as the only remaining glory of old Italy. Ricasoli is resolved to see religious liberty not only guaranteed in the Constitution, but practically exercised in the country. With this view he shielded the Evangelicals of Florence, while he held the reins as Governor-General of Tuscany. The first act of his Italian premiership has been to put an end to a very annoying disturbance in Leghorn, by the opening of the Evangelical Waldensian Church there. Only last week he remarked to a friend

in Turin, that this vexatious question burned him at the heart, and that he was ashamed of the action of the officials of his country in the case. And well he might be, for it was immediately after he resigned his governorship in Florence that the priests obtained an interdict against the opening of the new church, which interdict has this week been removed by an order to Dr. Revel at once to have the church opened—instructions having been sent to the authorities at the same time, to afford every assistance and protection. The order was not sent, like former ones, from head-quarters directly to the authorities, for they actually refuse to transmit it to the parties concerned, and leave the case *in statu quo*. This result is the first great victory in the struggle for religious liberty, and will form a valuable precedent. Taken in connexion with the recent circular, which threw open the cemeteries of Italy to Catholic and Protestant dead alike, and the recent acquittal by the Genoa tribunal of four Evangelicals as guilty of no misdemeanour for having spoken against the religion of the State, it affords gratifying proof that the tide

\* The publication of this letter has been somewhat delayed, in consequence of its not having been forwarded to us direct. All communications should be addressed—"To the Editors of *Evangelical Christendom*, 121, Fleet Street, London."



of healthy and enlightened legislation is flowing strong. You cannot imagine what a stir has been made in Leghorn in connexion with this case. It has been overruled for an extensive circulation of Protestant literature, and the establishment of a strong Evangelical Church. The work began through the labours of a Waldensian evangelist in a private house, about eighteen months ago. Small and inoffensive as the meeting was, it was summarily put down. The man in whose house the meeting was held lost thereby a good situation, and his wife, an excellent and well-employed *modiste*, lost all her customers in a single day. This first persecution of the infant Church, harsh as it then appeared, was nothing to what has since taken place. Driven from a private house, a large hall, capable of containing 150 persons, was with great difficulty found, and rented from a liberal proprietor, who, though tempted and threatened in every way, has fortunately continued for a whole year to renew the lease to the Evangelicals. This place of worship has been constantly crowded. As the agitation has increased, so has the attendance. Hundreds have, night after night, been unable to obtain admission, while not an inch of standing room inside remained unoccupied. The minister has, however, been subjected to every species of annoyance. The most serious was a tolerably successful attempt at disturbance. Strange to say, several liberal men of note were parties to it, either by their presence, or by the participation of a number of their workmen. This will hardly be believed, and needs explanation. The free city of Leghorn, which, since the time of the Medici, has enjoyed special privileges, was the last spot in Italy on which we could have expected such a drama to be enacted. Within its walls are Jewish synagogues, Greek and Turkish places of worship, English and Scotch churches—in fact, every religious rite is celebrated without let or hindrance. I have heard it jocularly remarked, that Leghorn has more cemeteries belonging to different religious denominations than any other city in the world. But the secret of all this dispeace lies in the fact, that three years ago the Society of St. Vincent de Paul established itself strongly here, in order to check the nascent Protestantism of Tuscany. The members of this Jesuit order have wrought successfully among the middle classes of the community, and several *cafés* and druggists' shops are said to serve as rendezvous for consultation and united action. The Leghorn authorities, influenced by the

representations of these enemies of liberty, at one time exiled both Mr. Ribet and his most valuable church-member, for ten days, on twenty-four hours' notice, hoping thus to put down the movement. They also called before them all the known adherents of the cause, and, by menaces and coaxing, so wrought upon weak nerves, as greatly to diminish the attendance for a few weeks. At this juncture a piece of ground in a central locality was purchased, and the shed already erected on it was walled in, so as to form a comfortable church for 400 persons. A large schoolroom was also built beside the church. This was felt to be the only outlet from the difficulty: until the congregation obtained a house of their own, and legal sanction to worship therein, the violent opposition would continue. The thousand obstacles placed in the way of hiring a suitable hall for Evangelical service in Leghorn, Pisa, and Florence, rendered it necessary to purchase in Leghorn, as well as in Florence, where the large Salviati Palace had been secured for the Vaudois, at a cost of 4,000*l*.

While negotiations were going forward with the Government for a formal recognition of the new Church, Baron Ricasoli resigned his high office in Tuscany to take part in the deliberations of the Turin Parliament. The interdict was at once served by the bigoted Governor of Leghorn (M. Biscossi)—who is both a Piedmontese and a cousin of Cavour—prohibiting the opening of the church, on the frivolous pretext that it was too near the Roman Catholic church of San Pietro e San Paolo. As the crow flies, it certainly was not distant more than a hundred yards, but, between the doors of the two churches, the distance was five hundred yards. I do not believe that such a prohibitory law exists in the statute-book of Tuscany. If it does, Leghorn claims exemption as a free port.

But apart from any such law, there was no ground on the merits of the case for an interdict, which only displayed the hostility of the foe. Ricasoli's intervention was not attended to, as he had retired from office. Cavour was applied to repeatedly; and twice, at his suggestion, did Minghetti forward the permission. Instead of carrying out the Turin order, the Tuscan *employés* applied to the Vaudois to know if they would not remove Ribet from Leghorn to some other place, for the sake of peace. As this sinister wish could not be complied with, a process was begun against Ribet, before the Lucca tribunal, for

having spoken against the religion of the State. The process was a mere cover, and will now be allowed to fall to the ground. The deputy for Leghorn in Parliament (Mr. Fabbriizzi), to whom Cavour referred the matter, fought hard to get the Vaudois to give up their central position, and accept a shabby tenement outside the walls. When this was not consented to, he had the meanness to present to Parliament, with a few recommendatory words of his own, a petition got up by the priests of Leghorn, praying that no Protestant propagand might be tolerated in the town. For this Fabbriizzi was severely blamed in more than one influential newspaper. The church was opened on Wednesday, 19th June, without any demonstration, and it is to be hoped that the Gospel will have free course, and that God may be glorified. The victory is a most important one; for the Church of Rome and bigoted liberals have put forth all their strength and been worsted. The subject is matter of notoriety in Leghorn, and the townspeople entirely sympathise with Mr. Ribet, whom they know to have truth and justice on his side. But other circumstances have added importance to this case. Seeing that Protestantism was spreading far and wide, and that every effort to check it was fruitless, the priests during the season of Lent inveighed bitterly against what they termed heresy and Lutheran infidelity. Preaching is very unusual in the Roman Catholic Church, and yet every church in Leghorn has resounded for weeks with the most insulting misrepresentations. An eloquent monk was brought from a distance to the cathedral pulpit, and a large sum was paid for his services to his convent, and the expectation that his single arm would destroy the widespread influence of heresy. Mr. Ribet attended at the cathedral and listened to these discourses, and replied each evening in his own church to a crowded and approving auditory. This he continued to do for several months. I had the pleasure of listening to one of his controversial lectures; and a more able, pithy, and effective discussion of a question I never heard in Scotland. The Evangelical sermons of this valiant young minister, who established the church at Courmayeur two years ago, despite the intrigues of

the Bishop and the threat of the assassin, are equally powerful and impressive. You can easily imagine the interest excited in Leghorn by these clerical philippics, and the conclusive replies of Mr. Ribet. But the press was set in motion by the priests as well as the pulpit. A series of cheap books (eight have already appeared), written in a popular style, and free of all the exploded arguments of the past, was started. These could not remain unanswered. A letter by a Pisan Evangelical to the Leghorn preachers during Lent, was the beginning of a regular paper war. At least a dozen pamphlets have appeared. The ablest and most popular of all was a letter addressed by Mr. Ribet to the priests of Leghorn. All of these papers circulated largely. Some went through several editions. The last-mentioned has been so popular during the last ten days in Florence, that two new editions, of 2,000 copies each, have been sold in the street, along with that remarkable document, the *Colpo di Grazia*, of which 25,000 copies have been circulated throughout Tuscany in a few days. Mr. Ribet, in his letter, explains quietly the origin and progress of his work, frees himself of groundless charges, sets himself right with the public, and leaves the whole blame of the popular excitement at the door of the priests. As he has been repeatedly and seriously warned that his life was in danger, he has usually been accompanied home, after each meeting, by a large number of his people, who see him safely housed before leaving. A number of young men—Englishmen, Scotchmen, and Italians—have made a point of escorting him everywhere in the evening, to prevent the execution of silly threats. There was no exaggeration of the dangers, for it was reported, on the best authority—three of the men calling and informing Ribet, in his own house—that sixty men, reckless of all consequences, had banded themselves together to murder him, and cast his dead body into the nearest ditch, should the new church be opened. Now that the Government has interfered, let us hope that these factious proceedings will cease, and that the Evangelical Church, which has been opened in such perilous circumstances, may become a great blessing to Leghorn and its neighbourhood.

## GERMANY.

CHRISTIAN CONFERENCES IN PROTESTANT GERMANY: THEIR CHARACTERISTICS—THE FESTIVAL WEEK AT BARMEN AND ELBERFELD—PROGRAMME OF PROCEEDINGS—GENERAL IMPRESSION OF THE WHOLE.

Bonn, August 20, 1861.

One of the most remarkable signs of the present times is the frequency of Christian pastoral conferences. All Germany is dotted over with them during the summer, and, without doubt, the general tendency of them is towards earnestness and Evangelical religion. Sometimes the colouring is deeply theological, sometimes tinged with High Lutheranism, sometimes more pastoral and practical; but never, as far as I can learn, is it rationalistic. I have attended two of these lately, and am able, from personal knowledge, to give you and the English public some account of them.

All these meetings are perfectly free, and arise, like the Exeter Hall and Dublin annual assemblies, out of the uneasy and troubled relations that exist between Church and State. When the union of these bodies is harmonious, the Church will naturally prefer to act ecclesiastically; when the Church is brought more or less into captivity, the indwelling fulness of the body will manifest itself in new and various ways. We see this both in Germany and England. Here the slumber of death was broken by the revolutions of 1848, and in the terrific struggle the bondage that oppressed the masses, and the ligatures that bound the churches, were greatly relaxed; so that in both spheres there is a certain range for free action; and in both it is being used to the utmost. The churches, indeed, are far from being free, and some of them far from desiring or deserving liberty. Yet there has been a marvellous improvement during the last ten years. All is in motion; powers of many kinds are manifesting themselves; old ties are breaking, and new ones being formed; slowly, but steadily, the blood is beginning to flow in the veins of the old, decrepid, and disjointed corporations; and, like an invalid, or a drunken man coming to self-consciousness, their movements are often awkward and erroneous. Should these forces that are now moving in all possible directions ever come, by heavenly pressure, to move harmoniously around the cross of Christ; should the German churches, freed from external impediments, and purged from internal doubts, come in the good Providence of God to the unity of the Holy Ghost—the event would be like the birth of a new world! But there are so many kingdoms, so

many constitutions, so many races, so many contradictory interests, that no hand less mighty than God's can blend them into harmonious action. Nevertheless, let us be thankful for the *tendencies* that are now apparent, and trust to God for the future. Let me touch now the magic lamp of Aladdin, and transport my readers to the banks of the Rhine! It is the land of song and wine. With the exception of two, or at most three, Oriental rivers, it is the most historic stream in the world, and from Varus to Wellington, the greatest battles of Europe have been fought on its banks. Here we are, then, gently sailing down its peaceful waters, and our next resting-place will be the royal city of Dusseldorf. There is an Imperial palace in it, and the surrounding gardens are worth seeing; and at the distance of three miles you have Dusselthal, with its noble establishment for the orphans of Germany. One hour more by train, and we are in the small but fertile valley of the Wupper, where the two towns of Barmen and Elberfeld meet. We shall say nothing of the inhabitants, 50,000 in number, nor of the silk and cloth and ribbon manufactories, which make the city famous and the citizens wealthy. We are rather concerned with the religious condition of the people, and this being their annual "Festival week," we shall be able to see the working of their system to the best advantage. I shall first state the programme of the whole proceedings during the week, and then make some observations on the spirit which animated the whole.

*Sunday, August 11th, at two o'clock.*—The Annual Festival of the Rhine and Westphalia Young Men's Association.

*Monday, 12th, two o'clock.*—The Annual Festival of the Berg Bible Society, in the first Reformed Church in Elberfeld, the principal speakers, Pastor Müller and Pastor Friedrich.

*Tuesday, 13th, four o'clock.*—The Festival of the Evangelical Society. Principal speakers, Pastor Fiso, from Paris, and Pastor Brand, from Mayen. After this there will be a friendly meeting to salute and welcome the guests, in the house of the Evangelical Society.

*Wednesday, 14th, Forenoon.*—The Annual

Festival of the Rhine Missionary Society. Missionary sermon; then address by Dr. Fabri, the Inspector of Missions. Afternoon, a General Missions Conference; addresses from missionaries and the friends of missions.

*Thursday, 15th, Forenoon.*—General Church Conferences; the theme to be discussed, "How can the Evangelical Church obtain independence in reference to the State without injuring the essential interests of either?" The question to be answered with a special reference to the ecclesiastical reforms; the school and marriage laws; by Ministerialrath Dr. Bähr, from Carlsruhe. A biblical, historical illustration of the relations between Church and State; by Pastor Pfisterer. After this the discussion will be commenced by Director Zahn; Professor Plitt, from Bonn, is to be in the chair.

*Friday, 16th, Forenoon.*—Open Pastoral Conference in the Church of Unterbarmen: the theme to be "Prayer in the Name of Jesus;" the introductory lecture by Pastor Gess, from Basle. Afternoon, the Annual Festival of the Wupperthal Tract Society; the principal speaker, Pastor Bertelmann; meeting in the evening for tea and free conversation.

*Sunday, 18th, Afternoon.*—The Annual Festival of the Rhine and Westphalia Pastoral-Aid Society, in the church of Wupperfeld.

Such were the subjects brought before the meetings, and now nothing remains but to give you a few general impressions from the arrangement and conduct of the whole. 1. It was a good sign of the state of religion that, at all times, early or late, the churches were well filled, and often quite crowded; and it is a fact, that in no spot in Germany is the power of religion so strong and pervading as in Elberfeld and its vicinity. This arises partly from their free Presbyterian constitution, but mainly from the mercy of God, in giving a constant supply of faithful pastors from the Reformation till the present time. The Wupper seems in this respect to flow through the happy valley where earthly prosperity and heavenly peace have made their abode. 2. The meetings were all solemn, earnest meetings of brethren in Christ, who, though differing in many things, all recognised their common standing in the one Lord. All had a right to express their opinions freely, and they did so, nor could I discern any spirit of emulation among them. Many of the papers read were in the highest style of German exegesis; but the appeal was always, and only, to the Divine Word. 3. The method of conducting the business was this: Each subject was com-

mitted beforehand to a certain man, who took charge of it. He was "The Festredner" (the Feast Speaker), who prepared himself thoroughly on the subject, and read to the meeting the result of his researches. Then followed the free general discussion, after which the first speaker had the right of replying. The questions, of course, were never put to the vote, as the meetings were not ecclesiastical, but free, moral, and for mutual improvement. 4. Of course, it is impossible here to give even the briefest synopsis, either of reports or speeches; all I aim at is the spirit of the festival week, and from being a week among the brethren, I can testify to their prodigious activity. Elberfeld is a burning focus of Christian love, from which light and heat and power, in manifold varieties, go forth over many and even distant provinces of the beloved fatherland. Their Tract Society has popularised Christianity, and created a taste for good books among the people; their Home or Evangelical Mission seeks to carry the warm messages of life and salvation into the dead or sleeping churches of Germany; their heathen missions in Africa and India are as successful as any other from Christendom; and their Bible Society has put the Holy Scriptures within reach of the poorest of the people. Such things show the spirit of a people. 5. You may judge of the interest attached to these annual meetings in Elberfeld, from the fact that brethren from Paris, Basle, Berlin, Hamburg, Switzerland, and Holland, attend them. The little valley of the Wupper becomes, for the time being, the centre of an immense circle, whose influence extends over the world. The guests, missionaries, and strangers are distributed among the inhabitants, whose truly Christian hospitality is beyond all praise. 6. It is a fact worthy of notice that the district in Germany where earnest religion most prevails is the district of most numerous sects! All the orthodox parties in England, with the exception of the Methodists, are found in Elberfeld. In many other regions of fatherland sectarianism is nearly unknown, but in these you may expect to find, as a general rule, the silence and uniformity of the grave. Life—spiritual life—is indeed a great unity, but it seems to be impossible to confine its forth-flowing within artificial channels. It flows from the cross, and around the cross, uniting all hearts to the Crucified, but it glories in diversity of form and freedom of manifestation. Unity in variety is the law of God, both in nature and

in grace. Uniformity is but another name for death.

I intended to give you the latest information

about the revival in the Orphan House, but as this letter is too long already, I must reserve it for my next communication.

## TURKEY.

### MEETING OF MISSIONARIES AT CONSTANTINOPLE.

A Constantinople letter gives an account of the annual meeting of the members of the American Mission to Western Turkey. The delegates and missionaries from the various parts of the field were Messrs. Ball, Farnsworth, Leonard, Winchester, Van Lennep, Green and Parsons, and Dodd and Ladd, from Tuzgat, Cæsarea, Marsovan, Sivas, Tocat, Nicomedia, and Smyrna, in Asiatic Turkey; Messrs. Clark, Morse, and Byington, from Philippopoli, Adrianople, and Eski Saghra, in the Bulgarian field; and Mr. Morgan, a delegate from the Southern Mission. As most of the gentlemen were alone at their stations, they brought their families with them; so that never before was there so large a representation from the interior.

The meetings lasted a fortnight, alternating daily between Pera and Haskeuy and Bebek—the only public ones being that for the reading of the reports and the meeting of the Bible Society, both of which were held in Pera in the Dutch chapel.

#### AINTAB, MARASH, ETC.

At the reading of the reports, some very interesting verbal statements were made by Mr. Morgan in regard to the Southern field—a retrospect of the work from the time when, a few years ago, the first missionary was stoned out of Aintab, down to the present moment. The aggregate of souls now belonging to the Protestant community there is 4,471, of whom 1,058 are taxpayers. They have twenty-three places of worship, with an average attendance of 2,978 persons, the largest congregations being in Aintab and Marash. The church members are 722, of whom 124 were received during the past year, while the whole number of communicants from the beginning of the mission is 818. In the thirty-six schools are 1,476 pupils, with twenty-three hired teachers, the others being taught gratuitously by the women. The system of one-para. lessons given to the females, is still adopted with success; 400 women have, by this means, either been taught to read or are being taught; “and,” said Mr. Morgan, “it is not an uncommon sight in some of the districts to see in the open country a group of poor women sitting down for a few minutes at noon to rest from their

toilsome field-work, and spelling out verses from the New Testaments which they had carried with them in their bosoms.”

In Marash alone, 200 women are reading or learning to read, two men and forty children going daily from house to house to help them through their *ipe-per-kims*—the Armenian A B C's; while these women were repaying the time and money spent upon them by giving gratuitous instruction to some fifty children—one of these private schools having in it twenty-one pupils.

The contributions of the people of the Southern field towards their various benevolent and missionary enterprises also show a spirit worthy of the times of the Apostles. To take again Marash as an example, the Protestants gave in one year—

For schools	3,000 piastres.
“Soul Loving Society,” a kind of missionary association which they had formed amongst themselves	3,000 ..
Poor	450 ..
American Board	1,000 ..
Church repairs	500 ..

A total of . . . 7,950 ..

—besides their taxes to Sdepan Agha, the civil head of the Protestants, and 25,000 piastres of taxes to the Turkish Government.

At Oorfa the people paid, during the past year, 7,000 piastres for religious and charitable objects, aside from their heavy taxes, and in the other stations the contributions were in like proportion.

Another pleasing feature of the work is the indirect influence of the Revival Melodies, which are taught in the Sabbath-schools and sung by the children in the streets and at their homes. Some of our readers may be familiar with the story of the little Armenian girl of Antioch, who, through a chink in the wall, caught and learned the words and air of “I’m a Pilgrim,” from some of the native Protestant children who lived near by, and who shortly after, being taken seriously ill, called her brother and friends to her bedside, and while telling them that she was a “pilgrim,” and a “stranger,” and could “tarry but a night,” fell asleep, it is believed, in Jesus. But all our readers may

not be aware that these Revival Melodies are now sung publicly in Aintab by even the Moslem children. A native helper there gives a humorous account of a scene which he lately witnessed, where some twelve or fourteen of the most ragged and dirty urchins of Aintab, who are employed as city scavengers, were seen one day returning from the place outside the town where they had been depositing their loads, mounted on their donkeys, with their now empty mat-bags slung across the backs of the animals, and singing in Turkish, at the top of their voices, in the presence of cadi, mufti, or whatever Moslem dignitary might be passing by, "I want to be an Angel!" Surely never before did such a song come from Mohammedan lips!

## TOCAT.

The report of this station, by the Rev. H. Y. Van Lennep, gave some encouraging details of the work there, dating from 1854, when the first missionary and his family took up their residence in the place. The Church, which had then been formed with eight members, four men and four women—two of the latter having been admitted by letter and two by profession—has had in all forty-seven members, thirty-five having been admitted by profession. The present number of communicants is thirty-six, of whom only one has been suspended from the Church, and he on account of being "righteous overmuch," and blaming his brethren. The members of the Church have most of them been remarkable for their great spiritual experiences. At the time of the departure of Mr. Van Lennep and his family, with no prospect of ever returning again to that field, an unusual degree of religious feeling had been excited, and even the old Armenians expressed much concern, and said: "Our last day of grace has come, because our shepherd is leaving us."

The Tocat station is now without any missionary, and, owing to the depressed finances of the Board, it will probably remain so for some time. The native Protestants deplore this greatly. "But," say they, "we have Henry Martyn's grave among us, and this will induce many Christians in foreign lands to pray more earnestly for us." Henry Martyn's grave is indeed a prominent object of interest in the city. Through the exertions of Mr. Van Lennep, the East India Company have erected a handsome monument to his memory, with an appropriate inscription cut in three different languages—English, Armenian, and Persian; there is to be a fourth in Turkish,

but it is not yet completed. May those who have read with profit the "Life of Henry Martyn" remember in their prayers the people among whom he died!

There are in Tocat 100 Protestants; they have three schools—one supported by the Board with fifty pupils, another supported by a Sabbath-school in America, with also fifty pupils, some of whom are gipsy children, and still a third with thirty pupils. The present average attendance on the Sabbath is 180, and it is thought there would be more were it not for the uncomfortableness of the chapel, which since the fire is, as some one expressed it, "but a hole into which one must make his mind to sink."

The reports from other stations were unusually interesting, but we have notices of only two of them, Marsovan and Constantinople.

## MARSOVAN.

At Marsovan there are 235 Protestants, and there is a fine field open for missionary labour. A missionary has, however, only been stationed there during the past year, and there he and his wife have been literally toiling amid many personal discouragements. Of these the principal one is that which has existed since the Tower of Babel—confusion of tongues—the people speaking only Armenian, while the missionary and his wife, who have been out but a short time, know only Turkish.

In alluding to this drawback upon their usefulness, the wife of the missionary says: "I have had prayer-meetings all winter long with about fifty women, but often, after preparing myself with great labour and anxiety to take the lead of the meeting, I have found that the women hardly understood a word of what I had been saying, and many times when I have prayed in Turkish and then called upon them to offer prayer in Armenian, neither of us being able to comprehend the other, I have been ready to weep aloud and give up in despair."

This is a phase of missionary trial peculiarly discouraging to a sensitive spirit. Our Marsovan friends are now about returning to their field, but they are trying to find a native helper to take with them, who will relieve them of part of the oversight of the Church, and give them time to study the Armenian.

## CONSTANTINOPLE.

And now we come to the capital itself. The disaffection of the Pera Church and the secession of Mr. Williams have greatly depressed

the hearts of the missionaries. The report calls the present a time of "spiritual darkness." The special prayer of Christians is needed by the missionaries that light may soon come.

The questions of retrenchment, and of the removal of the Theological Seminary and of the Female Boarding-school into the interior, were the subjects of much discussion during the meetings. Retrenchment falls heavily on every heart, but there is no alternative. A committee has been appointed to correspond with all the stations on the removal of the schools, and to report at the next annual meeting. The reasons urged in favour of it are the expense and worldly influence of the capital.

#### THE BIBLE SOCIETY.

This meeting was presided over by Sir Henry Bulwer—the first time an English ambassador has taken such a prominent religious position. The statistics from the secretary's report showed

the eagerness with which the Word of God is bought and read at the capital; and the facts communicated by those who have come from Mount Taurus or from the Nile, from Bulgaria or from Smyrna, bore witness to the wonderful spread of the Gospel in all those regions. In Egypt 4,000 piastres worth of Bibles was sold during the past year, 400 piastres having been the receipts at a small village on the Nile, where a fair was being held.

A pleasing fact communicated at the Bible meeting was the permission that the Turkish Government had recently given for the printing, at the capital, of the Turkish Bible in Arabic character. It is due to Sir Henry to say that it was owing to his exertions that this was obtained.

Dr. Schauffler has resigned his connexion with the American Board, and he will now be under the patronage of the British and Foreign Bible Society, as his work of translation comes more under their supervision.

## PERSIA.

### REMARKABLE SCENES OF LIBERALITY AMONG THE NESTORIANS.

DESCRIBED BY A NATIVE TEACHER.\*

Orocmiah, Geog Tapa, Nisan [April]  
of the English, 9, 1861.

Dear Parents in Christ, Mr. and Mrs. Perkins, Dr. and Mrs. Wright, and Miss Fisk, —I have a great matter of joy to write to you, but excuse me for writing one letter to you all five. On Sabbath-day, the last Sabbath of the English March, in the afternoon, Priest Yohannan (John) was preaching, in his turn, about the monthly collection (which was becoming very small), that it was a shame; and how much better it would be to take up more than they had been accustomed to do; that, if it were possible, there should be a double collection, that a preacher might be sent to the mountains to preach the blessed Gospel to that part of our poor people. Suddenly, there were whisperings a little on this side, and a little on that side. Priest Yohannan desired them to keep still, that there should not be whispering. But God was working in the hearts of the great and the small assembled in the church. Suddenly, one exclaimed, "I will give one tomon" [9s. 4½d.]; another, "I will give a tomon and a-half;" another, "I will give half a tomon;" another,

"Twenty-five cents;" another, "Three tomons;" another, "Four tomons;" one, "A load of wheat," or, "Half a load of wheat," or, "One measure," or "Three measures." Others promised four half-bushels of raisins, or eight, or one, or three. The women also: one of them gave a monet (a Russian dollar); another, three quarters of a dollar; another, one quarter; another, two quarters or one quarter. And others their embroidered head-dresses; and others, their jewels, and their rings and trappings; and others, one-tenth of the products of their vineyards, or the products of their clover fields; and others one-fourth of their harvest, or one-fifth, or one-sixth; or one-half of the raisins they now had in their houses.

Another woman gave four pounds of butter, from a cow she had. And one poor man, who with difficulty finds millet for the necessity of his family, who was there on the Sabbath, said, "I have a new mat which I have worked myself; I will give it." On Monday he took it on his shoulder, and brought it, and committed it to me. Another, who had come to meeting on the same Sabbath, gave the fruit

\* This letter, written by "Deacon Moses," has been translated by Dr. Perkins, and forwarded to the Turkish Missions-Aid Society, whose Secretary expresses his hope that the Christians of England will emulate so noble an example, and by their contributions, rescue the Missions from their impending difficulties.

of fifteen ridges of his vineyard; and another, one tope [2½ English yards] of cotton cloth. And so they went on giving in these various ways, that in the coming autumn, when their fair fruits are turned out, they may fulfil their vows. And some of them (those who have the means on hand) now give what they pledged. A lay brother, who is very poor—who even in these days was asking something from the brethren for the necessities of his family, or a certificate of his need, to have on hand, that he might go to brethren of other villages and beg something—was so much affected that he pledged two shillings with goodwill and joy of heart.

Many of the brethren spoke, stirring up and inciting those who were in the church: Mar Elima, a bishop of eighty years old, spoke; also Priest Yohannan the elder, Priest Yohannan the younger, Yonan, and others. Between the speeches there were prayers. There were still men and women making pledges; and others that made pledges a second time.

I will here write for you some of the words that were spoken by a few of them; for I cannot write all; a great deal of time would be required. But I will write these, which will suffice as a specimen. One brother of the Sabbath-school arose on his feet, and pledged a monet (Russian dollar), added to the two he had given on his own account, in behalf of his two little sons, whom he had asked of the Lord, which made three dollars. And, again, after his mother had pledged an embroidered garment for the face, he rose and said, "My mother, don't be afraid; pledge more, it is for the Lord. Remember Mary, who poured out the very precious ointment upon the head of our Saviour," &c.

Another brother rose and said, "Two men were discussing together about the expense of some undertaking, the building of a church in Jerusalem, or something, I do not quite remember about what. One of them said, 'I will give two hundred tomans.' The other said, 'I, also, will give two hundred tomans.' Then the first one increased, and the other in the manner. The first one went up to five hundred tomans, and altogether it became a thousand tomans." So he talked to incite the Christians, saying that their givings are not for a worldly object, like that of those men, but it is for the Lord, and the setting up of His kingdom and His Gospel in our village, and among our poor people, &c.

Another brother (one who had not been able to speak in church from his bashfulness) rose

and said: "My brethren, I have a word. Our father Abraham and his wife Sarah were aged. In their old age God gave to them one only son; but again, God demanded of Abraham that he should slay him for a sacrifice; and he listened, and did as God willed. But the same Abraham was mindful of the covenant of God, that his seed should be as the stars in the heavens and as the sand on the seashore. So he believed, and so he received. We also, my brethren, though we are very poor, and are under the burden of oppression and extortion of the Mohammedans, yet let us give bravely of our poverty, and we shall receive of the Lord according to our faith," &c.

My brother George got up and said: "Ye women! When Moses was building the tabernacle, he asked of the Israelites the expenditures, and they brought them. The women also engaged zealously in the matter, and brought the brass on the backs of their mirrors, &c. If you will make your garments a little narrower, or diminish the tinsel bottoms, it will be very easy for you to give for the Lord," &c. After a little time he spake again: "Wake up! Behold the musicians are giving for the Lord! On their wealth (their drums and their pipes) is written, 'Holiness to the Lord!' Here was brought to remembrance a sermon of Mr. Perkins, which he preached in our village to the Sabbath-schools. 'In that day holiness to the Lord shall be written on the bells of their horses,' &c. (because those volunteers, the owners of the camels, who were going to carry raisins which I had bought to Erivan, were detained on the Sabbath-day, and not allowed to start when they were all ready to put on their loads). Perhaps you will remember it, my dear Mr. Perkins.

To sum up, there were many addresses; they remained long in the church, perhaps more than three hours, when we went out, and saw all the faces of the men and women changed to joy and gladness, and their colour and countenance like roses and open blossoms; the depth of their poverty and low estate seemed like a pleasant valley of flowers, and full of fatness and spiritual enjoyment, and in the midst thereof all precious hid treasures laid open, more precious than gold and silver, and all the perishable pearls of this empty world. And all their heavy burdens of debt were lighter than a quill or the feather of a flying bird; and all their circumstances of trial and annoyance were turned to rest and ease; and oppressions and extortions were cast aside, before the blessed feet of Jehovah, in the



name of His Son Immanuel. Why not? Shall it not be said, "Come ye people! come ye nations! together let us praise the Lord; for the Lord God is to be exalted and honoured and magnified from everlasting to everlasting?"

In the evening, at meeting-time, the men and the women assembled. Some of them brought in their hands embroidered head-garments and ornaments. One of them brought a silvered border (the kind which is sewed on the garments of females for the bosom), its price being a tomon, or perhaps more. Others, who were not at meeting in the church, came in the evening with pledges in their mouths, one saying, "I will give a tomon," &c.; and another, while in his house, had said, "I will give a load of wheat (five bushels) from my own threshing-floor, as soon as the harvest is out." And when I met him I wrote him down for the load of wheat. Said I, "It is obligatory" [on your neck]. "Yes," he cheerfully answered, "yes, of course." On that evening Yonan conducted the meeting. It was a very delightful time. Sleep departed from our eyes that night, from joy and thanksgiving to the Lord, for the great work He has done in the midst of us, when we were not looking for all these things that have come to pass.

On the first Monday of the month of Nisan (April), in the morning, we went to the city to meeting. Many of the teachers and brethren and friends were assembled as usual (at monthly concert), and many of them inquired about the work which God had done in Geog Tapa, and they marvelled and also rejoiced. The bell rung in the afternoon, and we went to the large chapel. Mr. Coan conducted the meeting, and afterwards invited us to speak. Priest Yohannan, my uncle, spoke; afterwards I spoke; and after me Yonan; also other brethren from our village, and those who preach in other villages. Here also the glorious finger of the Creator wrought very great and wonderful works. (Embroidered garments of the women and their ornaments, &c. [those given at Geog Tapa] were exhibited to the whole assembly by John.) Pledgers began to pledge money and things. The same brethren from our village, who labour in other villages, increased and increased; also other brethren from the villages of the country; also of the laymen who were there. Here also, amid their pledges to give, there were addresses and prayers. And the amount of giving was after the manner I have described in our village, but many others pledged more.

One who at first pledged fifteen tomons, again promised all the fruit of one of his vineyards. And after a few minutes he rose and said: "The Father, the Son, and the Holy Spirit, the three are one God. The fifteen tomons to the Father; the fruit of the vineyard to the Son; and a load of flour to the Holy Spirit." And others, from four tomons to five, and even up to eight, each one. And others one-tenth of all their produce, one-fourth, one-fifth, one-sixth, and so on. And one of the Nestorians first pledged a watch, and afterwards thirty tomons, so that it should be as the price of a robe for the bride (the Church of Christ).

I cannot describe or write the pleasant and joyful speeches, or about the joy of the dear missionaries who were there. Both the gentlemen and the ladies participated in this giving, with great joy. Here, also, we remained in the chapel perhaps four hours. Oh, what a delightful time it was! The girls of the female seminary also gave.

Again, in the evening, there was a meeting. Mr. Ambrose conducted it. There were many prayers and addresses. On Tuesday, the 2nd of April, our Father in Heaven caused to fall rain and snow; we could not scatter; many of the brethren remained in the city, and those other teachers, from the district of Barandooz, came down from Seir, and heard these tidings. They marvelled and rejoiced. In the evening, again, there was a meeting. Mr. Ambrose again conducted it. There were many prayers and addresses, and those brethren from Barandooz now made pledges in great love and promptness; and many others, for a second and third time, made pledges. There is one, who is a joiner, who promised to give one month of joiner work. On Wednesday, the 3rd of Nisan, the missionaries from Seir came down, very joyful. Mr. Cochran met some of them, and said, "Your faces are very happy," &c. So was his.

On the Sabbath, the 7th of April, our Sabbath-school assemblage was very large, and in the afternoon of the same day, I preached, in my turn, from these words: "Set your affections on things above." (Col. iii. 2.) Again, men and women pledged to give something for the Lord. Malek Aga Bey pledged, as a second offering, half the raisins he now has in his house. In the evening many came to the meeting. This, also, was a very delightful day.

On the 8th of April, I heard, in the seminary in the city, that there were collections

there again on Sunday, the 7th of April. Mar Yohannan pledged thirty tomons. In the village of Vazeroza, also, about twenty tomons were collected, as I understood, and the people of Degala have made pledges of a collection; also, the people of Charbash, on the 4th of April, were very eager to make pledges; but I have not heard since whether collections were made there on the 7th of Nisan or not.

Yesterday, Priest Abraham came from Ardishai. He says there had been a collection there of thirteen tomons, from the readers there, and he says there are many others still, who will give. Also the people of Takky will make collections on the coming Sabbaths.

My dear friends, the Lord does not permit that your toils and pains here shall be in vain; and the toils and pains of the missionaries now here. He has heard the prayers of your missionaries, and of all the Christians there in America, and of us also, poor, weak Nestorians. The Lord magnifies His work, and advances it here more and more, and in all the Eastern countries, and throughout the world.

My dear Fathers—Mr. Perkins and Dr. Wright—excuse me that I have not written to you till now. I cannot forget you, nor

your good that you have done for me from the days of my childhood till the last. Peace to you, dear friends.

I trust you will greatly rejoice, in view of these wonders which God is doing among our people, and that you will not weary. Perhaps other brethren will also write to you these pleasant tidings. I had never rejoiced so much as I rejoice in these delightful days, the like of which I have never seen. All is from the Lord. Let millions praise Him. I pray that this matter of giving may still increase and advance.

My family, and all the people of my house, join me in much love to you and your children. We are much pleased with the new missionaries. They are very pleasant. We thank them and those who sent them.

The amount of collections in our village is about seventy tomons—perhaps more—besides the tithes of the produce, and the ornaments, and the garments, &c. But the amount of the collections in the city I do not well know. I think it may be 300 tomons (140*l.* 12*s.* 6*d.*) or more, besides the seminaries, &c.

Your loving friend,  
MOSES.

## CHINA.

BAPTISM OF TWO CHINESE—PROGRESS OF MISSIONARY EFFORTS—ACQUISITION OF NEW CHAPELS AND GRATUITOUS LABOUR OF NATIVE CHRISTIANS—ASPECT OF THE MISSIONARY FIELD—PRAYER REQUESTED.

Fuh-Chau, May 14, 1861.

The work goes on slowly, yet surely, as we firmly believe, in this vast heathen city. While, and though, there are only about sixty adult native Christians in this city and vicinity, we would not feel discouraged. The work is the Lord's. Its prospects are as bright as the promises of God, and no brighter. There is nothing in the circumstances of this people to encourage us, apart from the promises found in the Bible. Here is our refuge, our tower, our stronghold. If the Lord be for us, who can be against us? We would "walk by faith," and at the same time be encouraged "by sight," in the prosecution of our labours.

You will rejoice with us to learn that recently there have been two baptisms of Chinese, in connexion with the English Church Mission; and these two are the first baptisms in connexion with that mission since its establishment in May 1850. *The firstfruits have been gathered in after nearly eleven years of toil and prayer.*

I would record my conviction, that the

people as a mass, and even their rulers, are becoming more favourably disposed towards foreigners in this part of China; not that they are inclined to accept and practice the precepts of the Christian religion—they seem as indisposed to do that as ever. This change is probably owing, in part, to the events of last summer and autumn, in the north of China, and, in part, to the public posting up of Chinese copies of the new English and the French treaties, in various places in the city and suburbs, last January. Printed in large Chinese characters, they attracted the attention of every one, and excited considerable angry feeling. After a few weeks, this angry excitement subsided, and one of the results has been that the city is now open to missionary labour, in a better sense than ever before. Two chapels and a site for dwelling-houses, located within the city walls, have been secured since the posting of these treaties, by the mission of the American Board. That mission for several years have been desirous of renting chapels in the city, but have been unable to do

so, in consequence of the known opposition on the part of the gentry and the authorities.

The American Methodist Mission, for several years, has met with considerable encouragement in the country some twelve or fifteen miles to the westward of Fuh-Chau. At the present time two comfortable chapels are being erected at two places, where they have native converts. What is worthy of particular notice in this connexion is, that a large portion of the labour spent in building these chapels, is donated by the native Christians residing in the vicinity.

Some eight or ten native Christians are employed as helpers, or preachers, by the different missions here, in publishing the Gospel to their countrymen. More Christian books are circulated among the people now than some six or eight years ago, but the truth is becoming more widely and more intelligently diffused among them by the voice of the foreign missionary and the native helper.

The mass of the Chinese do not seem, as a general remark, to discern the difference between Protestant Christianity and the Roman

Catholic religion. Protestant missionaries their converts, and their doctrines, are often sadly confounded with Roman Catholic emissaries, converts, and doctrines. After calling attention to the most manifest points of difference, in regard to practice and doctrine, the people appear to assent to the dissimilarity asserted; but, after all, it is feared that they believe the dissimilarity to be more apparent than real. Both religions are foreign, and their principal propagandists are foreigners, and the monies spent by each come from foreign lands; and, above all, they both indicate the worship of Jesus. These facts seem to be sufficient for the Chinese to place them both in the same valuation, and to esteem them as essentially the same. The want of a ready spiritual perception of the nature of the Christian religion, is one of the great obstacles to the reception of the Gospel by this people.

Let ardent and frequent prayer be offered up by Western Christians in behalf of this deluded people.

AN AMERICAN MISSIONARY.

## SOUTH AFRICA.

NATAL EVANGELICAL ALLIANCE ANNUAL MEETING AT D'URBAN—SPECIAL REPORT ON WOMAN-SLAVERY AND POLYGAMY—SUBSEQUENT DISCUSSION—THE REPORT ADOPTED.

D'Urban, June 10, 1861.

I beg to forward you a copy of the *Natal Mercury*, giving a faithful report of the Annual Meeting of our Natal Branch of the Evangelical Alliance, lately held in D'Urban. If you deem it worthy of being copied, and can give it insertion, I shall be very much obliged. The subject on which the special report has been prepared excites considerable interest with us. The evil of native polygamy touches closely the interests of the Gospel throughout the land, not only among the Kafirs, but the white population also. And the fact that English law—i.e., as administered by local magistrates—recognises and sanctions the abomination, as also that of woman-selling and slavery, has a tendency seriously to injure the position of the white man in the esteem of the coloured races, and to deteriorate his moral character.

We hope that the question will continue to be agitated and discussed here, until the Government feel compelled to introduce some modification of the present system.

THE NATAL EVANGELICAL ALLIANCE MEETING.

The annual meeting of the Evangelical Alliance was held in the Wesleyan Chapel,

D'Urban, according to announcement, on Friday evening. A considerable number of townspeople evinced by their presence a personal interest in the objects and proceedings of the meeting. Mr. A. W. Evans was called to the chair at seven o'clock, when a large number of ministers and missionaries, of various denominations, appeared on the platform, and after preliminary exercises, made a few preparatory remarks, alluding more especially to the great and formidable evil which they had to consider that night. He trusted that their proceedings might result in an organised opposition, which would not terminate there, but produce ultimately some decisive effect.

The Rev. G. Y. Jeffreys (Congregational Secretary of the Alliance) read the annual report, the adoption of which was suitably proposed by the Rev. J. Jackson (Wesleyan), and seconded by Mr. J. Blackwood, who referred in forcible terms to the advantage of union on broad principles among religious bodies, who differed on matters of mode and detail, and likened this unity amongst Christian sects to the harmonious adjustment of differing focuses in astronomical fields.

The Rev. C. Scott (Presbyterian) then proceeded to read a long, able, carefully-compiled, and deeply-interesting report, specially prepared, on the subject of Woman-slavery and Polygamy, with the view of bringing the first of these enormities prominently before the notice of the British public and the Home Government. This document is altogether too lengthy for publication, however much we may desire to make its startling and telling statements generally known. As, however, it occupied one hour and a-quarter in delivery, we are necessarily precluded from giving more than a brief *résumé* of the leading points. The report commenced by disclaiming all desire to advocate any rash or premature measure of repression; the object of the Alliance was not to legislate, but to expose an evil of so terrible, yet insidious a nature, that it threatened disastrous consequences to all classes of the community. The first head under which the subject was considered, being the "Slavery of British Subjects," the report proceeded to state that the whole coloured female population of the colony—about 70,000 or 80,000—were liable or subjected to the most degrading slavery, and in proof thereof cited the plain and straightforward testimony of impartial and disinterested witnesses. Amongst other assertions deliberately made, was that the Kafir regards his wife as his slave, his dog, his property, and her proper place as being under his feet; that he only viewed females as having so much marketable value, and quoted narratives of cases where Kafir girls had been hunted, persecuted, tortured, and driven to suicide rather than become the domestic chattel of some repulsive possessor. It then represented that while in other free countries fugitives from slavery were protected and sheltered, here in Natal the law forbade any attempt to rescue or save the unhappy victim of persecution from oppression, cruelty, and bondage. Secondly, the "social and political dangers arising from a mixed population" were searchingly dealt with, and the evils threatened by the continuance of the present system, in a community composed of jarring elements, were pointed out by comparison with the experience of other countries similarly situated in point of population. Thirdly, the debasing effects of such practices on the social character of the whole Kafir race, were proved by facts, showing the domestic jealousies and strife which were thereby engendered—showing how husbands or women-owners cannot give play to their

natural feelings, far fear of exciting the anger of their other wives or slaves; how the two sexes are divided in communion and sentiment; how productive of criminal and abominable practices the system is; how deadening and stupefying an effect it has upon the mind and temper of the native female, indicated in the indifference of their condition, and the disposition to tolerate polygamy itself, if the attendant evils are palliated or removed. Passing on, fourthly, to consider the great hindrance offered by these customs to the entrance and the spread of Christianity amongst the Kafir inhabitants, the report stated that while the existence of woman-slavery had been questioned on philological and entomological grounds, the Alliance opposed to such dialectical theories broad and established facts. Although the custom was contrary to the theory of Kafir law, yet the practice belied the spirit. Mr. Posselt had expressed his opinion that half the Kafir women were sold by force into matrimonial and polygamic bondage against their inclination. The fifth and last section referred to the "Remedial Measures" requisite for the discontinuance of the grievance. The Alliance did not ask for the arbitrary interposition of the civil arm at this juncture, neither did it advocate harsh or dangerous measures of any sort; it only prayed that the Council of the colony might be influenced to devise some steps by which the further extension and growth of the evil might be checked and hindered. The Rev. J. Ireland hoped that if no aggressive legislation was expedient at present, at least Government would cease to sanction the system by adjudicating in favour of the polygamist, and thereby directly endorsing his evil practices. Rev. A. Grout recommended the removal of the system gradually, and by piecemeal, and particularised the case of widows who might be allowed their liberty, and if they married again to do so of their own free will, and without a consideration being given. Rev. J. Tyler was aware that the natives had a keen hatred of any attempt to remove the evil, but he did not apprehend any combined resistance, believing that for many years to come the disunited state of the Kafir tribes would prevent such a result. He was satisfied that any measure of the Government, based upon ordinary justice and humanity, would not be successfully contended against. Rev. A. Abraham thought that if an end were put to the sale of women, a great deal would have been effected in the way of

abolishing polygamy. With an earnest endorsement of this sentiment, and a hearty commendation of the subject to the attention of the colonists and the Government, this elaborate and complete report closed.

Rev. A. Grout (American), in proposing the adoption of the document, said he believed that for every instance given therein of the torturing and persecution of women ten others might be cited. After referring to the disheartening influence which these evils had on missionary exertions, he quoted paragraphs from the Bishop's recent pamphlet, emphatically condemnatory of polygamy, and then expressed his profound regret that a man holding such a position should have thought fit to come forward and publish to the world an elaborate apology—based upon an examination of all past ecclesiastical history—of a system so productive of vice, crime, and wickedness. He did not believe that the Bishop could be aware of the heathen practices his writings, in effect, tended to bolster up, and after stating that chastity was unknown, drew a vivid picture of the immoralities—many of which were unmentionable—prevalent amongst the natives. What could have actuated any man to write such a pamphlet he could not conceive.

Rev. L. Grout (American) distinctly denied that any of the cases instanced in the report were overdrawn, or picked out for the purpose. There were thousands of such continually occurring. He then exhibited the insidious influence of polygamy and its attendant vices,

in destroying the morals of a community. They were first tolerated, then familiarised, then embraced. In England the attitude assumed by Christian philanthropists towards slavery was well known. At conferences of the Evangelical Alliance American ministers had not been recognised, because they were implicated in the national sin of slavery. In Turkey England was upholding there the rights of oppressed Christians. If the British public and the British Government were assuming such an attitude elsewhere, was that Alliance to be viewed as overstepping its limits here, in attacking a system which practically prevented the adoption of Christianity by female converts from heathenism. The Government were instructed to sanction the continuance of native laws and customs, except such as were repugnant to the principles of humanity. He would simply ask whether the practices they had exposed were so repugnant or no? Mr. Grout here quoted largely from opinions expressed by Mr. Shepstone before the Kafir Commission, and on other occasions, distinctly admitting and deploring the sale and disposal of women amongst the natives, and he regretted that different testimony should now be borne by that gentleman for a definite purpose, and still more that nothing should have been done for the removal of a grievance which was so decisively exposed in 1849.

After interesting speeches from the Revs. Posselt, Blencowe, &c., the report was unanimously agreed to, and the meeting broke up.

## WESTERN AFRICA.

MISSIONARY EFFORT NORTH OF GABOON—ATTEMPTED EXPELSION OF MISSIONARIES AT CORISCO. BY THE SPANISH, PREVENTED—PROTESTANTS AT FERNANDO PO—VISIT TO OLD CALABAR—THE PRESENT AND THE PAST CONTRASTED.

Gaboon, Equatorial West Africa.

May 23, 1861.

Since my last communication,\* in which I gave you a sketch of the origin, progress, and present state of the Lord's work in this part of dark Ethiopia, we have been pursuing our work with our usual encouragements, but with no especial manifestations of the presence of the Holy Spirit among the people. In the absence of any great success, we are encouraged by the thought, that in preaching the Gospel, translating the Scriptures, and training up a native agency, we are perform-

ing a work whose full results can only be realised in the future.

The next point of religious interest, north of Gaboon, is Corisco, a small island in Corisco Bay, about forty miles north of the Equator, and twenty from the mainland. There a mission, under the patronage of the American Presbyterian Board, was established about ten years since, which has been vigorously sustained, and attended with encouraging success. A church, numbering fifty native members, has been formed; the language has been reduced to writing, and

\* *Evangelical Christendom*, July, 1861, p. 457.

into it portions of the Scriptures have been translated. A considerable number of youth from the island, and from several different tribes on the mainland, have been educated, and two of the number have been licensed to preach, and several others are candidates for the ministry. From Corisco the Gospel has been carried to many of the adjacent tribes; and we trust, ultimately, that Christian civilization may be introduced into all that region of country. The Spanish Government claim the Island of Corisco, and after having expelled the Protestant missionary from Fernando Po, about three years since, an attempt was made to do the same at Corisco, but the interference of the United States Government prevented the result. Between Corisco and the Cameroons River there are no missionary stations, though frequent itinerating visits have been made by the missionaries who reside at Corisco, and one or two native helpers have been located there.

While spending a week or two recently at Fernando Po, I found several Protestants there formerly connected with the Baptist Mission, who seemed to be faithful, but longed for the means of grace, and permission to worship God publicly. At present, only family worship is allowed; but I was informed that

the governor and several other officials were in favour of toleration, and had petitioned the Government to that effect. The Baptist missionaries, who have removed to Victory and the Cameroons, I did not see, but was informed that they were encouraged in their work. I passed a week with the Scotch Presbyterian missionary at Old Calabar, and was much gratified with the progress of the Lord's work on that river.

These four missions, at Gaboon, Corisco, Cameroons, and Calabar, if well sustained, will ultimately plant the Gospel on all the coast of the Bight of Biafra, extending from Cape Lopez to Cape Formosa, a distance of about four hundred miles; and from the coast the work will gradually extend, through native agents, into the unexplored regions of Central Ethiopia. When I compare the present aspect of the cause with what it was twenty years since, when the horrid slave-trade was desolating this coast, and no ray of heavenly light or saving influence was visible, I am led to exclaim, What hath God wrought! The work is His, and He will carry it forward until the Sun of Righteousness has dispersed the darkness which has for ages enshrouded this land.

Fraternally yours, &c.,

A. BUSHNELL.

## POLYNESIA.

GREAT MORTALITY—EUROPEANS IN DANGER—HEATHEN WICKEDNESS—DEGRADED CONDITION OF WOMAN—THE NATIVES UNDER MEDICAL TREATMENT—DEATH OF A NATIVE CHRISTIAN—TRANSLATIONS COMPLETED AND IN PROGRESS—A CONVERT OF BISHOP SELWYN'S.

(From a Missionary.)

Eromanga, April 6, 1861.

We are passing through a season of imminent peril on this and the neighbouring islands by the introduction of the measles (*rubeola maligna*), which have destroyed two-thirds of the population in many villages. The natives in general look upon us as the cause of this scourge, and being maddened with enmity, have risen up to destroy all foreigners. They nearly succeeded in killing all the Europeans a few days ago, and made another bold attack on the sandal-wood establishment two nights since, and burnt one house, or set fire to some. They held a council before our door to kill us, but were divided in their counsel, because the fear of God seems to be upon them all. It is truly awful to live among such a savage people at such a time as this; but "the name of the Lord is a strong tower." The only Christian native on the island has taken refuge with us.

Their wickedness was very great during the two past years—crimes of burning villages and killing of helpless women and children were increasing. In warning them of their danger, but one week before the measles came among them, I taught the doctrine of a retributive Providence with unusual earnestness. That day will not soon be forgotten; for the chiefs and leaders in crime and idolatry are now nearly all dead. Many now exclaim that the Word of God is certainly true, but hate us, as the cause of bringing their sins to remembrance in the light of this new doctrine. Idolatry has received a deathblow. Some of them have so feared Jehovah as to remove their images out of the villages where the sick were lying, and I hope they will soon destroy them. They are now sorely wounded, and seem to require nothing but the balm of Gilead, after which they are beginning to inquire.

But few of the juveniles have died, and

have hope that they will be like the generation of Israel that entered the promised land. This interesting class is now daily falling under our influence. Their fathers were nearly as strongly opposed to the Gospel as the Jews in their worst state, and the causes are somewhat similar—the new teaching interferes with the time-honoured traditions of the old. I may state that woman is here shut out of the camp *seven days* every month, and cannot be received in again till after her purification; and other such traditions are extant. It is, above all things, hateful to them that salvation by Jesus embraces woman—hated, despised woman—as it does the lords of the earth.

It is exceedingly painful to see a people fading away in unbelief upon whom you have set your heart to bring to a knowledge of the truth. When we lie down at night and rise in the morning, we hear the long, loud, and bitter cry of those who mourn without hope. None died of the measles on our premises, and but two of those who came properly under our treatment. In this the hand of God was manifest. Cases of phrenitis and meningitis were very troublesome, as they were ascribed to the influence of evil spirits. I found our most powerful astringents injurious in cases of chronic diarrhoea, which generally ensued. The man who was regarded as *the* murderer of Mr. Harris is dead—I cannot say “in the Lord;” and the chief, who is the only surviving murderer of Mr. Williams, is in a very humble state; and having oppressed some widows and orphans, by robbing them, has lost some of his teeth in a singular manner—they became soft, like sponge, and fell out. He says that Jehovah has taken them out—a very unusual confession here. We had a hurricane in January, which must have been about one hundred miles an hour. It left the island in a state of desolation and famine, which greatly

aggravated the measles: everything was blasted. The measles have run over at least eight islands here. We had a catechumen who died five months ago—we believe in the Lord—the first and only one whom we have reason to think was a Christian. He was delirious for a few days, and could not recognise his friends; but when asked, “Do you then know who is Jesus?” he could answer, “Oh, yes! He is our dear Saviour!” That name which is above every name is a Divine charm to the soul whose eyes are opened. I have just translated the Gospel of Luke, and Dr. Campbell's Catechism, “Principles of Saving Knowledge,” omitting the scriptural names, and some of the hymns in the first edition. The capacity of this people to receive scriptural knowledge is not greater than that of European children of five years old; and I therefore doubt the propriety of translating the Scriptures in full (an error into which I was nearly falling) till this great work can be done with something like thorough accuracy. I have just published another tract of twenty-four pages, on the Old Testament, which contains the history of Joseph, of the ten plagues of Egypt, and of the glorious Exodus. A synopsis of the Four Gospels will follow (God willing), containing some of our Lord's most striking parables and sayings, such as children can readily comprehend, as most suitable for all.

While writing the above, a young man has called from the south of the island, to inquire for the Word of God. He says that the Bishop of New Zealand, whom he calls his father, took him to New Zealand several years ago, and taught him about Jehovah, but that, on his return, he followed his old ways, and thought little of the Word of God, till he became sick with the measles. Thus is this noble missionary found to be doing good when and where I did not expect to find it.

## Miscellaneous Intelligence.

### HOME.

THE NEW BISHOPS OF DURHAM AND OF GLOUCESTER AND BRISTOL.

Dr. Baring, Bishop of Gloucester and Bristol, has been appointed by Her Majesty to the see of Durham, vacant by the lamented decease of Dr. Villiers. The new Bishop of Durham attained high distinction at his university, was zealous and popular as the in-

cumbent of a metropolitan parish, and has displayed much wisdom and ability in the administration of the diocese he now leaves. These qualifications, together with his reputation for sound Evangelical doctrine and decided personal piety, will doubtless be recognised as constituting him a fit successor to the beloved prelate who has been so suddenly re-

moved from the responsibilities of earth to the joys of heaven.

Dr. William Thomson, Provost of Queen's College, Oxford, is the new Bishop of Gloucester and Bristol. He was the successor of Dr. Baring at All Souls, Marylebone, and has distinguished himself as a preacher and an author in defence of the truth of revelation as assailed both by the theories of Mr. Maurice and the bolder speculations of the seven Essayists. To this latter circumstance, in conjunction with his high scholastic attainments, it is understood that Dr. Thomson owes his appointment. In both these cases, Lord Palmerston, in recommending to the Crown for preferment the divines we have named, has rendered service not only to the Church of England, but to the nation at large. Substantially, the views of truth held by Drs. Baring and Thomson are those devoutly cherished by the great body of Scottish Presbyterians and English Wesleyans and Nonconformists. Be Lord Palmerston's tenure of power long or short, by these appointments he has earned a lasting claim to the gratitude of all Evangelical Protestants.

#### DEATH OF BISHOP VILLIERS.

The removal of that distinguished ornament of the English Church, the Bishop of Durham, is not a little admonitory. His lordship would have been among the very last, whom—as far as outward appearances might be trusted—we should have supposed marked out for speedy dissolution. Beneath that seemingly healthful exterior, however, there lay a mortal disease, which, we now learn, might at any time within the last few years have carried him off in a moment. As it was, during the few weeks he lingered, amid the alternating hopes and fears of his friends, as the symptoms improved or grew worse, opportunity was afforded for showing how widespread was the sympathy among all denominations excited by his illness. To quote the words of those who were among his severest censors a few months back, "However incautiously he may have acted upon [one] occasion, he never lost the esteem of those who knew him best; and the strong interest which vast numbers of people, Dissenters as well as Churchmen, have taken in his last illness, is the most eloquent of all comments upon his life and character."

The late Hon. and Right Rev. Henry Montagu Villiers was born in January, 1813. His grandfather was the first Earl of Clarendon in

the Villiers line; his grandmother, Lady Jane the last of the historic line of Hyde. His first parochial charge (after ceasing to be a curate) was the Vicarage of Kenilworth. In 1841 he was appointed Rector of St. George's, Bloomsbury; in 1847 he became Canon of St. Paul's; in 1856 he was nominated to the Bishopric of Carlisle; and in 1860 he was translated to that of Durham. The greatest event that can take place in the history of a human soul occurred in his case after he was clothed with the responsibilities of the sacred office. "One of my earliest and dearest friends in the ministry"—is his own testimony, delivered in a public lecture in London—"one who was faithful to me before I was myself in the faith—one whose memory, now that he is entered into his rest, is most dear to me—was a linen-draper's apprentice, before we were fellow-curates together in Lancashire." The Rev. Emilius Bayley, the Bishop's successor in the Rectory of Bloomsbury, in a funeral sermon delivered on the 18th ult., stated the circumstances under which the great change took place. While Vicar of Kenilworth, Mr. Villiers was called upon to preach a funeral sermon in the neighbourhood. A brother clergyman heard him preach, and in the afternoon of the day sought his company, and, with great plainness and affection, pointed out to him the deficiencies of the sermon, and told him that, though kind and earnest in tone, it must fail to save a single soul, since it was devoid of the Gospel. Mr. Villiers listened, and after careful thought and examination, saw that his friend was right. His mind became enlightened, and he beheld Christ as he had never beheld Him before. One of his first steps after this change of sentiment was to stand up among his own people, and declare to them that hitherto he had been teaching them error, but that henceforth he was determined to know nothing among them save Jesus Christ and Him crucified.

The Bishop's end was peace. His Saviour whom he had loved and served cheered him in his dying moments, and among his latest words were the repeated utterances of that pregnant passage, upon which so many a spirit in conflict and difficulty has found relief, Rom. viii. 28, "We know that all things work together for good," &c. Thus passed away one of the most catholic-minded Christians, one of the most faithful, laborious, and useful preachers of the Gospel, and one of the most estimable and beloved of prelates. His removal is a loss not only to his own com-



nion, but to the Church of Christ throughout these realms.

THE LATE REV. HENRY TOWNLEY AND JAMES DOUGLAS, ESQ., OF CAVERS.

Two men widely different in some respects, but alike in their long lives of devoted service to their common Lord, bade adieu to earth, within a few days of each other, during the past month. A few sentences is due to the memory of each.

The Rev. Henry Townley was early in life a sceptic. After his conversion, he became instrumental in bringing to a knowledge of the truth his brother, afterwards Dr. Townley, and both consecrated their lives to the extension of the Gospel. Henry, like his father, a man of considerable wealth, was a proctor in Doctor's Commons. He relinquished that lucrative profession; and was ordained a missionary to India. There he laboured for some years and built Union Chapel, Calcutta, until his health compelled his return. At home he laboured as a pastor and an Evangelist—raised an expiring cause into a flourishing congregation, and secured the erection of a place of worship—Bishopsgate Chapel—not only by personal effort, but pecuniary aid to an extent which led his people to express, in their own words, "their esteem and admiration of his almost unbounded liberality." When growing infirmities compelled him to retire from the pastorate, he laboured as strength and opportunity permitted, often occupying, for example, during the summer season, a temporary pulpit on the Ramsgate sands, and at a little distance from the frivolities which so often there engage the visitors' attention, seeking to allure the passing crowd to the enduring joys of true religion. These he himself tasted in this life to an extent which is unhappily far from com-

mon among Christians. "His communion with God," says one who knew him, "was constant, and often made his 'face to shine.' His religious joy was an enthusiasm. More than once, during his painful illness, he spoke of his spiritual rapture as almost unbearable." The physician's announcement, that he would die within two months, he thus spoke of to a friend: "I can hardly believe it; it fills me with joy!" Mr. Townley was the originator of the Union Prayer-meetings in the parish of Islington, where he passed the latter years of his life.

James Douglas, Esq., of Cavers, was a consistent Christian, of considerable natural talent, combined with high culture. He served his day and generation by a long career of practical usefulness; but he is best known as an author. His writings, which are often marked by originality, and always by the attractiveness of their style, have deservedly acquired for him a wide-spread reputation. Among them may be mentioned, "The Advancement of Society in Knowledge and Religion;" "The Structure of Prophecy;" "The Philosophy of the Mind;" and "Errors Regarding Religion."

To the poor the Gospel is still preached, and some of the brightest illustrations of the power of religion are to be found in humble life. But Christianity claims the allegiance of men of every grade, and in the long and honourable career accomplished by each of the men we have named that claim is fully vindicated. Mr. Townley's genealogy could be traced, it was said, to the Conquest; Mr. Douglas is spoken of as the eighteenth in descent from Archibald, son of the Earl of Douglas, who was killed at the battle of Otterburn, in 1388. Would that other men, who can boast of as ancient an ancestry, might imitate them in their works of faith and labours of love!

## Literature.

### RECENT WORKS ON THE BOOK OF GENESIS.

*Liber Genesis Pentateuchicus* ex recognitione EDUARDI BOEHMER. Halis Saxonum: Impensis Orphanotrophi. 1860.

*A Commentary on the Book of Genesis*, for the use of the readers of the English Version of the Bible. By HENRY CHARLES GROVES, M.A., Perpetual Curate of Mullavilly, Diocese of Armagh. Macmillan and Co., Cambridge and London. 1861.

WE have placed these two publications together for review, because they are both on the same book of the Bible, although, as may be seen from their titles, they are of a very different character. The first is a critical text issued by a German scholar, and intended

for the learned; the second a commentary, designed more for the use of the people, though in advance of anything of the kind we have seen, and by no means deficient in scholarship and critical taste.

There is another great distinction to be drawn between the works. The commentary is written by a believer in the Divine character of the book commented on; while the text is edited by one who does not seem to regard the Book of Genesis as an inspired production.

Mr. Boehmer's opinion of the authorship of the Book of Genesis, as we learn from his preface, is that there are four hands discernible in its composition. The most ancient author, he supposes, wrote his portion at the period when David had fixed his royal seat at Hebron, or, possibly, even at a somewhat later date; while the second and third writers belonged both to the Kingdom of Israel, as distinguished from that of Judah—the former living in the time of Eliaha, the latter under the reign of Jeroboam II. The editor of the complete work Mr. Boehmer considers to have been a learned Jew, who lived during the reign of the good King Josiah, and endeavoured to restore the sacred writings (which had, long ere that period, perished), and to unite all Israel under one sceptre. This editor, it appears, met with considerable difficulty in his endeavour to combine the sacred writings, as the works of the second and third writers of Genesis differed on this hypothesis very considerably from each other in their accounts of the same narrative—so much so, indeed, that traces of their difference are supposed to be still extant in the combined Genesis, after all the labour which the pious and learned editor took to reduce them to harmony.

We are glad to see the attention of scholars drawn towards the revision of the text of the Old Testament, for, although we dissent very widely from Mr. Boehmer's opinion and his fanciful speculations, we view his work as one tending in a useful direction. Mr. C. H. H. Wright issued in this country a critically revised text of Genesis, with a commentary, about two years ago. With the readings adopted by Mr. Wright, Mr. Boehmer expresses his general agreement, though we have noticed very important deviations from them. But what Mr. Boehmer looks upon as the chief excellence of his text, and in which he considers Mr. Wright's edition as defective, is the distinction that he has therein made, by the use of various type of larger and smaller size, between the portions of the book which he regards as belonging to the first, second, third, and fourth writers respectively. We are promised a more elaborate work in the shape of a German commentary, in which Mr. Boehmer proposes to defend at length the views here propounded.

Throughout his text, Mr. Boehmer has substituted the form יהוה (Yahveh), for the Masoretic יהוה (Jehovah). In this he has gone a step farther than Mr. Wright, who has, in his edition, left the name unpunctuated. Mr. Boehmer is, we think, justified in making this alteration, as there is of late a very general, indeed almost universal, belief, among scholars, that such is the proper vocalisation of that name. Similarly, Mr. Boehmer has ignored the Masoretic form אלהים, naturally punctuating always

But though there are various critical alterations of this kind well carried out in this edition, we regret to say that most of the alterations in the received text, peculiar to Mr. Boehmer, are of a most rash and unauthorised kind, and seem dictated only by a foolish desire to produce something novel and unheard of before. They are sometimes defensible only on the wholesale adoption of his theory of the composition of Genesis, which in its turn rests for support very much, we conceive, upon such readings, thus involving our critic in a vicious circle. Before we direct attention to some of these, we would note that Mr. Boehmer supposes the word "God," throughout chapter ii., to be an addition to the original narrative made by the editor or redacteur of the work in the time of Josiah, who, we are coolly informed in verse 9 of the same chapter, inserted the mention of the tree of life—that verse having, according to Mr. Boehmer, originally stood, as written by the second author, thus: "And out of the ground made the Lord to grow

every tree that is pleasant to the sight, and good for food, and in the midst of the garden the tree of good and evil." (We have adopted the translation of our A.V. in order that our readers may the more easily note the difference.) We suppose we shall be informed, in Mr. Boehmer's forthcoming book, that the idea of "a tree of life" was an improvement on the story made by the last editor, as, we observe, he considers verse 20 to have been interpolated by that Jew, and the narrative of the fall to have ended abruptly, in the composition of the second writer at the time of Elisha, with: "And Jehovah made for Adam and his wife coats of skin and clothed them"—the remaining portion, down to chapter v., being considered to be the work of the editor. We ask in vain for any proof to be given us that these things were so; and, notwithstanding that we are sure to be looked upon by Mr. Boehmer as ignorant for making the comment, we must remark that, if this be "higher criticism," it is absolutely worthless. We do not take it for such. We await, with some curiosity, Mr. Boehmer's defence of this position.

As an instance of unauthorised tampering with the text, we refer to chapter xi. 29, from which place, down to the end of chapter xvi., Mr. Boehmer has avowedly, without any MS. authority, altered the names Abram and Sarai into Abraham and Sarah in the portions of that section which he regards as written by the second and third writers—as he views the former names as only used properly in the writings of the first author, and imported from thence by the redacteur into those portions of the other two writers, which he thought worthy of being incorporated into his complete Genesis.

The word מָגֵן, "shield," in ch. xv. 1., he alters into מִתְּנָה, "a gift," because, as he remarks, Abraham had no need of God's protection after his enemies had been defeated, and it would be more suitable to consider the Lord to have promised to be "a gift" Himself, as Abraham had refused to receive gifts from the King of Sodom. This reading would, no doubt, agree with the parallelism of the passage, but is quite unsupported, since the word מִתְּנָה, though an admissible form, nowhere occurs, and the authority of the ancient versions and MSS. is entirely in the opposite direction.

In chapter xlix. 22, we have notable alterations. In the first clause Mr. Boehmer reads בֶּן לְאֵם twice instead of the Masoretic בֶּן לְאֵם, which he would translate "son of a lamb." This alteration, we suppose, is made in order to make the reference to Rachel plainer, as Rachel means "aewe." He supports the vocalisation by a reference to the Syriac, and to the Hebrew אֵם; but, though admissible, we do not see what he gains by such an alteration, which derives no support from ancient MSS. or versions, since the ordinary reading of the Masorites is easily explicable, as signifying "a wind," and is in perfect harmony with the context. See Mr. Wright's note on the passage.

But it is in the second clause of the verse that Mr. Boehmer proposes the greater alterations. He punctuates the Hebrew בְּנֵי אֶצְרָא עֲלֵי שׁוּר, which he explains: "*in pascuo adscensus ad montes* (Taurum) agnam, Rachel suam, juxta fontem invenerat." We need not enlarge on the fanciful character of this reading: the construction is most harsh, and leaves unsupplied an awkward ellipsis. The fact said to be asserted, as to the locality where Jacob found Rachel, is not true. And how the word שׁוּר, "an ox," can in Hebrew be made referable to a mountain range, because a high mountain range in Lycia bore the name of Taurus, is not easily divined. We hold that the entire proposed reading is absurd and unsupported.

With all its defects, we would recommend the lovers of Hebraistic studies to peruse Mr. Boehmer's edition of the Book of Genesis. We fancy that, independently of its good points, it is itself the very best refutation of the theory of its editor; for we admire, though we certainly cannot coincide with, the criticism that affects to discover a fragment of the first writer in the latter half of verse 26 of chapter xxv.; of the redacteur himself in the latter half of verse 40 of chapter xxx.; of the second writer in the introductory words, "and Laban said," of verse 48 of chapter xxxi.; as well as in the portion

of verse 50 of the same chapter, "No man is with us; see, God is witness between me and thee;" and of verse 53, "The God of Abraham, and the God of Nahor, the God of their father, judge between us"—the intermediate sentences being considered to have been written by the redacteur himself.

We have no time now to speak of the second work placed at the head of this article, neither does it need a lengthened notice. When we inform our readers that it renders many of the results attained by the labours of the Biblical critics of our time available to the unlearned as well as the learned, we have said sufficient in its praise. Students of the Book of Genesis who desire to know the passages therein which have been amended, as respects translation, by modern scholars, and those who wish for an introduction to such studies, may peruse with profit, as they will with pleasure, Mr. Groves' "Commentary on the Book of Genesis."

## Literary Correspondence.

### "THE BIBLE FOR THE PANDITS."

To the Editors of *Evangelical Christendom*.

#### LETTER II.

Sirs,—Availing myself of your permission to correct, through your columns, certain misconceptions in regard to the "Bible for the Pandits," and to missionary efforts in India generally, I plunge at once *in medias res*, and take up the *Calcutta Review* (of September 1860) to begin with.

The Calcutta reviewer (though genial and candid in his criticism, as well as acute) charges me with inconsistency; and I am not at all disposed to let him remain under the impression either that I admit the charge, or that I cannot rebut it. That I have not been able sooner to set myself to the task of reply will not surprise the reviewer; and it matters, moreover, nothing to the question in hand.

The alleged inconsistency is between my "normal practice," as the reviewer calls it, and a passage (in p. xi. of my Introduction) which runs thus:—

Selecting, then, that division of labour which I have marked out, and bearing in mind the philosophical considerations already noticed, which prescribe and justify the "division of labour," I shall confine myself, as hitherto, within its strict limits, and I shall make no idle or disingenuous expenditure of power in seeking to perform, with supererogation, what I do not find wanting. I am content to be blamed for this. I will not, to conciliate favour, consent to betray my trust by husharding the slightest chance of disguising or obscuring the desideratum which I insist upon. I address "the head" *exclusively*, because I find "the heart" too exclusively, and not very successfully, appealed to by others.

The "normal practice" of the commentator, as contradistinguished from the principles supposed to be conveyed in the passage just quoted, is intended to be shown by the reviewer when he says:—

In his Commentary he *does* appeal (and most justly) to those sentiments of modesty and humility and docility which are indispensable to any profitable examination of moral or religious subjects. He does, also (most reasonably), recommend his pupil to pray to God for His illuminating grace. No sensible, religious-minded man could do otherwise. Why, then, after this spontaneous endeavour to put the heart in a right frame, should our author have allowed himself to accept the *Record's* view of the impossibility of addressing *head* and *heart* simultaneously? Why this supposition of implacable hostility between the intellectual and moral parts of man?

Now the answer to all this is simply, that I never accepted (explicitly or implicitly) any one's view "of the impossibility of addressing head and heart simultaneously." I have expressly declared my belief in the possibility, while at the same time I have declared that *my aim is a more limited one*. My words, in the page (viz., xii.) immediately following that on which the reviewer animadverts, ought, it seems to me, to have made him cancel the charge which, by anticipation, I had there repelled. The words were these:—

In the list, then, of the kinds of criticism which are of no use to me, I place that which goes upon the assumption that I ought to have proposed to myself some other end than that which I have proposed to myself. *My aim is* "to satisfy the requirements of a subtle intellect," in the case of my

friends the Pandits, as far as, with God's grace, it shall in me lie; and what I invite is criticism suggestive of rectification and improvement in the means employed for the accomplishment of this aim. Counsel in regard to the selection of another aim I shall feel justified in neglecting. It is needless, for instance, to tell me that, granting the utility of what I aim at, still I am more systematically one-sided than those whose alleged onesidedness I object to, and that a book—or rather a complete and congruous theological literature in the languages of India—would be all the more serviceable *if it sought to meet the just claims of the head and heart alike. Unquestionably; and I trust—and anticipate—that in God's good time such a body of theological literature will be in the hands of the missionary, and at the service of the Hindu inquirer.*

Is there *here* any assertion of that "impossibility" of addressing head and heart simultaneously, which the reviewer charges me with maintaining? I have declared that it is perfectly possible, but that it is not the task which I felt it my vocation to undertake. The continuation of the paragraph gives my reasons, as follows:—

But the very grandeur and the desirableness of such a prospectively eventual body of theological literature confirm my intention to reserve such strength as I have for that portion of labour which, as I have affirmed, *I find unwisely disparaged and practically neglected.* I shall at all events have indicated the way in which I think we might, both harmlessly and profitably, attempt, in some measure at least, to "satisfy the requirements of a subtle intellect"—of an intellect which will *not* enter upon the consideration of the Christian Scriptures with that childlike docility which would be, no doubt, as convenient for the missionary as the "belling of the cat" would have been for Esop's mice—if the cat would only have consented to it.

Having thus shown (as my Introduction ought, I think, already to have shown to the reviewer) that I recognise no incongruity in addressing the head and the heart simultaneously, let me ask—Is there anything *wrong* in seeking to show the disbeliever that the acknowledged difficulties of the Christian scheme, when submitted to the most searching and dispassionate examination, furnish no ground to justify its rejection? If this *can* be shown to the reasoner—who, like the Brahmin, regards with absolute indifference our coaxings and our threatenings alike—are we justified in *not* showing it to him? If the slightest admixture of the pathetic element awakens, in him whom we address, the instant suspicion that we are trying to beguile the judgment through the feelings—and thus places a wall of adamant between our words and the conscience of the man—is it not our *bounden duty* to deny ourselves (for the nonce) the indulgence of our favourite talent? We can imagine this act of self-denial's being acutely painful to many: actually unendurable, indeed, to one who has no other talent at all, and who is, therefore, "*nothing* if not pathetic;" but then, such an one is precisely the man who is of no earthly use among the Brahmins. Such is the kind of well-meaning, but misplaced, personage who too frequently deforms the missionary reports of India with marvellous accounts of subtle objectors as being silenced and abashed by some felicitous quotation, the relevancy of which is not always patent on the surface. In these cases one cannot help thinking of Esop's picture—as painted by the man—of the combat between the man and the lion. Let us see, for once, how the lion, if entrusted with the pencil, would represent the matter. At p. xl. of the Introduction there occurs the following passage, written by one of the most learned Pandits of Benares, and signed by fourteen others of the *élites* of the learned world there. It deserves the attention of those entrusted with the drawing up of missionary reports:—

In the newspaper which you showed me [says the Pandit who drew up the document referred to], the writer says that our theories are the results of delusions brought forward by the chief of devils to blind us, and our minds are to be conquered by such peculiarities of discourse as are not employed to satisfy the subtle intellects, on the contrary, which are averse to such intellect. I think perhaps such modes of discourse are meant by "a mouth and a wisdom which their adversaries are not able to gainsay or resist," with which he himself, like missionaries, says that the missionaries are able to silence their opponents. *But missionaries mistake our silence.* When a reply, which we think nonsense, or not applicable, is offered to us, we think that to retire silently and civilly from such useless discussion is more meritorious than to continue it. But our silence is not a sign of our admission of defeat which the missionaries think to be so. *We are not averse to hearing reasons on the side of a religion which our masters hold, and we think that there will be an interest, on the attempt's being fulfilled—which you undertake—to show us, by a Sanskrit Commentary, that Christianity is not so unreasonable as it appears to be when preached without reasons.*

Here I stop for the present, for fear of taking up more of your space than you may be inclined to spare me.

Faithfully yours,

India-office Library, August 20, 1861.

JAMES R. BALLANTYNE.

# Evangelical Christendom.

## THE ALLIANCE AT GENEVA.

M. ADRIEN NAVILLE—the President of the Evangelical Alliance in countries speaking the French language—may congratulate himself upon a great success. For many months he had been labouring indefatigably to secure such a meeting of the Alliance in Geneva, as should be worthy of the city of Calvin, and of the social position enjoyed by many of its earnest professors of Evangelical truth. The result must have surpassed his largest expectations. Multitudes flocked to the assemblies who were not members, and, until this Conference, would scarcely have classed themselves amongst the friends of the Alliance. While some were sincerely desirous of promoting the growth and manifestation of Christian Union, others were attracted by the beauty of the locality, by the celebrity of its modern divines, or the grand historic memories of the past, and some, doubtless, by the novelty of witnessing an orthodox gathering within the cathedral of modern Rationalism. Whatever their motives, they came in crowds. Switzerland sent its most eminent pastors and godly laymen. France was represented by the leading Evangelical pastors, both Established and Free. Dr. Frederic Monod would have been amongst them, had he not been suffering in health. As it was, Grandpierre, St. Hilaire, Fisch, Descombaz, G. Monod, and others, well sustained the character of the Gallic Evangelicals. Italy sent the venerable Moderator of the Vandois Church, the able and devoted pastor of Turin, the President of the Theological College at Florence, and the eloquent and catholic-hearted Mazzarella. Germany had reason to be proud of Krummacher, Herzog, Dörner, and others, who represented her learning, piety, and orthodoxy. Copenhagen and Stockholm sent some of their most earnest Christians; and America, notwithstanding her agonies, spared some faithful men to plead for the prayers of the united brethren. England took a prominent position through the presence of the President of the British Organization of the Alliance, and a little army of its members and friends; and Scotland sent many of the wisest and best, both of the Free and the United Presbyterian Churches.

The hospitality of the Genevose was exercised on a liberal scale, and even those who dissented from Alliance principles, or were indifferent to its objects, yet threw open their homes and their hearts to its members. The weather was resplendent. Day after day the sun shone with a brilliancy unknown in the vapoury atmosphere of more northern climes, and the Lake responded with its brightest blue. A happy spirit reigned amongst the brethren, and altogether it seems to be admitted that the Ecumenical Conference at Geneva was one of the best gatherings of the kind which has been held.

The Genevan Committee deserve credit for their selection of subjects to be discussed, as they were all of vital importance to the Church in the present day. Rationalism and Scepticism, Sabbath Observance and Sunday-schools, Home Missions and Foreign, were all treated by capable and experienced reporters and speakers. The papers will be gathered into a volume, and, when carefully studied, will prove of the highest value. As uttered in the Church of St. Pierre, they failed to impart either pleasure or profit to any except those immediately surrounding the speakers. The gentlemen in the nave and the ladies in the transepts alike stretched their necks and strained their attention in vain. The lofty arches of a cathedral are not favourable to speaking, and few of the orators seemed to be aware that the deliberate and clear enunciation of each word and syllable would convey the sound more intelligibly than the loudest bawling, if rapid and indistinct. In addition to this, many of the papers were unreasonably long, considered in reference to the numbers who were to engage

in the afternoon. At the most a single speaker occupied more than the time allotted to him, and very few kept within the prescribed limits. This created a feeling of uneasiness, and some of the best parts of some of the papers were neglected, because felt to be at variance with the time appropriated to others who in the audience were anxious to hear.

The programme of such papers may serve to reflect the character of the assemblies in the eyes of the very persons who were always anxious that the Alliance should *do something*. But those who understood the principle and aims of the Alliance feel that no such justification is required. The mere cessation for awhile from active and regular work, the meeting in fellowship of those who are engaged in different parts of the Lord's vineyard; the cheering expressions of a generous sympathy; the united utterance of prayer and praise and blessings in themselves. The sense of isolation, with all its depressing influence, generated by exclusive attention to an allotted spot, gives place to a joyful consciousness of union with a vast community, and of co-operation with multitudes in a divine and world-wide work. Jealousies and misapprehensions, which embitter and divide, are repelled by frank and gaily intercourse. Sectarianism is lost in catholicity, and even nationality rises into the higher union of the Universal Church. It may be safely affirmed that those who attended the reunions at Geneva have returned to their countries and their stations baptized afresh with the spirit of Christian Union, invigorated for labour, and animated by a high resolve to guard against offence, and walk in love.

This result would have been secured had not a single paper been read, and had all conferences and discussions been free and extemporaneous. And this is a practical result of the highest benefit to the Church of Christ. Ever keeping this, its proper aim, steadily before it, the Alliance must recommend itself to thoughtful men. The Alliance at Geneva was so conducted as to give no room to the rebuke addressed of old to the Thessalonians, "Study to be quiet and mind your own business."

Besides the general effect experienced by all the nationalities in common, the meetings can hardly fail to exercise a specially beneficial influence on Geneva, Italy, and America.

In Geneva it may be hoped that an impetus will be given to Evangelical religion. The great ability of the pastors of the Oratoire, and the social standing of many of its members, would always redeem Evangelism from contempt in the minds of the citizens, whatever efforts might be made by the National minister to identify "Methodism" with superstition and vulgarity. Within the National Church itself a demand has been rising for something more fervent and impressive than the cold negations of Socinianism, and some of the preachers have endeavoured to meet the demand by adopting a more Evangelical phraseology, even while personally retaining a private rationalistic interpretation. Now the bold ununciation of the essential principles of orthodoxy in the Cathedral itself must give rise to a consideration of these principles; and the assembling from so many countries of able, earnest, and devout men, pledged to maintain those principles as the bond of their union, will make that consideration candid and perhaps favourable. At first, the exclusion of their own ministers from religious gatherings in their own Church may excite a passing irritability, but that very exclusion will force the question—What is it to be a Christian? Is it enough to assert that Christ Jesus the Lord was a wise and good man—a prophet taught of God? or must one believe in His deity, His propitiation, and His gift of the Divine Spirit, to be entitled to the name of His disciple? The agitation of such a question cannot but issue in the extension of the truth.

Another question which the meetings of the Alliance will compel the Genevan pastors and people to agitate is, the true nature of Religious Liberty. In this country, by religious liberty has generally been understood the right of all persons to constitute

Churches according to the dictates of their own consciences, and to carry on their worship without impediment from the State, or molestation from society; but by religious liberty the Genevese understand the right of an individual teacher to proclaim his private views in the congregation, even when diametrically opposed to the principles of the Church itself. It is such liberty as is now being claimed amongst ourselves by the Essayists and Reviewers—a liberty to repudiate and oppose Calvinistic teaching while holding office and emolument in Calvinistic Churches. But is this religious liberty? Is it not rather religious lawlessness, which strikes at the very existence of Church life? The agitation of the question may be the beginning of a return to the old paths in the National Church of Geneva.

The Italians are another section of Evangelical Christians who may derive special benefit from the Conference. It is well known that while the Vaudois Church has received a considerable number of converts from amongst the Piedmontese, there are many Italians who are not prepared, on leaving the Church of Rome, to attach themselves to any existing organization. These Italians are generally supposed to be "Plymouth Brethren," opposed to any settled Church organization, or appointed elders, or paid pastors. That some of them are so is indisputable. But others of them have pronounced no judgment on these points. They are waiting until a native pastorate shall be raised up by the Spirit amongst themselves, for the natural development of their assemblies into organised bodies. Between the Italians, as they are denominationally called, and the Vaudois there have been misapprehensions and jealousies, which have been considerably promoted by injudicious British friends reporting to the public press in this country all the little scandal that might be floating about the several communities at Florence or Turin. Now the Alliance afforded an opportunity for personal intercourse between the leading men of both parties, and for a public declaration of their true feelings towards each other. Mazzarella of the Italians, and Meille of the Vaudois, both spoke as became men and Christians; and if the English and Scottish press will but cast all communications tending to divide these brethren into the wastepaper basket, the breach will soon be healed. The old organization and the new will continue, side by side, to labour for the extension of the Gospel, and will practically instruct the whole Italian nation in the great truth, that Christian unity is not an external uniformity, but a unity of spirit subsisting under a great diversity of forms.

Another country may derive some benefit from the Alliance, because it will learn that the deepest sorrow is felt in Europe for the sufferings of America; and it will comprehend, at the same time, the secret of the apparent want of sympathy exhibited by European Christians towards the North in its present struggle with the South. North American Christians see in the strife a grand anti-slavery crusade on their parts for the emancipation of the slave. Had European Christians regarded the strife in this light, their sympathies, their prayers, nay, their active co-operation, would not have been wanting. But to minds on this side of the Atlantic, the struggle of the North seemed to be exclusively for the Union—which appeared to mean the conservation of the slavery of the South by the whole power of the Federal Government, and, amongst other plans for that conservation, the continuance of the Fugitive Slave Law intact. For the abolition of slavery, the enthusiasm of Europe would be awakened; but for a corporate union between the Free States and the Slave, which gives all the strength and character of the Free to the preservation of the Slave States, it is impossible to lift up the voice. Nothing could be more noble than the utterances of the American delegates; and had the American Church all and always spoken in such strains, and had the American Government re-echoed the voice of the Church, England, at least, would have clapped her hands with joy, and our American brethren would have been preserved from the utterance of reproaches which are wholly undeserved.



The meetings afforded occasion for smaller assemblies, many of which were of a deeply interesting character. The saloons of the President were open every evening for social intercourse, and Dr. Merle d'Aubigné held a reception, which was largely attended. Colonel Tronchin gave a *déjeuner* to about eighty of the members of the Alliance at Bessing, at which a report was read of the Genevan Italian Committee, and addresses delivered by Professor Mazzarella, Prebendary Burgess, Sir C. E. Eardley, Dr. Davis, and others. Many of the English ministers were engaged in preaching in the various chapels and in the open air. Amongst others Mr. Denham Smith, an Independent minister of Dublin, held several revival meetings, which were not unattended with blessing; although his modes of procedure, his confident assertion of the conversion of all who professed to be converted, his assurance of the complete salvation of every convert the moment he said, "I believe Christ died for me," and his teaching that Christ is made to us sanctification in the same manner in which He is made our justification, naturally gave rise, in some minds, to doubt and controversy.

May all that was truly from above be strengthened and confirmed in the hearts of all who were present; and for the rest—may the good Lord pardon the imperfections of His servants, and overrule even their weaknesses to His glory!

#### THE BRITISH ASSOCIATION AT MANCHESTER.

IN our last we said something respecting the forthcoming Conference of Evangelical Christians at Geneva, and in the present number there will be found reports of what was done at that Conference. Now, running almost parallel with the Genevan meetings, there has been a remarkable series of gatherings at Manchester. But what, it may be asked, have we to do with these? Are not matters pertaining to science quite different from matters religious? Is there no danger of secularising your pages, by discussing what took place at the meetings of an association for the advancement of science? We do not intend to give a formal reply to such inquiries, but hope that what we are about to say will be a sufficient answer to them. In the meantime, we only remark that modern science touches on questions closely, yea vitally, connected with religion, and often seriously affecting the Holy Scriptures. Not a few of the memoirs read at the Manchester meetings, for instance, are tantamount to commentaries upon parts of the Bible. Some of them may be friendly to that book, but others may involve statements which are, or seem to be, in opposition to its teachings. Therefore, let it not be said that we are not concerned with the movements of scientific men, for it is a fact that, at the present moment, some of their discussions are of the utmost consequence, as to the truthfulness of the sacred record, as to its meaning, and as to the light in which we are to regard our fellow-men. To some points connected with these questions we shall call attention in what we shall now proceed to say.

We may begin with the address of the learned President, Mr. Fairbairn, in which we meet with the following passage:—

The history of man throughout the gradations and changes which he undergoes in advancing from a primitive barbarism to a state of civilisation, shows that he has been chiefly stimulated to the cultivation of science and the development of his inventive powers by the urgent necessity of providing for his wants and securing his safety. There is no nation, however barbarous, which does not inherit the germs of civilisation, and there is scarcely any which has not done something towards applying the rudiments of science to the purposes of daily life. Among the South Sea Islanders, when discovered by Cook, the Applied Sciences—if I may use the term—were not entirely unknown. They had observed something of the motions of the heavenly bodies, and watched with interest their revolutions, in order to apply this knowledge to the division of time. They were not entirely deficient in the construction of instruments of husbandry, of war, and of music. They had made themselves acquainted with the rudiments of shipbuilding and navigation in the construction and

management of their canoes. Cut off from the influence of European civilisation, and deprived of intercourse with higher grades of mind, we still find the inherent principle of progression exhibiting itself, and the inventive and reasoning powers developed in the attempt to secure the means of subsistence. Again, if we compare man as he exists in small communities with his condition where large numbers are congregated together, we find that densely-populated countries are the most prolific in inventions, and advance most rapidly in science. Because the wants of the many are greater than those of the few, there is a more vigorous struggle against the natural limitations of supply, a more careful husbanding of resources, and there are more minds at work. This fact is strikingly exemplified in the history of Mexico and Peru; and its attestation is found in the numerous monuments of the past which are seen in Central America, where the remains of cities and temples, and vast public works, erected by a people endowed with high intellectual acquirements, can still be traced. There have been discovered a system of canals for irrigation; long mining galleries cut in the solid rock in search of lead, tin, and copper; pyramids not unlike those of Egypt; earthenware vases and cups, and manuscripts containing the records of their history—all testifying to so high a degree of scientific culture and practical skill, that, looking at the cruelties which attended the conquests of Cortes and Pizarro, we may well hesitate as to which had the stronger claims on our sympathy, the victors or the vanquished.

It will be noticed that this paragraph speaks of "the gradations and changes which man undergoes in advancing from a *primitive* barbarism to a state of civilisation." This allusion to "*primitiva barbarism*" at once provokes inquiry. Have we any right whatever to assume that such was the original condition of man, and that from it he emerged into a state of civilisation? Certainly the Bible does not suggest the idea that Adam was created in a state of barbarism, and there is nothing in the early portions of Genesis to encourage such a notion. There is very much which leads us to the contrary conclusion, or at least to the belief that if the wants of the first men were few, if their scientific attainments were small, and if their mode of life was simple, they were not barbarians. How could they be barbarians with the knowledge of God, and the privilege of worshipping and communing with Him? The truth appears to be, that barbarism was a secondary, and not a normal condition, and that human depravity was the cause of the intellectual, moral, and social degeneracy of after ages. It is quite certain that the state of nations has varied, and that those who were once civilised have become barbarous. Mr. Fairbairn may speak of the "inherent principle of progression," but he can find no case in history in which a nation has become civilised apart from foreign influences. We speak only of those nations the origin of whose civilisation can be traced. There are many cases of spontaneous degeneracy; none of spontaneous civilisation. And this fact confirms us in our belief that the Bible is a faithful record. This theory of "*primitive barbarism*" ought to have no place among us, because it is not proved that barbarous tribes are in their primitive condition, and because the Scriptures lead us to believe that savages have become such by the regular operation of moral depravity through a long course of ages. In connexion with this subject, it is worthy of notice, that the preservation of the worship of the true God among the Jews has preserved them from barbarism; and that wherever the Gospel has been planted, it has put an end to barbarism.

There is nothing else in Mr. Fairbairn's splendid address which here calls for especial remark, and we only allude to this point to show how, by the incautious use of language, sceptics may be supplied with an argument, and Christians led to fear that science and the Bible do not agree.

We pass over many highly-interesting papers to call attention to those in which light is thrown upon distant countries and strange nations, hereafter, if not now, to be the theatre of missionary enterprise. The information thus conveyed is important, because it enables us to know beforehand the character of a territory, and the habits, &c., of its inhabitants. Thus, for instance, M. du Chaillu, the gorilla-hunter, read a paper on the geographical features and natural history of a hitherto unexplored region of Western Equatorial Africa. He is reported to have said that this singular region

explored by him during the years 1856-7-8-9, lay within two degrees on either side of the equator, and extended for 400 miles into the interior. Having described its physical features, its partly swampy, partly mountainous character, and its dense forests, which ascend to the very tops of the mountains, its rivers—the Muni, the Moondah, and the Gaboon—all rising in the range of mountains known as the Sierra del Crystal, sixty or eighty miles from the west; also the Nazareth, the Mexias, and the Fernand-vas—the latter chiefly fed by the Ogobai, and this last fed by the Rembo Ngouyai and the Rembo Okanda—the traveller, reverting to the mountains, said :—

Judging from my own examinations, and from the most careful inquiries among the people of the far interior, I think there is good reason to believe that an important mountain range divides the continent of Africa nearly along the line of the equator, starting from the west from the range which runs along the coast north and south, and ending in the east, probably in the country south of the mountains of Abyssinia, or perhaps terminating abruptly to the north of the lake Tanganyika of Captains Burton and Speke.

To the existence of this range, and of the flat, wooded, damp country at its foot, he attributed the fact that Mohammedanism had never in Africa spread south of the equator.

Another interesting paper was that read by Professor Owen, F.R.S., on the natives of the Andaman Islands, lying to the west of Siam, in the Bay of Bengal. The Professor gave in this paper a condensed account of the physical characters and habits of the natives, from the official reports of the superintendents of the convict settlements established by the East India Government, and from the statement of one of the Brahmin Sepoys who were expatriated to these islands after the Indian Mutiny in 1857 :—

The diminutive black aborigines of these islands, not exceeding five feet in stature, have no notion of a Deity, of spiritual beings, or of a future state; both sexes go naked, without any sense of shame. No human beings are lower in the scale of civilisation than the Mincopie of the Andaman Islands, although the accusation of cannibalism brought against them is unfounded. Their chief weapons are bows and arrows, and they practise tattooing and scarification with pieces of glass and iron which are cast ashore from the wrecks. Their sight far exceeds that of ordinary Europeans or Hindoos. Their only arts consist in spinning ropes and making wicker-baskets.

With regard to this paper and that of M. du Chaillu, who describes the habits and character of the gorilla, we may add an observation or two. According to some recent sceptical writers, man is but a development of some inferior animal. Now, probably no mere brute so nearly resembles man as the gorilla does, yet he is but a brute after all, with neither speech nor reason; and the President is said to have remarked that the gorilla was the king of all monkeys—though, by-the-by, Professor Owen had shown that his brain was smaller than that of the smallest chimpanzee. Professor Owen, in his observations on the Andamans, expressed himself to this effect :—

Their cranial structure exhibited most analogy to the Asiatic races, but not the smallest approach to the gorilla or chimpanzee. In many European types an equal amount of cranial degradation could be observed to that offered by the Mincopie; and the observations of the Professor were chiefly directed against the theory that any general constant laws could be predicated respecting the peculiarities of the skulls of different nations. Had it not been known that the skull under consideration was that of an Andaman cannibal, the supposition might have been entertained that it belonged to a stunted and diminutive individual of some of the more debased European types.

We are therefore justified in concluding that, however perfect the organisation of the gorilla may be, it is in the one great point, that of the brain and skull, separated from the lowest types of the human race by an immense gulf. So that, apart from reason and speech, even the physical relations of the gorilla to man are most distant, and no connecting link between man and the brute has yet been discovered. Here then, again, science is the minister and interpreter of the Word of God.

In the department of zoology and botany, Mr. H. Fawcett produced a paper on the

work of Mr. Darwin, the well-known advocate of the production of new species by natural processes. The main aim of this essay was to prove the theory of Mr. Darwin not illogical; in other words, that it is reasonable to believe in the introduction of new species without a creative act. We thoroughly sympathise with the views of the Right Hon. J. R. Napier, who wished to oppose this scheme on scriptural grounds, but was prevented. We so far sympathise with him, at least, as to believe that it is opposed to Scripture, and that both cannot be true. At the same time, we do not fear investigation, and we feel satisfied that when Mr. Darwin and his followers have done their best, the old doctrine will stand. It is, we confess, with somewhat akin to astonishment, that we notice the pertinacity with which these gentlemen ply their task, and labour to prove that man is but the descendant of the monkey tribe. This is their highest ambition, and we do not envy them. Hitherto they have only succeeded in building upon theory, and we are assured that their supposed facts will never be so multiplied as to overthrow the Biblical record of an original and independent creation of man. Not that there is any ground for apprehension that many will be led astray. Even if Professor Owen had not pointed out the striking differences which exist between man and the gorilla, there is the great fact, already alluded to, that the gorilla is a *brute*, and that he is without the slightest traces of what man is, as man. There is no faculty of speech, nor reason sufficient to devise any means for bettering his condition. The gorilla never kindled a fire, nor clothed himself from the cold. He has no moral sense, he has no religious instinct. He is not even a gregarious, but a solitary animal, clothed with long brown hair, and as savage in his disposition as he is terrible in his aspect. We may then safely dismiss the subject, and wait till the advocates of development are furnished with better facts and arguments against the Bible record.

But the collision which appeared between men of science and the Scriptures was not confined to these two points. At the meeting of Monday, Sept. 9, Mr. J. Craufurd read a paper to the Geographical and Ethnological Section, "On the Antiquity of Man, from the Evidence of Language." Probably the author of the essay on the "Education of the World" would have found something in this production to gratify him, for if he has not advocated a development of man from some other animal, he has advocated a development from a very low and imperfect condition. Mr. Craufurd, in fact, defended one phase of the development theory akin to the one which Mr. Fairbairn seemed to favour, when he spoke of "primitive barbarism." This paper abounded in fallacies, and we are glad to know that it was not allowed to pass unchallenged. The speaker said at the outset "that the period usually assigned for man's first appearance on earth necessarily dated only from the time when he had attained such an amount of civilisation as to enable him to frame some record of his own career, and took no account of the many ages which must have transpired before he could have attained that power." Here we have a hypothesis set forth as an unquestionable fact. "The period usually assigned for man's first appearance," is the period of his actual creation, as recorded in Genesis, and has nothing to do with long previous ages, during which man was unable to record his movements. Apart, however, from the Bible, the theory is absurd, inasmuch as even barbarous tribes have, by tradition and other means, preserved a record of their experience more or less correct, and reaching far back. As to the amount of civilisation required for such a record, it is not much, because, as we have just observed, many savage tribes have had and still have ancient traditions. Perhaps Mr. Craufurd refers to the art of writing, but even he says what sufficiently refutes his opinion, although what he says is not true. He is reported to have stated that "The poems of Homer, composed before the invention of letters, were as perfect Greek as any that was ever after written." We will not quarrel with him about the perfection of Homer's Greek, but we ask by what authority he says Homer's poems were composed before the invention of letters? Were these poems the composition of one man at all?

or of one age; and if they were, when? Certainly not before the fall of Troy, and in all human probability not more than a thousand years before Christ. And was this before the invention of letters? Why, there are books in India, and there are portions of the Old Testament, far older than this. Not only so, there are in our museums and cabinets inscriptions from Assyria which were written before Homer was born. It is, we know, a common thing to say that Homer knew nothing of writing, but even this is not so easily proved, as the following fact will show: In the sixth book of the Iliad, Homer makes Glaucus relate his family history, in the course of which he says that Proetus refused to slay Bellerophon, when his wife wished him to do so, but sent him to Lycia to her father-in-law. Before he left, Proetus entrusted him with a "folded tablet," upon which he had written, in "fatal characters," many things which might work his ruin; and charged him to give it up on his arrival. The unsuspecting Bellerophon conveyed the missive, which was received by his entertainer, who waited till the tenth day before he asked to see the document. Bellerophon was forthwith exposed to a series of perils, in which it was hoped he would fall, without bringing upon his host the suspicion of having violated the rights of hospitality. There are obscurities in this account we admit, but it proves to demonstration that the author knew of the use of written characters, and that he regarded them as by no means of recent origin. It is of little consequence whether the "signs" *σήματα* were alphabetical or hieroglyphical; the king is described as having "written them on a folded tablet"—*γράφας ἐν πλίνακι πτυκτῷ*. Here then we have Homer attesting that, several generations before the siege of Troy, writing was known in Argos and in Lycia. Yet Mr. Craufurd tells the British Association for the Advancement of Science that Homer's poems were composed before the invention of letters! The truth is, that even if Homer had not named the art of writing, it would have proved nothing, because his plot did not require it. The "Paradise Lost" of Milton probably contains almost as few allusions to the art of writing as does the Iliad itself.

To return to Mr. Craufurd, who pointed to the formation of language as one of the many facts which attested the high antiquity of man. Language, he said, was not innate, but adventitious—a mere acquirement, having its origin in the superiority of the human understanding. The prodigious number of languages was given as a proof that language was not innate, and their extraordinary differences were strongly insisted upon. With regard to language not being innate, that is not the question, for we all know perfectly well that a child brought up apart from other human beings would be a savage, and would have no perfect language. The question is, how long the race of men remained without language, and whence they obtained it. Plain Christians are satisfied with the Bible narrative, which records the fact that the first man was endowed, not only with intellect, but with the use of speech. Our philosophers, however, shut up the Bible, and try to discover the history of language in its present forms and modern changes. The phenomena have convinced some of them that "the first rudiments of language must have consisted of a few articulate sounds, in the attempts made by the speechless, but social savages, to make their wants and wishes known to each other; and from those first efforts, to the times in which language had attained the completeness which they found it to have reached among the rudest tribes ever known to us, *countless ages* must be presumed to have elapsed." What shall we say to this? Here is a gentleman who says *countless ages* must be presumed to have elapsed from the first introduction of language to its appearance in the rudest forms we know! All this is mere assertion, and does not weigh a feather; would, indeed, not be worth notice if it had not been propounded at Manchester the other day. We have written documents which we know were composed not less than 3,300 years ago, and as they represent not one of the rudest, but one of the most artificial forms of language, it is

impossible to imagine how far back Mr. Craufurd would go to look for its first rudiments. The truth is, however, that he is no philologist, whatever he may think, and is in error on his fundamental theory. He looks upon language as a tree which springs from a small seed and gradually grows and extends, and becomes remarkable for symmetry and beauty. Facts are against this. Languages appear primarily not to have grown like a tree, but to have been cast like a statue. In all languages which can be called primitive, this seems to have been the case. Like Mercury, whom the ancients fable to have sprung into the world full grown, and fully armed, so language. It is impossible, of course, to say what language was spoken before the flood of Noah; some say Hebrew, but in truth no one knows. To appeal to the names of the antediluvians as Hebrew, proves nothing, because they may all be translations. Our only safe starting-point for the history of languages, is the Plain of Shinar, just as our only safe starting-point for their origin is the Garden of Eden. From Eden a voice comes which tells us that when God made man, He made him able to hold converse with his Maker; but Mr. Craufurd's school want us to believe that man existed for "countless ages" before he could use his "tongue, the glory of his frame," in prayer and praise to God! We stand aghast at such profane trifling—science we will not call it. Again, a voice comes to us from Shinar, and tells us that, by an act of special intervention, God introduced diversities of speech. But the new philologists tell us that these diversities "imply a separate and distinct creation for each tongue." Now, which shall we listen to, the book or the man of science? They both profess to account for the origin and diversities of human speech; only the book was written 3,300 years ago, and the man of science lives now. The one was much nearer the events it records, the other believes that he has still greater advantages. Well, then, we abide by the book, and we will mention a reason or two why we do so: 1. As to the origin of language; it gives a far more rational account of the fact than is supplied by the theory of growth. 2. As to the diversities of language; it will be seen in Genesis that these were at first, probably, but few, and that they are accounted for by an adequate cause. All who believe in a personal God, as the Ruler and Director of the world, must believe in the possibility of a miracle; and all such must believe that the confusion, or rather the multiplication, of languages, could have originated as reported by Moses. We do not mean that no languages have been formed since, but what we mean is, that they have been mainly fashioned out of existing materials, and have been more the modifications of language than positive additions to it. Take the English of the present day as an example, and after careful analysis you will scarcely find a new word in it. It has borrowed from half the languages under heaven, and it has new moulded and clothed with a Saxon uniform its noble array of foreign words. But it has created almost nothing. It has destroyed more than it has created. This destruction has been threefold at least—of grammatical inflexions, which become fewer and simpler; of words which have fallen out of use; and of idioms or peculiar combinations. The materials out of which our most admirable language is formed are known to be older than the language itself. We can anatomise it, and refer its elements to their sources, just as an architect can say from what quarries the various marbles of a splendid palace have been brought. The same process is applicable to many other languages, to such an extent, that the best modern philologists trace them all to three or four sources. Such a fact is worth all the theories in the world, and furnishes a striking corroboration of the Biblical narrative. It is, moreover, an incontrovertible proof of what we say, that languages are made, and do not grow.

With regard to the parent stocks from which derived languages have come, we said that they were cast like a statue, and did not grow like a tree. We cannot illustrate this at length, but we may mention a fact or two. One great fact is, that the most ancient

languages are highly artificial and complicated; another is that those very languages in course of time became more simple. The Hebrew is very ancient, but in the progress of ages it lost some of its finer and more delicate features. The Sanskrit is more artificial and minute in its details than its modern descendants. The Greek underwent a similar change, as is shown by its contractions, and the rejection of old forms. The English is less furnished with grammatical inflexions than was either Norman French, or Anglo-Saxon. All the languages which come from the Latin abound in changes by which facility of utterance is purchased at the expense of old forms. Even the Latin itself, in its classical purity, is known to have undergone a like modification. In every case, the nearer we come to the source, the more perfect and minute is the organization. It will be seen at a glance how utterly this is opposed to the theory of growth and development, from the rude utterances of men but little better than brutes, to the elaborate systems and perfect structure of Sanskrit, Hebrew, or Greek. Equally plain it is, that facts rightly viewed are in harmony with the Bible, which represents languages as originally given by the will and act of God. We cannot stop to explain the bearing of all this upon the unity of the human race, and its common origin, as set forth in that same marvellous Book.

Mr. Craufurd had it not all his own way. Mr. Gresswell placed the matter in its true light when he affirmed that, "instead of advancing, language had changed in the way of degradation." Dr. Hincks also pointed out the fact that all our inquiries tend to confirm the idea that the different languages had a common origin. Other speakers made additional remarks, and we hope proved that the views of Mr. Craufurd are untenable.

There were many subjects discussed by the British Association in which the philanthropist and the Christian are interested, and we have no doubt their discussion will do good. It is an advantage to allow speculative men to come forward and publish their speculations, however erroneous they may be, because an opportunity is afforded for canvassing and refuting them. When those speculations are favourable to truth, they are made known, and stand a fair chance of adoption. To record the progress of science, and the discoveries of travellers, is an unmingled benefit; and we cannot be too thankful that by their means so much has been done to promote the present and future welfare of the world. But, to end where we began, after all, the objects aimed at by the British Association, and the subjects discussed, dwindle into insignificance, compared with the aims and conferences of the Geneva Congress, which has inscribed upon its banner, "Glory to God in the highest, on earth peace and goodwill towards man."

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#### THE TRUE TITLE TO EARTHLY BLESSINGS.

In what sense may the Christian understand the announcement, "The world is yours?" If not literally, yet in this sense may the world be said to belong to the Christian, that he only has a legitimate title to the benefits and blessings he enjoys in it. Return to God, let your soul be brought back into living union with the Father of spirits through His dear Son, and thenceforward the world will become yours, because you are God's. In harmony with the Great Centre, you will be in harmony with all things in His universe. Nature will serve him who serves her God; and all her varied power and agencies will rejoice to obey the behests and minister to the welfare of one who is the loved and loving child of their great Master and Lord. The earth will be fulfilling its proper function in yielding you bread, and the heavens in shedding their sweet influences on your path. For you the morning will dawn and the evening descend. For you "the winds will blow, earth rest, heavens move, and fountains flow." You will be able to claim a peculiar property in the works of your Father's hand, and the bounties of your Father's providence. You will have served yourself heir to Him who is the Universal Proprietor, and become "heir of God and joint-heir with Christ." And so "the world," and the fulness thereof, will become "yours," because "ye are Christ's, and Christ is God's."—*Dr. Caird.*

## Foreign Intelligence.

WONDERFUL as are the achievements of the modern printing press, it is yet inadequate to the reproduction of the varied phases of thought and emotion which must be called forth at any such gathering as that which has lately taken place at Geneva. We have done our best, however, to secure for our readers a faithful, and, as far as allowed by our space—which this month is greatly extended—a full report of the proceedings. The most conscientious care has been taken in its preparation, to which several hands have contributed. To notice at length every paper read, and every speech delivered, was, of course, impossible; but we have endeavoured to select the most important. It is scarcely necessary to solicit notice of any in particular. The attention of the reader cannot fail to be arrested by the paper of Professor Rosseeuw St. Hilaire, on Irreligion and Immorality among the Peasantry and Operatives of France; by that of Dr. Merle D'Aubigné, on Geneva and the Genevan Reformation; and by that of Dr. de Pressensé, on Religious Liberty. One or two speakers we have been compelled to dismiss with a brief mention, to whom, next month, we hope to do justice by a full report or a copious abstract.

Our French correspondent continues to keep a vigilant watch upon the doings of the Pope and his myrmidons. There is a novelty announced in the way of brotherhoods. We have our cadet members of Rifle Corps; and somewhat similar in relation to the main body of the monkish orders seem to be Pio Nono's "little domestics." The appointment of M. Colani, a rationalist, to a theological professorship at Strasburg, has given rise to a keen controversy.

The letters from Italy give recent information of what is doing in different departments of labour in the South. Our readers will not fail to observe the testimony to Gavazzi's disinterestedness and self-denial.

From the North of Europe we have two communications; one of which presents a report of the proceedings of the assembly of the Scandinavian Churches, held at Christiania. The other relates to the Schleswig-Holstein question.

The missionary intelligence from China informs us of the baptism of the first native convert at Tien-tsin. We regret to observe that Protestant missionaries are forbidden to enter Peking, while no such restriction is placed upon Roman Catholics.

We regret to announce most mournful tidings from Polynesia. The Rev. George N. Gordon, one of our correspondents, who had laboured for some years as a missionary in Erromanga, has, with his wife, fallen a victim to the ferocity of the natives of that island. In connexion with the account we now give, our readers will do well to turn to Mr. Gordon's last letter (*Evan. Chris.*, September, 1861: p. 549).

### FRANCE.

Paris, September, 1861.

#### OPINIONS OF THE FRENCH PRESS UPON THE ROMAN QUESTION.

I referred in my previous letter to the hesitation of our Government respecting the temporal power of the Papacy. This is one aspect of that question; but there is another equally important: What is the public sentiment with respect to the Roman question? And what is the attitude of the French press on this grave subject?

It is an indubitable fact that the great majority of enlightened French citizens are becoming more and more desirous that Rome should be evacuated by our soldiers. No doubt, in certain ignorant provinces, such as Lower Brittany, the peasantry make common

cause with the priests on this question. The aristocratic classes, in general, maintain the cause of the Roman Government for political reasons. There are also some old partisans of the Orleans Dynasty (M. Guizot, for example) who would blame the departure of our troops from a spirit of contradiction and opposition. But these different categories of defenders of the temporal Papacy constitute but a feeble minority. The majority of the men who exert any influence on the sentiments of the nation are of an altogether opposite opinion. This fact has recently been confirmed by the appearance of a pamphlet entitled, "The Emperor, Rome, and Italy." Public opinion has warmly approved the conclusions of the author, which are to the effect that the Roman



people themselves should have accorded to them the right of pronouncing, by universal suffrage, on the maintenance or the fall of the temporal authority.

Of the Paris press, only four journals—the *Gazette de France*, the *Monde*, the *Union*, and *L'Ami de la Religion*—plead on behalf of the Roman Government. These prints have but few subscribers, and little reputation. Their readers are principally recruited from the ranks of the priests and the nobles. Their sympathies are in the direction of the Pretender, Henry the Fifth. This fact should put Napoleon the Third upon his guard, and induce in him serious reflections. The advocates of the Pope's temporal power are the enemies of the Napoleonic Dynasty, and would deprive it of the crown, if they were the stronger. How then can the Emperor hesitate so much?

The Liberal press, with unanimous voice, demands, by its most moderate organs equally with others, that Rome should at length be given back to the keeping of Italians. I may specify the *Journal des Débats*, the *Siccle*, the *Presse*, the *Opinion Nationale*, the *Courrier du Dimanche*, the *Revue des Deux Mondes*, &c., &c. Most certainly these journals are opposed to each other on many questions, but they perfectly agree in demanding the prompt evacuation of the Pontifical States by our troops. Is not this a proof that they express the true wishes of France, and so much the more as the number of their subscribers is very considerable? With respect to the Ministerial journals, the *Constitutionnel*, the *Patrie*, the *Pays*, they are much embarrassed, and their fluctuations are sometimes visible. As they must await the word of command from the Government, they know not either what they may concede, nor what it becomes them to refuse. When the breath of the Imperial Cabinet blows on the side of the Italians, this portion of the press attacks the conduct of the Cardinals. But soon the state of the atmosphere is changed, and the same journals apologise for the Pontifical authority. In the midst of these variations, the poor editors have an uncertain step, and an obscure utterance, and the perpetual confusion of their ideas provokes cutting sarcasms.

In brief, the equivocal situation of the Emperor and of his Ministers cannot much longer continue. The Italians are beginning to lose patience. The French are somewhat ashamed of the part which is assigned them. Our officers at Rome are wearied and dissatisfied with

lending the support of their arms to the Cardinals, who give them no other recompense than ingratitude and disdain. It would seem that occult influences—specially that of the Empress Eugenie, who is herself ruled by the suggestions of the priests—are doing their utmost to retard the critical moment. But this is simply a question of time. Napoleon III. will be morally constrained shortly to yield to the double pressure of France and of Italy.

#### THE POPE'S "PETITS DOMESTIQUES" SOCIETY.

Whilst thus awaiting the decision of the Imperial Government, the Popish clergy have recourse to all the means imaginable for increasing their reputation with the inferior classes. They are multiplying, under the most different forms, the associations of St. Vincent de Paul, the brotherhoods of workmen, the schools of the Brethren of the Christian Doctrine, convents, both of men and women, affiliated societies of lay devotees, and so of the rest. Recently, a Parisian journal has discovered a new clerical institution, styled "*La Société des Petits Domestiques du Pape*." Every one has naturally inquired, Who are these "petits domestiques" of the Pope? Has Pius IX. need to seek in France for new domestics? And to what service will they be called?

The founder of this association has written a long letter, to explain his ideas and his object. The little domestics of the Pope will not be domestics in the proper signification of the word, but in a figurative sense: "That is to say" (I quote the words of the letter), "they will be devoted to the [Roman] Catholic Church, founded by Jesus Christ, of which the Pope is, and always will be, the visible head, and the head the more venerated, in proportion as he is outraged, as he is at present." These domestics are chosen at the age of twelve years; they must be orphans, deprived alike both of father and mother. These details suffice to reveal the spirit of this new institution. The Pope's little domestics are carefully chosen at a very tender age, in order that they may be absolutely subject to clerical action. They must no longer have a father or a mother, for fear the language of the parents should contradict that of the priests. Should such an association include a great number of adherents, it is clear that the French society would speedily receive an infusion of bigots and fanatics, always ready blindly to execute the orders of the sacerdotal body. These little domestics of the Pope would resemble the brigands of the kingdom

of Naples, who commit the most atrocious crimes, with the belief that they are defending the interests of God Himself.

Happily, the good sense of the public will rightly appreciate these attempts at perversion. It is probable that the Pope will not obtain many domestics of this sort in our country; but this strange association proves that clerical institutions must be subjected to an active and severe surveillance. What a sad spectacle to see charity itself, that sublime duty, enjoined by God the Saviour, becoming a pretext for selfish calculations, and serving as a cloak for evil passions! Could not the ministers of the Roman Church receive and educate orphans without making them the domestics of the Pope? But the fact is that they place their interests of *caste* far above the virtues which the Gospel recommends.

#### PUBLIC ATTACKS OF A PRIEST UPON THE GOVERNMENT.

There has recently occurred at Chinon, near Tours, in the department of *Indreet-Loire*, an event which has produced a painful sensation. The occasion was the day of an important distribution of rewards in the school of the Brethren of the Christian Doctrine. The sub-prefect, the chief judge, the procureur imperial, the mayor—in a word, all the civil functionaries—all the magistrates of Chinon—were present at the meeting. A certain abbé, named Bordeaux, had undertaken the task of delivering the opening discourse. Simple decency would have required that this priest should abstain from all attack on the policy of the Government. The *fête* was got up only for the children. The authorities, who honoured the assembly with their presence, might surely be allowed to suppose beforehand that their sentiments would not be wounded! But the Abbé Bordeaux, who aspired, apparently, to the glory and to the crown of a martyr, had chosen this precise occasion to utter violent invectives against the emancipation of Italy, and even against the Emperor. "The Revolution," said he, amongst other things, "after having turned France upside down, has invaded Italy. . . . It has enrolled, under its sinister and bloody standard, the sectaries and impious men of all countries, the journalists, the diplomatists, the politicians, the statesmen, the kings, and the Cæsars; it advances, armed with swords and rifled cannon. . . . But the Revolution will be overcome: its ruin is approaching and irremediable." You may judge how great was the scandal. The sub-prefect and all the other

functionaries did not await the conclusion of the ceremony; they immediately quitted the hall, giving tokens of profound discontent. The parents, the children, all were agitated and troubled. There was no distribution of prizes. The Abbé Bordeaux was summoned to appear before the tribunal of Chinon, on the charge of having offended the Emperor, and excited the people against the Government. The priest made pitiable excuses, alleging that his words applied, not to the campaign of Italy, but to some isolated combats between the Pontifical troops and those of the King Victor Emmanuel. The judges were not the dupes of these false allegations. "Considering," said the sentence, "that the Abbé Bordeaux is the more culpable, inasmuch as he has not hesitated to teach the pupils of a Christian school a lesson of contempt for the Sovereign and for public institutions, the Court condemns him to six months' imprisonment and a fine of 500f." The priests, in fact, must learn that they are subject to the common laws of the country.

#### THE TRADE IN MASSES, AND OTHER SOURCES OF PROFIT TO THE CLERGY.

Another affair, presenting some curious particulars respecting the means employed by certain Roman ecclesiastics to obtain money, has been decided by the Court of First Instance at Paris. The Abbé Vidal is an able and intriguing man. As he possessed some reputation, he established several journals, such as the "Ecclesiastical Conferences," the "Parochial Missionary," the "Auxiliary of the Clergy in Town and Country," &c. These publications were not very successful. What did the Abbé Vidal then do? He thought he would set up a traffic in masses. You are aware that, according to the ordinances of the Papal Church, payment is made for the masses sung by the priests for the deliverance of souls from purgatory. Each mass costs about one franc. There are priests who have not the time to celebrate all the masses which are proposed to them. The Abbé Vidal conceived the idea of paying them for these intended masses at a third or fourth part of the price, whilst promising to confide them to other priests. But instead of executing his engagement, he put the money into his purse, and thirty or forty thousand intended masses remained in his hands without being celebrated. This was a manifest robbery. The relations had supplied the funds for these masses, which were never pronounced! At the same time, the Abbé Vidal founded a

savings-bank, and endeavoured to obtain depositors by means of imaginary advantages and delusive guarantees. His prospectuses were filled with unworthy falsehoods. Credulous people remitted to him their savings, and lost the whole. The judges have pronounced on him also a severe sentence. The Abbé Vidal has been condemned to three years' imprisonment, and five years' suspension of his civil rights. The defenders of the Papacy say that this is an individual fact, and that it is not just to deduce from it general conclusions. Granted. Let us note, however, that payment for masses is established by the discipline of Rome, and that this pecuniary undertaking easily enabled the Abbé Vidal to conduct a dishonourable traffic with intended masses. The first fault lies with the Church of Rome.

#### DOGMATIC CONTROVERSIES IN THE LUTHERAN CHURCH.

You have often been furnished, in my letters, with melancholy details respecting the new theology which has invaded the Calvinian communion of France. The same disorder must be referred to as existing amongst the Lutherans of our country. The members of this Church are very numerous at Strasburg and in Alsace; they have also a numerous congregation at Paris. The Lutherans of Strasburg maintain constant relations with Germany, and several have adopted those rationalistic opinions, which exert so fatal a sway beyond the Rhine. The ascendancy of this anti-Evangelical spirit has been manifested by a fact respecting which I must give you some information. A professorship of theology was vacant in the Protestant seminary of Strasburg, and the Directory or Superior Council of the Lutherans appointed M. Colani to this post. M. Colani is the chief editor of a theological review, the opinions of which are also negative, and perhaps even more hardly than those of the authors of the "Essays and Reviews." Undoubtedly M. Colani is a man of talent, of learning, and of very honourable character. His intellectual and moral qualities are not in any way disputed. But that is not the question. The point is whether a chair of theology should be open to a teacher who rejects the doctrines of original sin, the Divinity of Jesus Christ, the expiatory sacrifice of the Redeemer, the Divine and complete inspiration of the Bible—in a word, the essential articles of the faith. What will ensue? The future pastors of the Lutheran communion will be brought up by a man who is in flagrant disagreement with

Luther and the Confession of Augsburg. You should note, moreover, that it has always been the practice, amongst the French Lutherans, to demand from their pastors an engagement to respect the fundamental points of that Confession; and nevertheless, M. Colani, who has publicly attacked those fundamental points, is named professor of the Protestant seminary! What a contradiction, what an offensive anomaly!

This election has, in addition, aroused a vehement controversy. M. Hosemann, a Lutheran pastor at Paris, a pious and zealous man, has written a pamphlet, in which, after having quoted numerous extracts from the writings of M. Colani, he demands whether such a theologian can legitimately be entrusted with the preparation of young students for the holy ministry. All the other Lutheran pastors of Paris have given in their adhesion to the courageous protest of M. Hosemann.

M. Colani has essayed to reply, but his apology is singular. He attempts to prove that his ideas are in accordance with the spirit, the method, and the doctrines of the Confession of Augsburg! In truth, this cannot be serious! It is unquestionable that if Luther and Melancthon, the authors of that Confession, were still living, and could be acquainted with the negations of M. Colani, they would declare him a heretic and infidel. The new professor announces I know not what religion for the future, far more remote from Lutheranism than Lutheranism itself was from Popery. M. Colani is persuaded of it in his inmost conviction. How then can he pretend that he still admits the fundamental points of the Confession of Augsburg? There are, connected with all these matters, designed equivocations, which it is high time should be renounced. Let every one say plainly, without subterfuge or mental reservation, what he believes or what he disbelieves! The Church will then judge between the contending parties.

#### EXACT INFORMATION RESPECTING THE PROTESTANT SCHOOLS OF THE HAUTE-VIENNE.

You announced in your last number (page 528) that the Academic Council of the department of the Haute-Vienne had authorised the opening of the Protestant schools. This intelligence is correct, but the affair is not yet concluded. The principal organ of the Government, the *Constitutionnel*, has published several articles, in which it undertakes to justify the acts of the authorities. This is a difficult and ungrateful task; for the rights of religious liberty have been positively violated

in the department of the Haute-Vienne. Other journals blame the condition imposed on the teachers, to receive into their schools only the children of their co-religionists. This reproach is just; for a formal provision

of the law permits fathers of families to choose for their children the schools which they prefer. Let us hope that the Government will at length give the example of respect for legal ordinances. X. X. X.

## SWITZERLAND.

### Evangelical Alliance.

#### FOURTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, AT GENEVA.

##### SUNDAY, SEPTEMBER 1.

In accordance with the announcements which have repeatedly appeared in these pages, the Fourth General Conference of Evangelical Christians from all parts of the world, convened by the French Branch of the Evangelical Alliance, was opened at Geneva at the commencement of the month. On Sunday, September 1, at five p.m., a prayer-meeting was held in the hall of the Rive Droite, which was crowded to overflowing. Earnest prayer was offered by different brethren in French, English, and German, that the Divine blessing might rest upon the sittings of their large assembly. M. BARDE, of the National Church of Geneva, presided, and the Rev. Daniel Wilson, Vicar of Islington, was among those who led the devotions. It was intimated that a meeting of the same kind would be held daily, at seven a.m.

##### MONDAY, SEPTEMBER 2.

###### MORNING MEETING.

###### OPENING ADDRESS OF THE PRESIDENT OF THE FRENCH ALLIANCE.

On Monday, at nine a.m., crowds were seen wending their way to the ancient cathedral of St. Pierre, which had been kindly put at the disposal of the Alliance by the "Venerable Company of Pastors" of the Established Church. Lists of the members present at this or subsequent sittings will be found at the conclusion of our report.

After singing, prayer, and the reading of the seventeenth chapter of St. John's Gospel,

M. ADRIEN NAVILLE, the President of the French Branch of the Evangelical Alliance, read the following declaration of principles of that organization, the doctrines embodied in which could not be attacked or called in question, as constituting the basis upon which the Conference met: "The French Branch of the Evangelical Alliance admits

into the number of its members all Christians who, desirous of living in fraternal love, manifest their willingness to confess with it, in conformity with the inspired Scriptures, their common faith in God the Saviour, in the Father who has loved and justified them, by grace through faith in His Son; in the Son, who has redeemed them by His atoning sacrifice; in the Holy Spirit, the Author of their regeneration, and of their sanctification, one God blessed for ever, to whose glory they desire to dedicate their lives." He then spoke as follows: "Our hearts are filled with joy that we are enabled to welcome you to this city. Brethren from all countries—Welcome! Brethren of Great Britain, you among whom our Alliance was formed and developed—Welcome! Brethren of Germany, from that land of science and thought, whence you bring us, for the defence of our faith, arms so much the better prepared that you have long been exposed to attacks—Welcome! Brethren from France, you sent us, three hundred years ago, the torch which now lights us. You will ever find in this little canton of free Helvetia the welcome which rejoiced the hearts of your brethren on their arrival within the walls of our ancient Geneva—Welcome! Brethren from Italy, among whom the day-star from on high is beginning to dissipate the darkness; who see the Gospel at length freely preached, liberty of conscience and worship succeed the narrow prohibitions of priestly authority—Welcome! Brethren from Switzerland, who are one with us—Welcome! Brethren from America, who have left your distant homes in a solemn moment to join your prayers with ours—Welcome! You are at this moment tried even to blood; but it is that the plague from which you have suffered so long may at length be cured. What thanks will the Christians of Europe, as well as those of America, give to the Lord on th

day when your noble country will only count free men! Welcome! then, all who have responded to our fraternal invitation!" The President then took a general survey of the present state of the Christian world, and in conclusion alluded to the crisis of the day: "In these last years a science hostile to our faith has emerged from the obscurity of the schools. Infidelity applauds the sight of divines working for its profit, and sad experience shows already that, going on from doubt to doubt, people at last reach the point losing the certitude of a life to come."

#### SPEECHES AT THE OPENING MEETING.

Sir CULLING EARDLEY then spoke in French, and brought before the meeting interesting information upon religious liberty in Turkey, Syria, Spain, and Italy. In referring to Spain he paid a warm tribute of admiration to Sir Robert Peel, who, as British consul, was formerly well known in Geneva. He concluded by expressing a hope that the labours of the Conference would not terminate without some practical efforts of Christian love.

Pastor GUILLAUME MONOD, of Paris, followed. "Who," he asked, "would have said, a hundred years ago, that such a meeting as this would be held at Geneva, and that the greatest number of deputies would come from the countries of Gibbon, Voltaire, and Frederick II.? The man who would have ventured such a prediction would have passed for mad. God is teaching two lessons by this—1. That when a Church is unfaithful, He threatens to take away its candlestick, but He does not put it out. He may transplant the faith of Rome to Alexandria, but He does not allow it to perish. The age of the Encyclopedists, which ended in blood, has produced the era of Bible Societies, and of an outpouring of the Spirit, of which, perhaps, the Church had never seen the like. 2. The awakening of piety must bring about the union of the nations. The great doctrines of the Gospel occupy the foreground more and more; the spirit of the age, the good sense of the public, warn Christians to unite; the sectarian spirit is an anachronism. This proves the reality of our revival: We are here gathered from different countries. What does it signify? Is it not written, 'Take one stick and write upon it, for Judah, and for the children of Israel, his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions, and join them one to another into one stick; and they shall become one in their hand?' The Lord has written upon

a stick the name of each nation, and this stick is one, and is called the Cross of Christ."

#### DR. KRUMMACHER ON CHRISTIAN UNION IN GERMANY.

The Rev. Dr. KRUMMACHER, chaplain to his Majesty the King of Prussia, said: I heartily rejoice, dear brethren in the Lord, to breathe again the air of an assembly which, as I hope, is free from the reproach which is raised in our day against many other conferences—viz., that everything is found in them that can constitute a Christian conference, except "love." And yet the Apostle instances it as an essential sign of our having passed from death unto life, that we love the brethren, and gives to understand that the most correct orthodoxy, the most scrupulous self-denial, if charity be wanting, is as a white sheet covering a corpse. Thank God, all that we hear in our midst—be it fraternal salutations, be it our common humiliation and confession of sin, be it our common hymns of praise—is no sounding brass or tinkling cymbal. We have met here as brethren, to whom Christ and Him crucified is all and everything; and thus we embrace each other (unhindered by whatever may separate us doctrinally or ecclesiastically) as members of the spiritual body, whose head is Emmanuel, and as called to the same inheritance of the saints in light—in that love which never faileth, while tongues, prophecies, and knowledge shall cease. Yes, we embrace each other, as do two of our friends, who, widely separated in life, are now closely united, and sing as with one mouth the song of the Lamb. I speak of Bunsen and Stahl, both of whom became as little children, and died in the faith of the atoning blood of Jesus Christ, after having descended, the one from the heights of human speculation, the other from the vain attempt to erect airy bridges between faith and unbelief. I am come from a country, beloved brethren, where love has grown cold among believers in consequence of theological and ecclesiastical strife and contention. Yet those are not wanting who deeply lament this state of things. A small number of the latter salutes the Conference through me. I say, a *small number*. For, though there are many friends of the Evangelical Alliance in my country, yet the number of the real members is very small, especially in the north of my native land. What is the cause of it? Allow me to give a frank reply. First, you must know that in our country believers recede more and more within the bulwark of their ecclesiastical institu-

tions and Church confessions, in order to defend themselves more efficiently against the attacks and opposition of the Rationalists and Pantheists. The pastors consider it as their principal object to awaken in their congregations, so long neglected and injured, the confessional (or denominational) conscience, and to revive a conservative enthusiasm for the faith of their fathers, in the first place, as a venerable, sacred, and inalienable inheritance. Thus one hears in the congregations, "Will you not die in the same faith in which your fathers died? Will you not remain good Lutherans, or good Reformed, and contend for the treasures of the Reformation, which your ancestors have left to you? For you must know that these treasures are endangered by another confession by the Union [of Lutheran and Reformed, forming the United Church, as in Prussia], or by the Evangelical Alliance." Such is the language used, and it is thought that much has been gained when the congregations enthusiastically exclaim, "We remain faithful to the faith of our fathers," although this faith is to them but something external, the substance of which they entirely ignore. These men are of opinion that the Alliance opposes or is adverse to the revival of the confessional conscience, because, as they say, the Alliance removes the churches from their historical foundation; it makes the distinctive creeds appear as of secondary importance, and weakens very essential doctrines, in order to secure a union of heterogeneous elements. It ruins the churches by pretending to build up the true Church. We do not cease to expose and to combat this truly horrible prejudice again and again as entirely unfounded; and again and again to assure our accusers that the Evangelical Alliance does not aim at a fusion of churches, or at an abolition of ecclesiastical symbols, but merely at a closer fraternisation of believing individuals of various denominations for common Christian labours of love. However, who believes our preaching? Yet this truth cannot be pronounced too often and too loudly. In the second place, the Evangelical Alliance is again and again blamed for not undertaking practical objects, like the Bible, Missionary, Tract, and Gustavus-Adolphus Societies. They forget that the strengthening of the bonds of cordial, fraternal love, among all believers, the practical manifestation of the unity of higher communion in Christ, notwith-

standing diversities in secondary views and tendencies, the brotherly intercession for oppressed and persecuted fellow-believers, the connecting of dispersed friends of the Gospel with the great body of the Church of Christ—that all these are practical objects—objects of the noblest kind! But they ask for still more manifestly practical objects, and wish to see, for instance, refuges for those who have suffered for the Gospel's sake, seminaries for Christian ministers of all denominations, asylums for converted Roman Catholic priests, grand literary efforts in defence of revealed truth against its adversaries—and what more? We simply reply to those who most blame us: Pray, join our Alliance; place at its service all that God has given you of gifts and power, and you will, with your co-operation, see all those things carried out which you desire, and which you now miss. A third objection, which in our country has estranged many from the Evangelical Alliance and continues keeping them aloof, is—I speak freely and frankly—the not always Evangelical and judicious mode in which many of our Baptist brethren pursue their propaganda. The Evangelical Alliance, which embraces them also, has suffered on their account. They often call the National Church, within which they endeavour to establish their congregations, "Babel"—its members are called "unbaptized Christians"—and they at once place themselves in a hostile position towards her pastors. Our earnest prayer and desire, that these things might not happen, is as great as our desire of seeing the Evangelical Alliance gaining more and more ground in our country. I honour the Baptist community, especially in America and England. I acknowledge that their ecclesiastical order and discipline, as well as their moral earnestness, may frequently serve us as a model. But I must repeat what I have said, the Baptist brethren in Germany hinder the extension of the Evangelical Alliance, if they continue to manifest their zeal in the same manner as heretofore. A fourth reason for not joining the Alliance in Germany is the supposition, that those who become members are obliged to adhere to the principle of unconditional liberty of conscience and worship. It is well understood that in countries in which Romish or Greek hierarchism or Cæsaropapism predominates the Branches of the Evangelical Alliance may be obliged to stand up for this principle. But we ask our accusers again and again, Where then is the law or statute of the

Alliance which demands this unconditional religious liberty which would lead to serious irregularities, and countenance the formation of even atheistical bodies and communions? Lastly. That which is especially a great impediment to our believing brethren joining the Alliance is the opinion entertained by many of our best Christian friends, that (allow us to speak frankly) the Alliance, in at least some of its Branches, sympathises with a political tendency, which, before the tribunal of the Word of God, can never be justified. We assure our accusers that this grave reproach is based upon a misunderstanding. They regard as expressive of sympathy with revolution what is nothing more than admiration of those ways which Divine Providence opens up, through the sinful commotions of the nations, for the advancement of the kingdom of God. We have declared again and again, that the Evangelical Alliance detests and abhors the principle that evil should be done in order that good may come out of it. Whenever good comes out of evil the Alliance gives honour alone to the grace of Almighty God, while it makes a very clear distinction between the instruments, so often sinful, and the pure and holy Ruler in heaven. "Reformation, not Revolution," is the motto of the Evangelical Alliance. I declare this again, in the name of the German Branch of the Evangelical Alliance, as frankly and loudly, here in Geneva, at the frontier of France and the kingdom of Italy, as in Berlin and Potsdam. May the Lord grant that this great festive day, at Geneva may tend to dissipate these prejudices! All eyes are turned to the Geneva Conference. Much depends for the future of the Evangelical Alliance in Germany upon its proceedings. Let us rally round the standard of the cross; let us not trespass upon foreign ground in our discussions; and, thinking alone of the interests of the kingdom of God, let us make the Word of God in everything the ruler and regulator of our thoughts and words. Then from this city, where the Lord once planted a pillar of His Church, the pure Word again will proceed, if not as, 300 years ago, a mighty stream, yet as a fertilising and refreshing rivulet of Divine blessing to the whole Church. The Lord grant it in mercy!

Pastor OLLIVIER, from Lausanne, said: Fourteen years ago there was at Lausanne a meeting held to establish the basis of an Evangelical Alliance there. The president of the English Branch was present. Oh, said he, if

there could be a meeting of Christians from all countries at Geneva, it would be the finest day in my life. Why, does he not remember his words to-day?—to-day, when we can almost realise the words, "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." And is not the city of Calvin at this moment the blessed city where light comes from the four cardinal points of grace?

Dr. Baird, of New York, followed, and Messrs. des Mesnards and Descombaz; after which the meeting was closed with prayer by Pastor Barde, of Geneva.

#### AFTERNOON MEETING.

#### PROFESSOR GODET ON THE OBSERVANCE OF THE LORD'S-DAY.

The second meeting took place at two P.M. At this, as at all the other meetings, the proceedings commenced by singing a hymn from the selection prepared for the use of the Conference, by the reading of Scripture, and by prayer. The subject appointed for discussion was, "The Lord's-day, and the Best Means of Sanctifying it."

Professor GODET, of Neuchâtel, said that he believed all present were agreed as to the utility of the Sabbath rest, considered in relation to the individual, the family, the Church, and the State; but he feared that were he to question them as to the *duty* of the sanctification of the Sabbath, he should find two very marked opinions; and that until all Christians could agree upon that point, all remedies proposed would prove merely palliatives. Some would go forward in the name of the fourth commandment; others would appeal to ecclesiastical order. "In the face of this difference my task is difficult. I ought to unite, and not to divide. Let us then fix our attention on the following three points—I. The principle of the duration of the Sabbath institution. II. The change from the seventh to the first day of the week. III. Conclusion as to the sanctification of the Sabbath, and the means of advancing it. I. God established the Sabbath in Eden, while man was yet holy, as a means of developing in him the higher spiritual life. Neither Plato nor Socrates, nor the best of the Pagans, recognised the need of the Sabbath, because they had not the key to that higher spiritual life. What relation does the Mosaic Sabbath hold to the Primitive Sabbath? The Primitive Sabbath was given to all mankind; by the fault of the other peoples it became a national and Israelitish institution.

and took a more fixed and definite form. But there is no change as to the principle; it is the same as with the marriage law. Jewish marriage is only marriage which had been instituted in paradise, only the primitive institution is grafted on the theocratic trunk, and is renewed in drawing a new life from it. But, it may be said, Christ is the end of the law. How then can the carnal ordinance of the weekly Sabbath still exist? (Gal. iv. 10, Col. ii. 16, Rom. xiv. 5, 6, Matt. xii. 8.) Spiritual life has been added to moral life to sanctify it. Doubtless a new creation has taken place, but in the moral point of view, though we are 'seated with Christ in heavenly places,' we are not the less in the flesh. Man remains subject to the Sabbath institution, for in this heavenly citizen there is also the earthly citizen. For those who demand a positive precept in the Gospel, we answer, the Sabbath institution exists in the Gospel, just as does the whole economy of nature—by positive Divine appointment, and not by positive Christian appointment. The Gospel tacitly accepts it as a legitimate element of natural life, until the time that we shall be like the angels of God. (Luke xx. 34—36.)

II. If the ancient ordinance still subsists, was it allowable to modify the form of it? The Gospel is not simply a doctrine or a law. The new Adam brings in a new creation. Genesis teaches us that Sabbath and creation are two notions which imply each other, and therefore the new creation calls for a new Sabbath. The Church was between two shoals, the *status quo* and suppression. The Gospel answered by the change which, while maintaining the old creation, showed the reality of the new. There was no caprice in this, but a moral and historical fitness. Doubtless it was not by accident that Jesus finished His work on Friday, which was the last working-day of the ancient week; that the Saturday, the ancient Sabbath, was the day of rest of His body in the tomb, and of His soul in paradise; and that the first day, that which commenced every week, was the day on which the new creation broke in—the day of His resurrection. There was preference—will—for the choice of the first day was repeated eight days later, on the second appearance of the risen Jesus among His disciples. It was also on that day that the new life was shown forth in humanity by Pentecost.

III. How ought the Christian Sabbath to be sanctified? What are the means for advancing the observance of it? The New Testament speaks of the first day of

the week as a special day on three occasions. John, when alone, was in the Spirit on the Lord's-day. Paul meets with the brethren of Troas, and celebrates the Lord's-supper with them on the first day of the week. The Churches of Greece and Asia resolve on the first day of the week to set aside the tribute of their Christian beneficence. Therefore the Sabbath is a day for private meditation, for public worship, and lastly, a day for the exercise of Christian philanthropy. But it is easier to say what ought to be done than what ought not to be done. Let us remember that the Church did not give herself the Sabbath, and that duty transformed into privilege is none the less *duty*; but it is manifest that Christian love enjoys a liberty to which simple legal obedience does not rise. Love interpreting the law is an author interpreting his own work. It was for the liberty of love, and not for the license of the flesh, that Jesus wrestled. He never claimed liberty to work in behalf of an earthly calling, but only in view of the necessities of life, or of assistance to those who suffer, or of the great work of His kingdom. As for the means for advancing the observance of the Sabbath, would it not be a good thing in the city where Calvin struggled against Libertinism to create a Universal Association in favour of the Lord's-day, of which the aim would be to sanctify the Lord's-day ourselves, to avoid whatever might hinder others from sanctifying it, and to labour to increase the number of those who sanctify it?"

Pastor GOUVIN, of Geneva, then addressed the meeting; and Dr. A. THOMSON, from Edinburgh, spoke on the observance of the Sabbath in Scotland. He stated—1. That the ministers and the Christian public in Scotland, almost without exception, believe in the Divine authority of the Sabbath. 2. That a feature in the Sabbath-keeping of Scotland consists in the fact that the entire Sabbath is consecrated to religion. 3. That within narrower limits than this the Sabbath must fail to work out its beneficent designs. 4. There exists two opposite representations of the Sabbath-keeping of Scotland (against which the speaker protested), a caricature and an overcolouring exceeding the reality. 5. The conviction that Sabbath observance sustains the very roots of national life, morality, and religion. 6. Testimony of medical and scientific men. 7. That the Sabbath even in Scotland is not without its enemies and its dangers.



TUESDAY, SEPTEMBER 3.

MORNING MEETING.

PROFESSOR ROSSEUW ST. HILAIRE ON IRRELIGION AND IMMORALITY AMONG THE PEASANTRY AND OPERATIVES OF FRANCE.

M. BOVET DE MURALT, of Neufchâtel, presided. After prayer and reading of the Scriptures, a paper was read by Professor ROSSEUW ST. HILAIRE, upon "The Means Suggested by Wisdom and Experience of Remedying the Evils Resulting from the Want of Religious Life and the State of Immorality in which a Large Proportion of our Population are Lying." "The (1) Peasantry and (2) Working Classes of France:" such was the division of the subject. The plan of the Professor's elaborate paper embraced the condition into which the French Revolution has brought those classes, their vices, their sufferings, and the remedies which Christianity alone can bring them. "The peasantry and the operatives form two classes totally distinct. The obligation to work is the link which unites them. To begin with the French people in general, as the Revolution has made them. The Revolution destroyed the bond which united lord and vassal. Before 1789, landed property was out of the peasant's reach. Since that period the bending bough has enabled him to touch the fruit. He has hastened to enjoy it. The laws will not permit the forming anew of large properties. The law of equal division imposes respect for equality in the family, and property cannot anew be concentrated in the same hands. But that was done by violence. The State sold, the peasant pillaged, and afterwards it was necessary to indemnify the families that had been dispossessed. Thence arose hatreds, and two parties were formed—that of the past, which will accept nothing of what has been done; the other, which accepts everything, and renders it more fruitful, for it has discovered that law and liberty in the possession of the soil are the only rules in transactions. But the administrative laws have not been developed in the direction of these principles. Our centralization has attained its highest degree. Life flows to the heart of France; death has gained its extremities." Passing to the difference between the peasantry and the operatives, as the Revolution has left them, M. St. Hilaire continued: "The fundamental vice of the French peasant is *Avarice*. The peasant worships the soil; it is his passion, his frenzy.

He saves from his food, his health; from that of his wife and children. He forgets even the simplest notions of prudence; he borrows at 7 or 8 per cent., to draw at the sweat of his brow 3 per cent. from the corner of land which he buys with borrowed money; and so, if a bad year comes, he is ruined. From this overweening attachment to the soil springs another vice—*Mistrust*. When the whole existence converges towards one aim, all seems allowable for its attainment. What place, then, remains for religion? Alas! his morality consists in buying cheap and selling dear; in coming on Sunday to the church door to chat with his acquaintances on the price of grain, and then going and drinking in the publichouse. In a religious point of view we have no hold on the peasant; but the peasant becomes a soldier, and we can act upon the soldier. Ready to embark for the Crimea, have our soldiers been seen refusing to receive the Gospel? But has not *Catholicism* some hold on the peasant? No, the sale of Church property put a barrier between the priest and the peasant, and *simony* has done the rest. The morality of the peasant is not so low as that of the operative. The morals of the French peasantry are (taken together) not so bad as those of the surrounding countries, excepting Britain. Education is thought by many to be the grand panacea; but instruction, without religion, does more harm than good. Let us sow the seed of the Gospel. It will spring up. Our peasantry do not refuse it. They do not know it. Wherever it has been proclaimed to them they have accepted it." The speaker next passed to the operative: "What is the operative in general? A displaced agriculturist. There is a strong migratory movement from the country to the towns. The first generation is the most wretched; the second, born in the alleys, can live in cellars without air, but for the parents it is an awful apprenticeship!" The Professor went on to draw the portraits of the Parisian operatives: "The French operative, but particularly the Parisian, is not simple. Look at him when he is speaking to you; he attitudinises, he puts on the air of an orator who is perorating, he is a fine speaker; the clubs seem to have been invented for him; he feels at his ease there, and enjoys them, having just enough of intelligence to understand all, enough self-love to play a part, and of credulity to be the dupe of his empty declarations. He becomes at once the prey of the rogue, who takes advantage of him.

always ready to be enamoured with the same chimeras, and to fall into the same temptations which he deploras, and then begins anew. He thinks that he loves liberty, but he has never loved anything but equality, and would very easily content himself to have some one beneath him, provided he had no one over him! In politics he is a republican at heart, but that does not hinder a certain weakness in favour of absolute power. In contact with religion he is accessible to the influence of the Gospel, but under the eye of his comrades he becomes indifferent, if not hostile. That fatal spirit of mockery (which is in the blood of our race), that passion and fear of ridicule, are the greatest obstacles to the Gospel in France. But I know the good qualities also of the working men. I have seen them during the cholera. Abandoned by every one, the operatives did not abandon each other; they nursed each other, assisted each other, and waited with a sombre resignation their hour to lie down and die. It is there that I have seen the operative struggle hand to hand with misery, without aid from on high, and he was not overcome! It is impossible to know him without liking him. In his domestic relations he is the mildest of men—not quarrelsome, always ready to laugh; and then he has that gift of heaven, *sympathy*, which makes us forgive France for its many sins. To judge the operative fairly, we must compare him with the peasant. The operative is more corrupted perhaps, but he is more amiable. He is at once more selfish and more susceptible of self-denial. He ruins his family by drinking, and adopts his neighbour's orphan. Possessing nothing, he is always ready to give away, and to risk all. He speaks openly, without caring for the consequences, and in religion he is upright; no cowardly compromise; show him the truth, he will go straight to it! In conclusion, the Professor exhorted to kindness to the working-classes. "They prefer Protestants; they do not like the priest, and, though they think they do not need religion for themselves, they like it for their children. Let us try to establish more religious journals; bad literature is one of the plagues of France, and we have only one or two journals to oppose it. But the most important means of action is *apprenticeship*, an immense question, which our churches are endeavouring to solve. Trials have been made, but on so small a scale, that they can only serve as waymarks for the future. To work then! French Christians, and you beloved foreign brethren, pray for us

Let us not be discouraged, and if, towards evening, we become weary, we may say, with Wesley, 'I need to go there where I shall sin no more, and not see others sin.' "

Pastor BOUVIER, of Geneva, examined the subject as regards Switzerland under three points of view. First, the religious state of the country; second, the means hitherto made use of for its amelioration; and third, those which experience and wisdom may suggest in the future. With the increase of business an industrial fever has arisen. Ambition has penetrated to all classes. Immorality has made way. Formerly, when the family spirit was diffused through the country, the opinion of others was dreaded; now it is less cared for. The friends of the Gospel have laboured to stop the evil. The means used have been education, evangelization, and philanthropy. Let us continue following the same means. The people seize the spiritual science of the Gospel more easily than we imagine.

Pastor JOHN BOST, of La Force (Dordogne): The great evil of France is irreligion. It has been said, "France is getting weary" (*s'ennuie*). I say, "France is amusing herself." The love of display is penetrating everywhere through our country, even into the most secluded retreats. In France, as everywhere else, let woman take a more active part in the diffusion of the Gospel. Let woman bring her heart to the work of salvation—to console and cure; with her heart she will be sure to succeed.

#### DR. GUTHRIE ON RAGGED SCHOOLS.

Owing to the length of the above meeting, the English brethren were invited to hold an extra session. They accordingly met in the Oratoire, Sir C. E. EARDLEY in the chair.

After prayer, by the Hon. and Rev. B. Noel, Dr. GUTHRIE rose and pleaded in favour of Ragged Schools: "I found, the other day, in an hotel at Verona, an inscription on a box which describes better than I can those for whom I am proud to stand as an advocate—'*Per la miserabile infanzia—infanzia!*' Is there anything more lovely than to see an infant smile? And to my eye there is nothing so painful as to see a poor skeleton of a child, with rags hung on its back, laying its little head on the foul shoulder of a drunken mother. It is in favour of such that I am here to plead." The Doctor then entered into details, picking out at random cases of children who had been saved from vice and wretchedness in Edinburgh by means of ragged schools. After giving statistior

he said: "To this table may be applied the words of the Prophet, 'Written within and without with lamentation, mourning, and woe!' These children are the germs of our criminals. Had it not been for our schools, 250 out of the 300 whom we have at present would have been in prison. These children are taught by their parents to steal, and if they do not bring home enough, they are beaten. They are not the guilty party. When that child is brought before the court, the crime is there, but not the criminal. In Scotland we have a happy way of pronouncing a verdict. In England you have guilty, or not guilty; in Scotland we have, as a variation, *not proven*. Here is a boy at the bar; he has never seen a court of justice before; he stares about him like a wild beast; he sees before him three fat men in black gowns, or red, with horsehair on their heads, and often more outside than in, who never in all their lives knew what it is to be hungry. The boy has been caught in the act of stealing; the evidence is there, but I say the verdict *ought* to be *proven*, but *not guilty*. Who, then, is the guilty party? Judgment shall begin at the house of God. This is the law, Sir. That child is condemned by law, but not by justice. It reminds me of the answer of a justice's servant, who was asked by some one who wished to see her master, 'Is the justice in?' 'No, Sir, but the *law* is.' Who, then, is the guilty party? 'Judgment must begin at the house of God.' The ministers of the Gospel are guilty—I and my brethren, who did not stretch out our hand to pluck that child as a brand from the burning. The judges are guilty. The ladies and gentlemen who went to church or chapel to pray with their Prayer-book or Bible, and passed those perishing little ones, saying 'What a plague those children are!' are guilty; and I truly believe, Sir, when God sits in His judgment-seat, He will tell the angels to take away that child, and bring to the bar the ministers, the judges, the ladies and gentlemen who passed by on the other side. 'For where no law is, there is no transgression.' These children furnished materials to fill our prisons. They begged in swarms through the streets of Edinburgh. Talk of the mosquitoes of Venice, they are nothing to those we had in Edinburgh. But we have cleared the streets of them. Now we have neither begging children nor begging friars in Edinburgh. Begging is next door to thieving. Before ragged schools were commenced, some fourteen years ago, five out of every 100 prisoners were under fourteen years

of age. Walk along the corridor of a prison, put your eye to the grating, and see there, between four cold walls, a little boy, pale and solitary, who should have been on the busy school-bench, or playing in the fresh open air, or at his mother's fireside. I saw a little fair-haired, blue-eyed girl sitting there. Pity seized me. But as we pass in a moment from one feeling to another, my soul was filled with indignation. 'Who on earth put that child in here?' said I to the turnkey? 'The sheriff, Sir.' 'Well,' said I, 'if I had the sheriff here I would put him in there himself and lock him up!'" The Doctor then went on to describe the organization of the ragged schools in Scotland, and finished by a warm appeal to continental friends to take up the subject in earnest. "If I could prevail upon one lady (woman's heart is the steam, man is the strong iron part) to set up a ragged school in her city, I am amply repaid for having come so far to plead the cause. I feel that there are many things in my ministry I would fain change, but the one bright spot which will remain when this head shall be pillowed on the cold ground, is the having been allowed to do something in this cause. I bless God for having given to this tongue to speak on this behalf. You say, where are the means? I live in Salisbury-road, Edinburgh. The domestic servants in that road, who have but little means of laying money by, have spontaneously resolved to support two ragged-school children. Oh, the satisfaction of doing good! We may say of ragged schools, 'Many daughters have done virtuously, but thou excellest them all.'"

The Hon. and Rev. B. NOEL next addressed the meeting. He insisted especially on the necessity of all classes joining in working in the good cause. "If you cannot get people to your churches and chapels, get them to the halls; if you cannot get them to halls, get them to the theatre or to the open air. Let working-men speak to working-men. They like freedom to come without a coat, to ask questions, and they rarely make a bad use of it. One day I was preaching in the open air, when a half-drunken man addressed me: 'Did you ever see God?' I answered: 'I am not a brute; I can believe what I do not see.' Those round about tried to silence the man. 'I suppose you will put me into prison?' said he. 'No, I want to let you out.' The people said to him: 'You must come to our prayer-meeting, and we will pray for you.' They took hold of him and prayed for him."

Dr. G. H. DAVIS, Secretary of the Religious Tract Society, spoke of the characteristics of a good tract: 1. Fundamental truths, free from particular or individual views, must be stated in it. 2. It must be written in language familiar to the people. 3. Tracts ought to be written by the most talented men. It is a very difficult thing to write a good tract.

E. BAINES, Esq., M.P. for Leeds, spoke of the City Mission, and the agency of Bible-women.

#### AFTERNOON MEETING.

This meeting was held at St. Pierre, Dr. GRANDPIERRE, of Paris, in the chair.

M. CHRIST SABARIN, of the Mission House of Basle, gave a survey of the progress in the whole missionary field since the Berlin assembly.

M. CASALIS, President of the Paris Mission-house, made a powerful appeal for young men to come forward and devote themselves to the missions.

Rev. J. MORRISON, of the Lodiana Mission, gave details on the work going on in the Punjab.

M. ARBOUSSET, French Missionary from South Africa, went over the history of the work there from the beginning, thirty-five years ago.

Pastor SAMUEL BOST closed the meeting with prayer.

#### WEDNESDAY, SEPTEMBER 4.

##### MORNING MEETING.

M. ERNEST NAVILLE ON MODERN FRENCH SCEPTICISM.

The meeting took place as usual at St. Pierre. The chairman was Pastor LOUIS BURNIER, of Vaud. After singing, reading the Scriptures, and prayer, Professor ERNEST NAVILLE, of Geneva, delivered an address, which had been previously announced in the following terms: "Critical Examination of Modern Scepticism in France." "Socrates," said M. Naville, "the wisest of the Greeks, counselled his disciples to get rid of the prejudices of education by a bold yet modest doubt. Descartes began by imposing upon himself the most complete doubt. The shaking of all belief is the means he used to find a solid rock on which to place his feet. But scepticism declares the possession of the truth an impossibility; it ought therefore to sit down in silent despair. As a modern poet says, 'The mortal who thinks is a fool, all thought is error;' therefore, 'Let us live and die in silence.' Why then do sceptics speak? Is it like the incendiary, to spread destruction

round them? No, but because a vague image of truth floats before them in spite of what they say." The Professor proceeded to examine scepticism. I. In man's general and ordinary pursuits. II. In the special domain of science. III. The conclusions to be drawn from the examination. "Under the first head we meet with *politics*, *religion*, and *literature*. *Politics* have never formed a ground of stability; still less so in our day. Rarely has an earthquake like the French Revolution been seen. Few spectacles have occurred like that of the Soldier of Fortune marching his victorious armies from one end of Europe to the other, tearing the crowns from the heads of kings, and overthrowing the frontiers of empires. These events have given a popularity to politics; ideas formerly confined to the heads of the people have become matter of conversation in *cafés* and public-houses. But what passes in the domain thus opened to the public? The aim of politics is to succeed. The maxim of the day is 'The end justifies the means.' Even the wisest learn to make up their minds to this. It has always been so. What is to be done? This is an evil for society, but above all, for the conscience. There are laws which teach us that there are honourable defeats, and victories more shameful than defeat; but those laws must keep silence before the *accomplished fact*. But what of *religion*? That ought to consolidate the thoughts of men. But this light is not without its shady side. True, the Gospel continues to conquer the world; but too often religion has been compromised by its very triumphs: it has become one of the things of this world—a means for becoming rich, an instrument for acquiring domination. Doubtless, within the last fifty years, there has been an awakening of conscience, a serious return to the Gospel. But a spirit of controversy has also arisen; and, as an irresistible instinct of reason persuades us that the truth is *one*, these controversies sow the seeds of doubt in many minds. In these modern controversies there appears a struggle between the principle of authority and that of liberty. Faith in its plenitude is the reconciliation of these two principles. Faith is not slavery; it is obedience. Vinet says, 'Without liberty, there is no obedience.' The principle of liberty, isolated from faith, brings a dangerous support to doubt; liberty is the means necessary to arrive at the truth; free and living unity is the only term to our efforts. These elementary principles are being forgotten. We

see forming around us a Protestantism affirming diversity to be an absolute good; declaring that there is a truth for every individual—that is to say, that there is no truth. A false spirit of liberty makes the pleasure of thought, revelling in an endless search, preferable to the giving up of ourselves to recognised truth. Pascal stigmatises this as one of our miseries; Lessing makes a boast of it. In modern France the German finds many admirers. We wish to be free, but truth imposes an obligation; let us, then, give up the truth, that we may keep the pleasure of being independent! You will not be astonished to find analogous tendencies in our literature. Journalism, under every form, invades the domain of publicity. And to what sort of journals does this great publicity belong? To periodical writings which offer the most complete mixture of contradictory opinions—an article of the most moral tendency side by side with a poisonous novel; an apology for Catholicism, a defence of the Protestant principle, an eulogium upon Deism, under the same cover, which will equally screen a theological essay and doctrines proclaiming annihilation. Literary criticism is distinguished by ‘that exquisite toleration which tolerates all the evil, and even the good.’ From this there results a great shaking of conviction. Formed in this school, our young people contract the habit of hearing with the greatest indifference the most sacred truths by turns affirmed or denied. We *must* labour to put down this press, the direct heir of the sophists of old Athens. A serious opinion must be formed and brought to reckon with the writers who place themselves as the organs and directors of the public mind. II. Modern science derives its title to glory from two sources, its discoveries in the domain of nature, and its investigations in the domain of history. Does not nature reveal to the most inattentive the perfections of its Author? And what shall we say of history? The divine woof appears through all the hideous or fantastic tissues of human liberty. History and nature equally invite to faith, and this faith ought to be vivified and increased by every conquest of science. Too often the contrary effect is produced. The study of the laws of the universe and of the destinies of humanity *nourish* faith; but to be *nourished*, it must exist. The spirit of scepticism finds, also, a powerful auxiliary in a philosophy unfaithful to its mission. You are taught that no other unity exists than that of a collection of facts, in nature

and history. It is affirmed that there is nothing stable, eternal, except the revolutions of the world. If we must use school terms, to *become* has taken the place of *to be*. ‘Everything flows on,’ said Heraclitus, 2,000 years ago. And a legend—ingenious in the depth of its meaning—shows us Heraclitus weeping and mingling his tears with the torrent that carries all away, and himself with the rest; whilst our modern Heraclituses sadden us with their satisfaction, and laugh with a smile more lugubrious than tears. But still their need of faith becomes apparent in them. In spite of reason, they clothe the passing realities of our life with the characteristics of the Infinite Being. They adore, in their own way, the eternal wave which is carrying away all existence. They deny God, the true and living God, but they will not be Atheists. It is the cry of the soul protesting against the delusions of the mind. III. We have seen the negation of God and the negation of truth united. This is the streak of light to guide us to our conclusion—*God and truth are in strict, indissoluble union*. In order that reason may find a base to lift it out of the phenomena of the visible world, there must be an act of faith, which lays hold of God. This is what Descartes saw. Descending into the depths of the human heart, Descartes discovers there the reflection of a Divine light, and, rising again to the source of that light, he proclaims God, the first, the most certain of truths. He confesses that all the strength of his proof depends on a belief which precedes it; that without this belief, man is condemned to irreconcilable doubt. What, then, is the barrier we must oppose to the invasions of scepticism? Let us answer boldly, *faith in God*. I know of no other. But is this affirmation of God arbitrary? Shall we allow it to be said that we have no other refuge than a caprice of the mind? By no means. The intellect alone is not the whole man. If God is the only answer to the will seeking His law, to the heart claiming an object worthy of its affections, to the conscience asking the moving cause of His commands and the sanction of His decrees, shall we call arbitrary the movement of the soul, raising itself in all the harmony of its faculties, towards the light which alone gives it to understand its own nature? Do we wish to combat scepticism? Let us proclaim God; the living and the true God; the God of the Gospel. Let us proclaim Him by our life; let us show what faith in Him that is invisible can do: and let it become visible to all

eyes. Let us not be uneasy, though storms of doubt are passing over our age. There are indeed clouds upon the horizon; but be calm. God sustains the human mind in its weakness. He has said to the aberrations of the human intellect, as to the waves of the sea, 'Hitherto shalt thou come, but no further.' The struggle between good and evil will always last, but scepticism shall not spread its cold shadows, or rather its creeping fogs, over the face of the whole intellectual globe; and the future will always show that the worst of errors is, that there is no truth."

This remarkable and eloquent address—one of the few opening the topic for discussion which was not read—produced a deep impression. The assembly rose simultaneously, and sung part of a hymn.

Pastor BASTIE, of Bergerac (Dordogne), spoke upon the characteristics, the causes, and the remedies of scepticism.

M. CHANTEPIE DE LA SAUSSAYE, Pastor at Leyden, spoke on scepticism in the Church. He said: "I came from a Protestant country, mined by scepticism. I inhabit a town which is the very centre of European Rationalism. This would seem to accuse traditional Protestantism of insufficiency. There is a scepticism which merits our respect—that which is not shocked by the severe exigencies of the Gospel, but which cannot accept its mysteries—I mean, the supernatural either in the doctrines or in the facts. Shall we preach to these souls the abdication of the conscience? Shall we ask of them, in the name of a doctrine which they do not accept, that of the fall, that they should treat as a snare of the evil one what they call the imprescriptible rights of conscience? The remedy is worse than the disease. How will you present to them the great doctrine of the fall, which is at the basis of all true faith? By what means will you render acceptable to them the great doctrine of the fall? Will you say, by the authority of the Holy Scriptures? Prove it. But the historical proofs are based upon a foundation of moral principles, which must first be struggled for and obtained. This basis wanting, they create a new and a worse kind of scepticism, that of fear and moral blindness." The speaker went on to say that the most direct means of acting upon the sceptic is to endeavour to bring his conscience into contact with Christ: "Between Christ and the conscience there are certain affinities which will prove the salvation of our sceptical and critical age."

## AFTERNOON MEETING.

## THE CONVERSION OF THE JEWS.

The Conference met at the Oratoire. Professor GAUSSEN, D.D., presided.

Dr. CAPADOSE, of the Hague, delivered an address on "Israel and Jesus Christ." The subject was divided into two parts, *History* and *Prophecy*. In the first part the speaker treated of the *promises*, the *apparitions*, and the *symbolical worship*. And in this triple manifestation he showed that all pointed to Christ—Christ appearing in His turn to accomplish His work on earth, and then return to heaven, whence He had come. "But with His death His history is not finished, since He has risen again. Therefore the history of the people from whom He sprung has not finished with Him. This people has still a vocation to fulfil. It has still a future." Here Dr. Capadose examined several passages of Scripture, particularly that of the 1st of Acts, "Lord wilt thou at this time restore again the kingdom to Israel?" and he maintained that by His answer, "It is not for you to know the times or the seasons," Jesus confirms them in their belief, while He blames them for wishing to know the time of this restoration. "The error here lies in the negation of a spiritual Messiah, not in the expectation of a restoration. Is it not as if He had said to them, 'The day will come; but have patience and confidence?' Take, again, Hosea iii. 4—'For the children of Israel shall abide many days without a king, &c., which has been literally fulfilled. It follows, therefore, that the next verse (5)—'Afterwards shall the children of Israel return and seek the Lord their God, and David, their king; and shall fear the Lord and His goodness in the latter days'—will also be literally fulfilled."

Pastor WILLIAM PETAVEL, of Neuchâtel, said: "In the land of Egypt, Israel seemed lost as a people; but when the Divine power united itself with human infirmity, this infirmity was transformed into almighty power. Modern Israel is lost as a people. They care but little about the conversion and restoration which are predicted of them. They would be very sorry (as an Israelite said to me) 'if the Lord took them at their word when they pray, "O God, let us celebrate the Passover, next year, at Jerusalem."' Nevertheless, the Lord is the same now as in former days. His promises are positive and unchangeable. His glory is interested in the restoration of Israel." The speaker then showed the *motives* for which we should love Israel: "1. For the Lord

sake, who hath made the promises. 2. For the sake of Jesus Christ, the Messiah, King—Jesus Christ, who loved Jerusalem, and wept over it—Jesus Christ, who shall overturn the citadel of Rome and that of Mahomet, and who will not fail before that of Zion! 3. For the sake of Israel. We owe to Israel Jesus and our civilisation. Israel is our benefactor. They are a monument of grace. Why should they not believe in it? 4. We have wrongs to redress; wrongs which still subsist to this day, and which prevent Israel from being converted. 'Despised as we are,' say many of them, 'we are obliged, in order to succeed in the world, to use all our efforts to become rich, for who cares for a poor Jew?' 5. In view of the whole of humanity, how the world will be shaken when a people so favoured of heaven (metaphysicians, poets, linguists, &c., able to be 'all things to all') shall be converted! What the conversion of Paul was for the West, the conversion of the Jews will be for the world. 6. In view of nations as nations, we must have a Christian people. A people has existed of whom God has been the Lawgiver. 'The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King: he will save us.' 7. In view of our Churches, we must have a form of worship. Will not God give a form again to the people of Israel? 8. In view of every one of us, something is wanting to our Christianity. It is *tenderness*. We have sages, but where are our Johns?"

Professor GAUSSEN said: "Let us not forget what we owe to the Jews—'Salvation is of the Jews.' It is from them in many senses—1. We worship a Jewish Saviour, and we all profess that Abraham is our father, and that our greatest happiness is to be linked, through the election of grace, with the promises made to Abraham. 2. The oracles of God have been confided to the Jews, and all the Prophets, the Apostles—the eight authors of the New Testament—were Jews. 3. The Jews are a living proof of the truth of Scripture; they are the accomplishment of it by their origin, their misfortunes, &c.; they are the prophetic people, the miraculous people, and God has allowed this miracle to walk through the earth for centuries. They are the dispersed and yet unadulterated (*infusible*) people—the exiled, wandering, and yet indestructible people. The Jews have existed 3,702 years. What are we to conclude from that? 1. We ought to love and respect the Jews; we ought to show them sympathy and gratitude, independently of the reparation that we owe them;

we ought to cry, 'My heart's desire and prayer to God for Israel is that they might be saved!' I add that Jesus Christ loved them. 'O Jerusalem! if thou hadst known the time of thy visitation.' 2. Let us continue this time of visitation by offering them the Scriptures, by saying to them, 'We have found the Christ of whom Moses told you.' Jesus said. 'They have Moses, if they do not believe him, neither would they believe, though one rose from the dead.' So that, were you to work miracles before the Jews, you would do less for them than Moses and the prophets can do. The Word is powerful to overthrow the strongholds of Satan. When I have happened to meet with serious Jews, I have felt constrained to say to them, 'Dear Sirs, become more Jewish; we are more Jewish than you; we believe in your Moses.' But there is a very great obstacle for the Jews; it is the doctrine of the divinity of Jesus Christ. 'Oh, we respect Jesus Christ,' say they; 'He is a second Moses, but He was sent for the Gentiles. The people of Israel have no need of a mediator; a mediator is good for the Gentiles. Take away that doctrine of the divinity, and perhaps we will come to understand each other.' I answer: It is Moses who has made me a worshipper of Jesus Christ. I will relate you a personal experience. I was a very young boy, and attended the class of a minister in this city. Socinianism was then reigning. In the course of our religious instruction a passage in the Epistle to the Colossians (upon the nature of Jesus) struck me as not being conformable to the holiness of religion. It was said: 'All things were created by him and for him.' All things created by Him! This language seemed to me too harsh. For Him, that seemed still harsher, applied to a creature. A friend of my childhood came to me: he was reading Abbadie's 'Demonstration of Truth' with his venerable grandfather. Abbadie establishes the truth of the Christian religion by basing his argument upon Moses. Abbadie's reasoning—Abbadie, whom Madame de Sevigné respected so highly—is as follows: 1. Moses is a great character, a fine genius. 2. Moses had a deep conviction, which was the ruling principle of his life—the unity of God; such was the corner-stone of his life. 3. Well, this Moses (so consistent), from the very first page of Genesis, admits a mysterious plurality. In the passages where the angel of the Lord is mentioned Moses ascribes to him the names, the attributes, the works, and the worship of

God. One of the three men who came to Abraham is always called the Lord, and speaks as the Lord. The angel who appeared to Jacob, says, 'I am the Lord who appeared to thee in Bethel.' The angel who appeared to Moses in the midst of the bush, says, 'I am that I am.' Remember also the 'anger of the Lord.' 4. This language can only be explained by admitting that this man spoke by the Divine power *against his conviction*, or that he had the knowledge of the *Trinity*. My friend was troubled, and I too; but it was by these anxieties and perplexities that the doctrine of the Son of God was revealed to us. Such I should wish to be the experience of every child of Israel."

#### THURSDAY, SEPTEMBER 5.

##### THE BARTHOLOMEW FAST.

This being a fast-day at Geneva (the anniversary of the Massacre of St. Bartholomew, which, by the alteration from old to new style, now falls on the 5th of September, instead of the 24th of August, as formerly), the Conference held no regular session in the morning. Two extra meetings, however, took place, the first in English, at the Chapel of the Rive Droite, on behalf of Missions, Sir Culling Eardley in the chair—Speakers: Captain Van de Velde, Rev. J. Morrisson, of Lodiana; Dr. Kalkar, of Copenhagen; Rev. G. Smith, London Missionary Society; R. Baxter, Esq., London; W. Brooke, Esq., Master of Chancery, Ireland; Rev. W. Jamieson, English Chaplain, Amsterdam. The second in favour of the Jews, Chapel of the Pelissier—Speakers: Rev. Ridley Herschell, Prof. Cassel, of Berlin; M. König, Dr. Capadose, and Prof. Petavel, of Neufchâtel.

##### MORNING MEETING OF BRITISH MEMBERS.

##### ADDRESSES ON MISSIONS.

"It is due to the *Star and Dial* to say that, so far as we have observed, it is the only daily journal which has regularly reported the transactions of the Conferences as they proceeded. The abstracts of the papers read are of course very far from being as copious as those which the reader now has before him, from our own correspondents. In some cases, however—as, for example, in the following report of proceedings, which did not, strictly speaking, form part of the Conference—we have quoted from our contemporary.]

In consequence of a national fast, no sitting of the General Conference was held this (Thursday) morning, but the British section

met in the Salle de la Rive Droit, with a view of bringing about some practical results from the series of meetings being held in Geneva. The meeting was presided over by Sir CULLING EARDLEY, who explained its object, and said it had been resolved to devote the first part of it to the consideration of a distinct portion of the mission-field—namely, the Holy Land. He detailed the many efforts made by different Christian bodies for the temporal and spiritual welfare of the inhabitants of that country, and the assistance rendered to those bodies by the society recently established in London for that purpose. The suggestion, he said, had been made to ask the whole of Christendom for some small contribution for the welfare of the Holy Land (say a sou a week), and Mr. Schmettau, an agent of the Alliance, had been in personal communication on the subject with Christians in the different parts of Protestant Europe, by whom the proposition had been gladly welcomed, and cordial co-operation promised.

Captain Van de Velde, who has been engaged in surveying Palestine, spoke of the needs of the inhabitants, and of the means of meeting them, and commended their cause to Christian benevolence, especially urging the necessity of relieving physical need, as the best way of preparing the native mind for the reception of Christian truth. The degraded state of the Mohammedan population in Lodiana was described by Mr. Morrisson, who has for some time laboured among them, and who recommended continued Christian effort in their behalf. Dr. Kalkar, of St. Petersburg, having obtained permission to speak in German, briefly remarked upon the importance of the Evangelical Alliance manifesting the love which they professed in deeds as well as in words, and particularly pointed out the opportunities which seemed to have been placed in the hands of England by Providence for the extension of civil and religious knowledge. The meeting was next addressed by the Rev. G. Smith, of London, who, in the outset of his observations, paid a tribute to the Republic of Geneva for the successful struggle it had made in behalf of freedom in times past. This mention of "republicanism" called up Sir Culling Eardley to remark that it was not republicanism, but the remains of piety in Geneva, which secured to the people freedom of thought and freedom of speech. In the neighbouring canton of Vaud, which prided itself upon its democratic spirit, a law had been passed within the last few days disentailing certain men from



holding high official positions on account of their religious opinions. "Let no one," added Sir Culling Eardley, "go away with the idea that republicanism is favourable to liberty." Mr. Smith, in resuming, made a passing allusion to the growth of the conviction in the minds of Christians that it was their duty to convert the world, and then presented a variety of interesting details relative to the progress of missionary work in Madagascar. The condition of things in Spain was communicated by Mr. Baxter, of London, who had just arrived from a tour in that country. He stated that the power of the Romish Church had failed in Spain, as shown by the abolition of the Inquisition, the dissolution of monasteries, and the confiscation of monastic property. He regretted to add, however, that the upper classes, though emancipated from the influence of Catholicism, were rapidly passing into infidelity, and that the exercise of Protestant worship and the circulation of the Scriptures were still interdicted. Before the close of the meeting a suggestion was thrown out that some testimony of their love towards Geneva should be manifested in a practical manner by the British members of the Conference before their return to England, and a resolution to that effect was proposed by Mr. Brooke, Master of Chancery in Ireland, and unanimously adopted. The specific mode of carrying out the resolution was submitted to the executive committee of the British Branch of the Alliance.

#### AFTERNOON MEETING.

##### PASTOR MEILLE ON THE GOSPEL IN ITALY.

Thursday afternoon was devoted to an Italian meeting at the Oratoire, the Hon. ARTHUR KINNAIRD, M.P., in the chair. After prayer by Pastor Malan, Moderator of the Vaudois Table, Pastor MEILLE, of Turin, read a report on the subject of "Italy and the Gospel." "My task," said Pastor Meille, "is not to present Italy in a literary, artistic, or political point of view, but to speak of the efforts which are being made to spread the Gospel in that country, of the encouragements we meet with, the obstacles we have to surmount, the prospects which present themselves, and the importance of this work on the destinies of the great nation which is in the act of being constituted. The most far-seeing would hardly have dared to pronounce, ten or twelve years ago, that Italy could take her place to-day at this conference without fear of fines or dun-

geons. I shall examine the help that the events of the last ten years have brought to our work. I. And first in order I would reckon the repeated checks that the Papacy has had to undergo. Its wounds are not so deep as has been said. No, Rome is not so near her end as people think. The essential principle on which she stands has not lasted its time. So long as there are timid minds who like a Gospel brought down to their own standard, so long as there are people who would willingly discharge the responsibility of their faith upon others, there will be a soil quite prepared to receive Romanism. Too many material interests (particularly in Italy) are bound up with the Papacy, from which it derives strength, for us to cry victory at this hour; but still it must be acknowledged that the wounds are deep. What a triumph for the Gospel is there in the statute proclaiming that all citizens are equal in the eye of the law! What a check for the triple crown of Gregory VII. in the decree secularising Church property! What a check for the Sacred College in the refusal of the priests to abstain from celebrating the national festival, in spite of the Archbishop of Milan! And lastly, what an avowal of weakness in the funeral honours rendered to that *man* whom Rome had a good right to excommunicate, and for whom five-sixths of the excommunications she has been fulminating were intended! II. In what measure have our efforts to spread the Gospel been crowned with success? Here I must state that the glowing accounts published in many religious journals are neither more nor less than pure fictions. No; it is not by 20,000 that we can count those who embrace the Gospel. The truth is, that there may be about the tenth part of that for the whole of Italy. No; there are not multitudes pressing to listen to the good news. No; it is not fishing with the net, but with the line. All the brilliant reports on the progress of the Gospel in Italy are a mirage! Garibaldi knew full well to what feelings he was appealing in England when he uttered the famous words, 'The Bible is the cannon which will free Italy.' He would not repeat it in Italy, for he knows with what haughty disdain those words would be received. It cannot be otherwise. Many years and many labours are necessary for the establishment of the religion of Christ. I do not complain that the foundation has been too deeply laid. On the contrary, I should wish it deeper. But we cannot expect to reap when we have hardly sown. The Spirit of God has not been re-

strained from us; but where is the great outpouring to form such a work? As for *time* (that great agent with which God Himself reckons), our oldest stations have not been established twelve years. Then consider the state in which Italy is; is it not full of scepticism? We have to *create* anew the conscience in Italy. We have to combat that facility with which Italians take hold of everything by the imagination. In spite of this, I affirm that the evangelization of Italy is not a still-born work, if we look back upon the last ten or twelve years. Let us suppose an Italian who might have left Genoa twelve years ago, and who, from that time, might have been hid in some unknown country of Africa, without any communication with his native land. Well, twelve years ago Rome had absolute power throughout the Peninsula. There did indeed exist, in a few Alpine valleys, a little people, who had never bowed beneath her sway, but they were obliged to celebrate their worship in a foreign language. Here and there were a few pulpits, generally in an ambassador's mansion, and only existing under condition of not endangering the faith of the world. Not even a shadow of liberty of the press. The same vigilance in regard to the introduction of the Holy Scriptures into the country—the most worn-out copy was stopped at the frontier. No civil rights for proselytes, but exclusion from all professions, and vexations of all sorts; and when death put a period to these sufferings, a ditch in a high road, dug during the night, received the man who had dared to turn his back upon the infallible Church! Our emigrant returns. At Marseilles he finds bales of Bibles. Who are these books for? He thinks to himself, 'for Maltese Protestants,' and he continues his voyage; but at Genoa he finds the same bales again; they enter the harbour, and no one opposes their passage; no custom-house officers come to inspect their contents. He hears that since his departure the Word of God has been printed in all parts of the country, and that millions of tracts have been distributed, that new Protestant churches are being built, that religious meetings are held even in the villages, that the efforts of the priests have almost everywhere failed, before the determination of the Government to maintain liberty of conscience, and that quite lately an ex-Catholic, well known for his zeal for the Gospel, has been appointed professor in a university; and lastly, that a Protestant Theological College is established in a palace that formerly belonged

to a cardinal! Let us suppose that our exile has also learned to love the Bible, and that he has not ceased, during his twelve years of absence, to pray for his beloved Italy: with what joy will he welcome these great things? and will he not feel the need of retiring to give thanks? And we, carnal-minded men that we are, who wish to reap before we have sown, we would disdain these small beginnings! III. The difficulties of the work. 1. The instinctive repugnance with which the Italians view Protestantism is the great argument to which our brethren who have quitted the Vaudois Church (I say it without rancour) appeal. But those who would not be Protestants have not escaped the appellation of 'Protestants.' On the other hand, is it certain (as M. Pilatte affirms) that the prejudice does not exist? I do not think so. There are in Italy souls seeking the Gospel, whom the word Protestant keeps away, because of the idea of *infidelity* that the priests have attached to this name. We must wait till *true* Protestantism is known. 2. Political preoccupations.—Does that astonish us? Ah! the astonishing thing is that any one should find time to think of religion in this general fermentation. But still we believe that when once the political unity shall have been attained, and that accomplished facts shall have taken the place of mere hopes, that the Divine seed will produce an abundant harvest. 3. The watchword is to avoid the religious question! Without doubt the Gospel is excellent, say many, but for the present let us *adjourn* this question. The only aim is national independence; and such is the dread of the Gospel message, that the preacher of the Gospel is almost confounded with the raiser of sedition! The people do not understand that the Gospel is peace. IV. Encouraging prospects. 1. The disposition of the different parties to cherish a more pacific spirit. There is no question of an alliance between the parties. There are too many recollections of the past, too many recriminations; but, thanks to the trials which have been made, and to the progress of the Gospel, the day will come when, in a confederation such as this, deputies will come and say, 'We are the members of the Italian Branch of the Alliance.' 2. Fruits of the transference of the Theological College to Florence. Some friends have blamed us for not remaining at La Tour, but had we done so, it would have been an abdication of the duty of evangelising Italy, a duty imposed on us by our father-

When the question was brought before our Synod, no discussion arose on the subject, for it was one of those questions which impose themselves with all the force of an absolute necessity! In future our young men will not present themselves to Italy as *strangers*; they will learn to speak the Italian language in the Athens of Italy, and will claim the right which we (more than any other) have of evangelising Italy. 3. The manner in which the question of the *separation of Church and State* is being discussed. It is a question of life and death for the nation. As regards religious liberty, Count Cavour always made liberty of conscience respected. Baron Ricasoli has surrounded this precious liberty with even greater guarantees than his predecessor. [Here the speaker read a letter addressed by Ricasoli to the Moderator of the Vaudois Table, which contains, among other things, these remarkable words: 'I consider liberty of conscience as the principal product of modern civilisation, and I believe it is destined to restore unity to the Church. For my part, I am happy to live in a time when every one, respecting the sanctuary of conscience, lends a hand to every thing just.'] 5. The chasm which is widening *between the Papacy and the country*." The speaker concluded by saying, "Two facts remain—a large country opened to the Gospel, and the command of the Master to preach the Gospel to every creature."

Professor MAZZARELLA then spoke in Italian. His address was characterised equally by fervid eloquence and piety, and produced a thrill of emotion in his audience.

Professor GREYMONAT (Florence) said: "The principle on which our work in Italy reposes is perfectly expressed by the subject proposed: 'The Gospel and Italy.' 1. The Gospel, and not *Rome*. Rome has ascribed to the Church all the glory due to the Gospel. What but the *reality* can overthrow this fiction? 2. The Gospel, and not *Protestantism*. Protestantism is only a particular form of Christianity. We shall do all in our power to avoid the errors into which Protestantism has often fallen."

Professor REVEL then spoke: "It is often said that Italy must be evangelised by Italians; but the Italians who are fit to evangelise their country are very few. Besides, a certain experience is required in these things. My colleague (M. Mazzarella) and I are at work in the heart of Italy, and we have come to say to our brethren of different denominations, Is it not the time for you to send us your

young men? It will be said they are *foreigners*; if that argument holds good the Apostles should not have left Palestine. Send us your young men. 'You are a professor,' it will be said; 'you want pupils in your college.' I answer, 'If you send them, they will see our weaknesses;' but what does it matter, we shall work together, and when they have seen our difficulties, they will tell you of them."

Pastor SCHMIEDHEINI, from the valley of Bregaglia, in the canton of the Grisons, said: "I come from a little Italian valley in the Grisons; but though insignificant, I think it is worthy of your sympathy, as being, along with the valley of Peschiario, the only remaining fruit of the Reformation in Italy in the sixteenth century." The speaker went on to give a sketch of the origin of these churches, and of their present religious condition. "When the celebrated Paul Vergerio was obliged to flee from the pursuit of the Holy Office in Italy, he took refuge in the Grisons, and spread the Gospel there. Therefore these little isolated churches continue to look with gratitude and sympathy to Italy as their mother in the faith." The work was also continued by the Italian exiles who fled across the frontiers by thousands. "The Italians have also given us Diodati's translation of the Bible, though we know it best in the elegant binding of the British and Foreign Bible Society."

Pastor MALAN, Moderator of the Vaudois Church, concluded by an earnest appeal to the sympathy of the brethren.

## FRIDAY, SEPTEMBER 6.

### MORNING MEETING.

#### DR. MERLE D'AUBIGNE ON CALVIN AND THE GENEVAN REFORMATION.

M. CHRIST SARASIN, State Councillor, and Director of the Missionary Institution of Basle, occupied the chair at the morning session, at St. Pierre. The proceedings commenced with singing, and reading and prayer by Pastor Viguet, of Geneva.

Dr. MERLE D'AUBIGNE read the report upon "The Character of the Reformation and of the Reformer of Geneva," as follows: "No one will think it strange that Evangelical Christians from all countries, meeting together in Geneva, should desire to recall the character of the Reformer and of the Reformation of Geneva. The Alliance counts among its members brethren whose opinions do not entirely agree with those of Calvin. I must confess that at first this thought troubled me."

for I do not wish to wound any one's conscientious convictions; but I soon felt relieved when I remembered that in the rich development of Calvin's doctrine there are points which are common to all Christians. I shall not speak of Geneva in the eighteenth century; hardly even of Geneva in the sixteenth. I shall speak of the Reformation which has proceeded from Geneva. Calvin, besides his work in our city, received from God a universal task. His essential work was the new development of the Reformation, characterised by a tendency to bring into union all Evangelical Christians. Luther was the first to fire off the alarm gun. Farel and Zwingli had done the same. At their cries the nations had arisen from a sleep of centuries; they had flown to arms, but many had taken wrong ones. Some seized the Bible, others lighted faggots, others drew the sword; there was a great tumult, tremendous disorder. Then Calvin appeared, calm in the midst of this agitation, advancing firm and intrepid among the balls that were whizzing on the right and on the left; he was calm, because he took the infallible word of his Heavenly Captain. Nothing disturbed the majesty, the serenity of his bearing. He fixed his eyes upon the combatants, and sought out the friends and enemies of the good cause. The divided leaders had to be reconciled, and obedience to the Supreme Head was claimed from all. After the great Luther, the indefatigable Farel, the bold Zwingli, comes the conciliatory (*modérateur*) Calvin. Luther, Zwingli, Farel, hold the sword, Calvin holds the sceptre. What would have become of the Reformation without this leader? Despotism would have destroyed the Church. Calvin was like one of those salubrious winds which chase away the miasma, and after which some broken branches are perhaps found; but the air has been purified. This brings us back to the Alliance. The idea of the Alliance (which will always be greater than the Alliance itself) was embodied in Calvin. He wished to save the Church by inward unity—unity in knowledge, as regards doctrine; unity in charity, as regards persons. Thus, you see, Calvin was not a piece of copper money, circulating through all hands, but a mine. What was the characteristic of Calvin's teaching at Geneva? The contrary of what is generally imagined. It is thought that it was harsh, exaggerated, intolerant, while it was moderate and conciliatory. Understand what I mean. Calvin would not have made any accommodation with

the Rationalists or the Papists; but except *that*, he sought the conciliation of opinions, and the union of Christians. M. Ernest Renan says: 'The individual right of each one to create his own symbol was hardly suspected in the sixteenth century.' But, in fact, that was the new method, not the new religion. Scripture was the touchstone by which all doctrines were to be tried. Doubt was springing up on every hand. The divided stream was forming everywhere pestilential miasmas. Calvin saw the evil in all its magnitude, and his noble soul was troubled. He uttered a cry of grief. If he went too far in his opposition, he had, at least, always in his mind the thought, shall Christianity live or die? Calvin was not exempt from errors or defects; but no one (not even Melancthon) was able to re-establish unity. He had a firm character, a well-balanced mind. Here I feel somewhat embarrassed. Calvin has been called a great theologian, and Geneva a theological city. But in our time theology is not in good odour. To animate my exposition, then, let us suppose that a conference is held here between the three great Reformers—Luther, Calvin, Zwingli—and their disciples. You will not wonder at our choosing this place. We are here in Calvin's church. From that pulpit which you see there he raised his voice against 'those brats (*marmousets*) who vomited out their gall against the Gospel.' From the spot on which I stand, where the sacred table was spread, he said to the libertines, 'I would sooner expose myself to death, than give that which is holy to the dogs.' I see first, on the left, a man in whom the affections are dominant, with a quick, decided look: it is Luther. On the right, I see another: his face is lighted up with intelligence, and his whole demeanour bearing the impress of the hardy sons of our mountains: it is Zwingli. Lastly, in the middle, advances slowly a man of a pale countenance, exhibiting traces of suffering, in whom the *will* is dominant: you have described Calvin. Let us interrogate these men. The first question we ask them is this: 'What relation is there between faith and the Scripture?' Wearied of scholastic rationalism, Luther replies, 'I am mad; I understand nothing about it: I have seen nothing, heard nothing, experienced nothing; but because God has said it, I must believe. There is no acting the doctor here; we must take off our hats. I too wanted to make a hole into heaven, and see the Almighty in His secret chamber; I became giddy. We must believe what

God has said to us in the Scriptures.' At these words, Zwingle—nurtured up in the philosophy of the Greeks—frowns; he wishes the Word of God: 'But,' says he, 'must not what we are to believe be probable? Must we sacrifice the rights and the wants of the intellect? If a man be in Christ, Christ is his reason: what does he want with an external authority?' Calvin says to Luther, 'When we read the Scriptures, we must hold for a certainty that we are listening to God.' He says to Zwingle, 'Faith does not consist in ignorance, but in the knowledge of the Divine will.' Let us now interrogate them on the nature of man. All three admit the doctrine of sin; but they regard it in different aspects. Luther is overwhelmed by the thought, 'The intellect is vitiated; it cannot know God. Original sin has poisoned our whole being.' Zwingle—in love with the heroes of Pagan antiquity—says, 'Evil is a privation. Man has lost God: he is a ravaged vineyard. Calvin—giving his hand to Luther—'Yes,' says he, 'our soul is like a burning furnace throwing out smoke, and yet there are little flames (*flammettes*). But, in spite of the good remaining in us, it needs a new creation.' He gives his hand to Zwingle too. 'Yes,' says he, 'there are sparks of light in our soul; but all that is stifled by the darkness.' Shall we ask them a third question? 'You admit a work of Christ—the atonement; and a work of Christ in us—regeneration. Which is first in rank?' Luther answers, 'The atonement; for God cannot see our sins.' Zwingle does not approve—'The essential thing is to feel our faith.' Doubtless you do not mean to say, O noble Zwingle, that the death of Jesus Christ is useless; but that it becomes so if we do not believe in Him? From that there might arise a formal morality. Calvin again solves the problem: 'In Christ we have a double grace—reconciliation by His death, and sanctification by His Spirit.' Shall we question them as to the nature of Christ? But I hear a voice—'To the point! To the point! Question them upon election.' There are antinomies in the relation of God and man. Many persons have their minds so constituted that they cannot admit the two terms. You admit the sovereign will of God, but will you deny the freewill of man? Calvin admits the two, but he insists particularly on the human part. 'Let us contemplate,' says he, 'the cause of the condition of man in his corrupt nature, where it is evident, rather than in the predestination of God, where it is hid.

The election of God is the cause of salvation; faith is the sign of it; and the certitude of salvation is in the faith of the heart.' It is therefore an exaggeration to say that redemption loses its significance in Calvin's doctrine, and that man disappears in the great drama of the world. But it is particularly in the discussion upon the Lord's Supper that the conciliatory character of Calvin appears. Luther admits the real presence in the Supper; Zwingle considers the sacrament as a memorial; Calvin admits the spiritual presence of Christ—the presence which comes from faith, and exists by virtue of the Holy Spirit. The conference is ended. Let us form the jury. Calvin is not above or below Zwingle or Luther, but between them. God and man are the two poles of religion. Religion is a Divine and a human fact; and while Luther looked particularly at the Divine side, and Zwingle particularly at the human side, Calvin looked at both sides. He completes the two Reformers, and embraces them in Christ. Calvin's task was of the greatest importance. That his work might be strong, it required to be well-balanced. The balance of forces gives power. Coal alone is not enough to make steel, neither is iron, but in combining them you obtain a solid blade. Calvin forged a sword of Damascus, and will make the Reformation triumph to the ends of the earth. Calvin loved his brethren, and wished to unite them. He began with those who were nearest him—his two principal colleagues. What ardent affection there was between these three, Calvin, Viret, and Farel! 'When I exercised the pastorate with you two it seemed to me as if we were only one.' When the first circle was gained, Calvin cast his eyes farther off upon German Switzerland, where a great discussion was dividing the Church. Zurich will hear no one but Zwingle; Berne is for Luther; Basle rejects Luther and Zwingle, and follows Oecolampadius. Calvin sets to work; Zwingle is dead, and Bullinger has succeeded him. 'I press you to my heart,' writes Calvin. 'Our churches must be united. Have we not the same Christ?' After useless efforts he returns to Geneva. God takes from him his last child, then his wife Idelette. 'I have lost her,' he writes to Viret—'she who would never have left me, either in exile, in poverty, or in death.' God upheld him. A gleam of reconciliation appeared in the direction of Zurich. Calvin sets out; conferences are established at Zurich. 'We are agreeing,' writes Calvin. In all the churches

of the Confederation, in France, in England, it is repeated that the Church was found in living communion with Christ its Head, an internal unity. It is said that Calvin is the chief and the author of it (*dux et autor erat*). Let us pass on to the third circle. But how could he bring over Dr. Luther? Calvin loved Luther. The latter had published a book in which he attacked Zwingle and Eccolompadius. 'Consider,' said Calvin to them, 'what kind of man Luther is. Even if he were to call me a devil, I would not cease to honour him.' Will Calvin tame this bull, who, with a movement of his muscular neck, tosses in the air whoever he likes? Calvin writes to Luther, in 1545: 'If I could fly to you, and enjoy the happiness of your society but for a few hours! But it will only be in heaven. Adieu, most renowned minister of Christ, my ever venerated father!' The union could not, however, be accomplished, for this reason: Calvin had thought proper to send his letter to Luther through the gentle Melancthon. And as Luther was at that time furious against the Swiss theologians, Melancthon dared not give it to him. He returned it to Calvin, with a note ending thus: 'I can only think of exile.' Thus the only letter which Calvin wrote to Luther was not read by him. Calvin answered Melancthon: 'Even if your Pericles chooses to throw the thunderbolt, we all love him; we shall always be glad to see him occupy the first place.' Luther at length allows himself to be moved. It was on a Monday, in 1545, as Luther was returning from a lecture he had been giving on one of the first chapters of Genesis, he passes before the shop of the bookseller Maurice, who had just returned from the book-fair of Frankfort. 'Well, Maurice, what are they saying down there at Frankfort? Are they always speaking about the Wittenberg monk?'—'I have not heard about him,' answered the bookseller; 'but they speak of Calvin: I have brought from the fair his book "De Coenâ." Luther began to read; then, returning the volume, 'Maurice,' said he, 'that man is pious and learned, and I might have entrusted him with the affair from the first.' Melancthon made a change in the Augsburg Confession in favour of Calvin's views, and at present the most illustrious doctors of Germany profess a doctrine upon the Lord's Supper very similar to that of Calvin. I ought to speak of Calvin's influence upon France, Scotland, &c., but I must forbear. A few words only on England. In

1548, Calvin proposed to Edward Seymour, Duke of Somerset, appointed Protector at the death of Henry VIII., a plan for the Reformation of England; and Cranmer, Archbishop of Canterbury, conceived the thought of crowning the work of concord begun by Calvin. Beginning by the teaching of the Gospel as the true means of establishing peace, he convoked a council to restore the truth. Calvin wrote: 'I would not hesitate to go across ten seas for the union of Christians. But here my sight fails; my imagination grows confused. Not far from the place in which we are—upon that height at Champel—are flames, an executioner, soldiers, an excited multitude, a victim! O men, what are you doing? It is a heretic, condemned by the ecclesiastical tribunals of France, and put to death by the magistrates of Geneva. Wretched men! by what right is this pile erected? The majesty of God has been offended. But when did God charge you to revenge offences committed against Him? I seem to see Christ at the foot of that scaffold crying, 'Fools, what are you doing? the Son of Man came not to destroy, but to save!' For nearly ten centuries it was believed that human tribunals ought to condemn doctrines contrary to the Scriptures. Let us deplore this error; but let us not boast: let us not get up on the stilts of our age, to chastise the giants of the sixteenth century. The death of Servetus was a remnant of Popery. It is not the less true that Calvin revived the Gospel torch. He diffused its light throughout the world, and this torch is at the same time that of civilisation and liberty!'

At the close of this address, the meeting, under deep emotion, rose, and sang with enthusiasm a portion of Luther's celebrated hymn, "A strong tower is our God" (*Ein feste burg ist unser Gott*).

#### PROFESSOR HERZOG AND DR. BUNGENER ON CALVIN AS AN AUTHOR.

Professor HERZOG, of Erlangen, indicated the qualities of Calvin as a commentator. "Conscientiousness is the essential characteristic of Calvin's writings. Calvin said, 'We need conscience more than knowledge.' He has left commentaries on all the books of Scripture, except on the Apocalypse. Why this omission? He was afraid of obscuring the sense of the book by too imperfect a work."

Dr. BUNGENER, of Geneva, went rapidly over the works of Calvin. In the first period he placed the institutes which have given t'

Reformation the consciousness of its legitimacy. "The second period embraces his popular satirical works, in which the French Reformer's style resembles somewhat that of Luther; but, in spite of this witty vein, Calvin only excels in serious works. The third period is that of the commentaries on the New Testament. They mark a revolution in the study of the Bible; it is good sense dethroning scholastic erudition, the intellect seeking truth by the shortest road; Christian experience questioning itself, that it may gather up only what is useful and edifying. Lastly, in the fourth period, are the commentaries on the Old Testament. There, also, we find simplicity, practical good sense, *truth not everywhere found, but everywhere looked for*. Take, for example, the commentary on the Psalms. From them we may gather two lessons. First, if we wish to be powerful in the world, let us, like Calvin, avoid everything that is of a sterile nature, let us study our own hearts well, and let there always be between us and our hearers a profound unison. Second, let the thoughts of God's presence always accompany the work we have to do, and let us count upon help from on high."

Pastor PEAUX, of Mulhausen, concluded by a word of exhortation to union.

#### AFTERNOON MEETING.

##### ADDRESSES ON SABBATH SCHOOLS.

The place of meeting was again at St. Peter's Cathedral; the Chairman, Pastor VALETTE, of the Lutheran Church of Paris. Pastor P. COOK, of Calais, read a report on "Sabbath-schools." "Some people trace the origin of Sabbath-schools from Charles Borromeo, who died in 1554. Those which he founded still exist at Milan, but they are a sort of *catechising*. Laymen have no share in them. Towards the middle of the seventeenth century several schools were established by Christians. From 1780 to 1790 Sabbath-schools were established at Copenhagen, and the royal family were in the habit of frequenting them." M. COOK then spoke of the efforts of Raikes in England, and of the work in Scotland, in the United States, and in France. In the last-named country there are 544 schools, 400 of which belong to the Reformed Church. The speaker then glanced at the work of Sabbath-school instruction in other countries—Germany, Holland, Belgium, and Switzerland.

Pastor NAGEL, of Neuchâtel, insisted on the dangers that the modern mode of education involves to the happiness of the child, and stigmatised the vanity which parents encourage in them in regard to dress.

Pastor MONTANDON, of Paris, President of the Paris Sabbath-schools, spoke on the necessity of labouring for the conversion of the children, and the advantages arising from the cultivation of sacred singing.

Mr. W. H. WATSON, Secretary of the London Sunday-school Union, spoke—1, on the maintenance of the sanctity of the Lord's day; 2, of the importance of gathering into the school all children and young people; 3, of rendering the Sunday-school a more exclusively religious institution.

Pastor LECOUTRE, of Geneva, spoke on the necessity of forming the conscience of the child, so as to bring him to Christ. We must begin by putting the child under the law; yet without leaving the essential parts of the Gospel in the background.

Pastor C. DE FAYE, of Lyons, spoke on the aim of Sabbath-schools. Scripture teaches us that the thing to be aimed at can only be the conversion of the child. Having quoted Calvin and Viret, he pointed out the means to be taken to arrive at this end. Among the qualifications of teachers were urged the love of the children, simplicity in the exposition of truth, conscientious preparation, and prayer.

#### SATURDAY, SEPTEMBER 7.

##### MORNING MEETING.

##### DR. DE PRESSENSE ON RELIGIOUS LIBERTY.

The Conference met at the Cathedral: Pastor DU PASQUIER, of Neuchâtel, presided.

After devotional exercises, a paper was read by Dr. EDMOND DE PRESSENSE,\* of Paris, on "Religious Liberty Considered as the Condition of the Peace and Security of States." "A few years ago this subject would not have found place in an assembly such as this, where everything calculated to divide is carefully excluded. If we look back but a short distance into the past, we shall find that the words 'religious liberty' were a bone of contention even among the children of the Reformation. It is not so now, and this fact shows with what rapidity the light has broken in upon us. Let us be calm. Nothing will be spared to secure the success of this great cause, so closely allied to that of Christianity itself. You have seen Europe shaken—a fearful agitation spread

\*One of the German Universities has lately conferred the degree of D.D. on M. Edmond de Pressensé.

from country to country, as with the force of a tempest. Well! all this is nothing compared to what you will see in the future, for the accomplishment of this glorious design. Our duty is to take part in this movement. We are writing the second chapter of the 'History of the Reformation.' We are taking up the work of our fathers, to correct and develop it. We are bringing out the true mind of Jesus Christ upon an essential point, and we are clearing this Divine religion from an opprobrium which has too long been attached to it; for, let us never forget that liberty is the honour of the truth, while despotism—I mean the despotism it claims and makes use of, not that to which it submits—is its shame and disgrace! I must not forget that my task is to demonstrate that the interest of the State counsels it not to *grant* (that is an original right, and does not depend on its good pleasure), but to *recognise* religious liberty. Am I therefore condemned to bring this great question down to the proportions of a vulgar utilitarianism? No; for this subject is of an order so elevated, that it becomes indistinguishable from justice itself. It is a duty to respect the powers that be, but we must honour them without servility! We must, first of all, explain clearly what we understand by religious liberty. There are two serious mistakes, the first fallen into by religious men, the second by statesmen. From the incontestable principle of the sovereignty of the truth, the conclusion is drawn that error has no right in the world, and must, therefore, be proscribed. This is a miserable sophism. We quite agree that truth is sovereign, but we must know if it is a material or a moral power. Unless we confound the body with the soul we must recognise the radical impotence of religious oppression. Christianity is a religion of love; a love which is not the freewill offering of one heart to another, is a mockery and a sham. Therefore the religion of love is above all the religion of liberty 'Ye will not come unto me, that ye might have life,' could never have founded a religion which would do violence to the will. The second misunderstanding consists in identifying religious liberty with liberty of conscience, without recognising that the collective profession and the free propagation of one's religious belief, whatever it may be, are the first consequences of the rights of conscience. I do not thank the State for granting me liberty of belief; I might as well, as has been said, be grateful to a school of medicine if

they were to decree the circulation of the blood! A great favour indeed to grant what cannot be denied! Let us, then, proclaim aloud, that what we claim under the name of religious liberty is not only liberty of conscience, as regards the inner man, but the right to tell, to proclaim, to publish, our faith by all the means in our power, to make an active, energetic propaganda, whether it be agreeable or otherwise, to a greater or less number of our fellow-citizens. This seems the abomination of desolation to the wise and prudent, who have been trained to moderation, in the administrative working of our centralised States, and are imbued with all the greatness and generosity of the bureaucratic genius. It will surely be granted that nothing is so troublesome as undertaking what one is not called to do, and going out of one's natural vocation. Such is the position of a State which, instead of simply admitting the rights of conscience, and giving religious liberty up to its own resources, pretends to rule and control the use of it. To do so it must become a theologian, discuss and appreciate doctrines, examine and weigh their value, and compare the diverse religious tendencies which knock at its door for authorisation. The State is everybody, the whole of the citizens represented by the Government; consequently, the modern State is a chaos of contemporary thought. Where has such a general, such a prefect, or such a minister, gone through his theological studies? Taken altogether, do they know any better? Remember that the Theological State *par excellence* is called the Lower Empire (*le Bas Empire*). The modern State is not the ancient State, nor the State of the middle ages. Christianity and the Reformation have given it a basis entirely different from that on which it rested, before the new and Divine principle (revived by the great movement of the sixteenth century), yet implanted in the world, had saturated and penetrated with its influence the very air we breathe. The total subordination of the individual to the social power is no longer possible, since Christianity has awakened the conscience. It follows that every State which refuses to grant full religious liberty puts itself in opposition to the aspirations of modern society. Those who claim unrestricted religious liberty often hear public morals invoked against them. Touching solicitude! An impure fiction may have its editions multiplied, a theatrical piece may corrupt an immense audience every evening; public morals have



nothing to do with that! But a loving man gathers a few of his fellow-citizens to hear the Gospel, and immediately down all the administrative line of a great country there rises to heaven a cry of indignation: 'Public morals! public morals!' But the refusal of religious liberty is also a principle of social disorganization. The State is a providential, Divine institution; it is therefore important that its legislation should not contain any flagrant contradiction of the law of God. Lastly, the blessing of God cannot rest upon States which refuse to acknowledge the first rights, not so much of man, as of God." Dr. de Pressensé concluded by an eloquent appeal to his hearers to assist in propagating these principles: "Let not the moral evidence of the rights of conscience delude us. We are still far from the time when they shall be universally recognised. In Roman Catholic Europe religious despotism is everywhere losing ground. Austria will soon have torn to pieces the Concordat which answered all the wishes of Rome. Italy will perhaps outstrip us all, if she follow the impulse given her by the great Minister she has lost. But, on the other hand, we have Spain, which is dishonouring herself by a real persecution; at this moment several of our brethren are waiting an infamous condemnation—*infamous* I mean for those who will pronounce it, and for the country that will suffer it. In France we have the finest definitions of *legal rights*, written on paper; they are inscribed at the head of the constitution—the Senate is appointed to protect them. Unfortunately, we have also a certain circular which withdraws in *fact* what is conceded in *law*. We have the subaltern administration, which gives the practical commentary upon the principles of which we are so proud. In Prussia an immense stride has been made, but neither Hanover nor Mecklenburg has abandoned the exclusive system, which it becomes a State religion to practice. We are on the threshold of a new era. What a spectacle do we see in the dying throes of the oldest and most consummate of religious despotisms: in this convulsion too, more remarkable as regards consciences than with regard to facts (for the great events are those going on within, not those without). We hear the representatives of the Romish hierarchy uttering cries of terror. The world is saying, 'The corner-stone of that religion is nothing else than material power,' and thus scepticism increases, and comes sneering to pick up dead

beliefs on the battle-field of religious strife. For the glory of Christ a protest must be uttered, and it must be heard! I end with an historical trait. One day, at Rome, an old man leaning on a crutch stopped at the foot of the staircase leading to the palace of the Popes. Suddenly he threw away his crutch, and walked up the stairs with a firm, vigorous step. It was Sixtus V., the indomitable Pope. Christianity has too long been the old man of whom I speak. Let it throw far away the crutch—be it oppression or the sceptre—then it will walk upright, and the old man will appear young, with the youth of liberty and of eternity!"

#### THE IMPRISONED PROTESTANTS IN SPAIN.

Dr. MERLE D'AUBIGNE called attention to the fact that some thirty or forty persons in Spain had been arrested and imprisoned in Barcelona, Granada, and other cities, for simply reading their Bibles in common. The Procureur-General had demanded the punishment of four or five years' imprisonment against these men, against whom no accusation could be brought as to their having done anything contrary to the civil or political authority, or against the Church as recognised by the State. It was only proper that an assembly of Christians of all countries, who had met at Geneva, where religious liberty was fully known and appreciated, should express sentiments of profound affection and fraternal love to their suffering brethren in Spain, and should offer prayer to God for their consolation and support. It was proposed that an address should be sent by the Alliance to the Congress of Deputies in Spain, respectfully requesting them to recommend to the Queen to set these men at liberty, and to pass a law establishing freedom of religious worship. Information, he added, had been received from Spain that such an address, if well prepared, would produce a powerful impression in that country, where there was a party in existence strongly in favour of religious liberty. To show that this kind of intercession with the supreme authority of the State, on behalf of persecuted Christians, was not without success, Dr. Merle d'Aubigné referred to the case of M. Chapiot, who had that morning opened the sitting with prayer. This gentleman was imprisoned for four months, for having simply preached the Word of God with three others in a way not authorised by the French Protestant Church, and he would have remained a much longer period in prison but

for the intervention of two persons, one of whom had an audience with the Emperor of the French.

M. ADRIEN NAVILLE then submitted a resolution expressing the lively sympathy of the Conference with the Christians imprisoned in Spain, and protesting, before Christian Europe, against their seizure, "so contrary to the spirit of the age and of the Gospel." The resolution went on to recommend the assembly to pray for their Spanish brethren, and to suggest that active demands should be made for their restoration to liberty.

The resolution was then put, when the entire meeting rose from their seats, and elevating their right hands in affirmation, passed it unanimously.

Prayer was then offered up for the Spanish brethren by Dr. CESAR MALAN, and the Conference proceeded to the

#### DISCUSSION ON RELIGIOUS LIBERTY.

Pastor VIGUET, of Geneva, refuted the two objections—1. We plead a cause which is already gained. 2. We put the question on the ground of material interests. Vinet says, "Supreme utility is being just, and what is just ends by being of the greatest social utility."

State-Councillor GROEN VAN PRINSTERER, from the Hague: "As a friend and defender of religious liberty under all its forms, I *accept* that liberty when the Gospel gives it me, but I *suspect* it when the revolution promises it me. The revolution starts from the independence of man to reach the idolatry of man collectively. Ought the Christian Church, on account of the passing tolerance granted by the revolution, to contribute by her silence to favour social disorder? Let us distinguish the spirit of revolution from that of liberty. Let us unite liberty with faith; they *ought* to be inseparable. The inscription round the Dutch florin sums up my idea: 'Leaning on the Bible, we defend liberty.'"

M. HENRY SERMENT, advocate, of Geneva, showed that despotism is the parent of infidelity, and insisted on the duties imposed on us by our liberty.

At the close of the sitting a collection was made at the doors in behalf of the inhabitants of Glaris, many thousands of whom have been rendered houseless and destitute by an extensive conflagration, which has almost destroyed the entire town.

#### AFTERNOON MEETING.

##### ROMAN CATHOLICISM IN THE UNITED STATES.

The Conference met at the Oratoire, Professor GUYOT (Neuchâtelais), of Princeton, U.S., presiding. A report was read by the Rev. Dr. BAIRD, of New York; subject: "The Influence of Civil and Religious Liberty on Catholicism in the United States." After some historical details, the Doctor proceeded to show that Roman Catholicism gradually lost its influence on its adherents on their arrival in America, where religious liberty is universally recognised, and that but for the continual tide of emigration from Catholic countries it would be entirely extinguished.

Dr. MILES G. SQUIRE was introduced as having been sent from Geneva, in the State of New York, and a letter of salutation from his Church to the brethren in "Geneva of the Old World" was read. Dr. Squire confined his paper to a consideration of the present aspect of political affairs in America, which he attributed to the institution of slavery. He said: "The South has separated from us, and the world must know that slavery is at the base of this commotion. It must also know that while Italy is freeing herself, and the Czar is liberating his serfs, an effort is also being made in free America to break the chains of the unhappy negro race. Slavery is no more necessary to labour in the South than it is anywhere else. Liberty is essential to humanity. The opposite principle is false; it is too late in the day to constitute a Government on the principle of the perpetuity of slavery. The stars in their courses would fight against it."

Dr. URWICK, of Dublin, expressed his satisfaction with the decided tone of the speaker on the question of slavery, and proposed a resolution that the paper should be printed forthwith and "circulated throughout the world."

Some discussion ensued as to the inconvenience which would arise in taking a step of this kind, without consultation with the General Committee of the Alliance, whose exclusive province it is to decide upon the publication of the papers laid before the Conference, and at the suggestion of M. NAVILLE, the resolution was withdrawn, and the subject referred to the General Committee.

The Rev. Dr. KERR, of Illinois, read a paper strongly condemnatory of slavery.

Sir CULLING EARDLEY said he had experienced great relief from hearing the American Church thus declare itself. }

suggested that a meeting of English and Americans should be held to consult upon the form of a resolution to be submitted to the consideration of the General Committee, embodying the feelings of sympathy of the Alliance towards America in the present crisis of her history. This suggestion was acceded to. A report of the meeting in question will be found in a subsequent page.

## SUNDAY, SEPTEMBER 8.

### UNITED COMMUNION.

At two o'clock, P.M., the distribution of the Lord's Supper took place in the Salle de la Rive Droite, in which a great number of the members of the Alliance participated. After prayer by Dr. MERLE D'AUBIGNE,

Pastor BARDE, of Geneva, who presided, read Matt. xxvi., and spoke upon the Alliance as exhibiting faith in love.

Drs. BAIRD and HEZOG then addressed the assembly in English and in German.

Pastor DESCOMBES, of Lyons, read the words of institution, after which the elements were blessed, and prayer was offered by Pastors Grandpierre, Kramer, Carr Glyn, and Meille, in French, German, English, and Italian. The communion was then dispensed with great order and in profound silence, only interrupted now and then by the reading of a few appropriate verses. The bread and wine were first partaken of by the ministers on the platform. They were then handed to twelve brethren belonging to different denominations, who distributed them from bench to bench among the congregation generally.

The whole was terminated by singing, and a prayer by Professor PILET.

## MONDAY, SEPTEMBER 9.

### MORNING MEETING.

### ANGLO-SAXON COLONISATION AND THE DIFFUSION OF CHRISTIANITY.

The Conference assembled at St. Pierre, Lord RODEN in the chair. After devotional exercises,

The Rev. Mr. LOCOCKE, missionary from the Cape of Good Hope, read a congratulatory letter from the Churches of the Cape, and gave a brief and interesting account of the revival in that colony.

The Rev. MRSAG THOMAS, of London, then read a paper, "On the Future of the Anglo-Saxon Colonies, in View of the Dissemination of Evangelical Christianity throughout the World." He remarked upon the colossal extent of the colonial possessions of Britain, and pointed out

that they had been placed in our hands by Providence for a special purpose, adding that they constituted a museum containing specimens of almost every race and tongue. Colonisation was ordained of God at the first in the command, "Be fruitful and multiply, and replenish the earth and subdue it." Mr. Thomas proceeded to treat his subject under three heads: First, the growth of our colonial empire; secondly, the actual condition of its inhabitants with reference to the Gospel; and thirdly, the future assigned to it in connexion with the dissemination of Evangelical Christianity. In reference to the first point, he reminded his hearers that, on the ascension of James I. to the throne, England had no foreign possessions, and that, while Portugal, Spain, and France had successively lost their colonies, those of England had been constantly increasing, until they now embraced one-sixth of the inhabitants of the entire globe. Under the second head he stated that Britain rules over more Mohammedans than the Sultan of Turkey, more heathens than there were in Africa, and more Roman Catholics than the Pope could lay claim to. What an awful responsibility was this! He then drew a graphic picture of the deplorable insufficiency of our present means to meet this widespread spiritual destitution; and he urged upon the Christian public of Britain the duty of redoubling their efforts in the sending out of sound and faithful missionaries. The consideration of the third point, the future of our colonies, he confessed to be beset with difficulty. With the politician of the present day, the question was how best to qualify the colonies for present self-government and for future independence. But to the Christian, this was not the primary purpose for which God had given us these possessions. There was a higher aim than that of teaching men the moral duty of their social station—the preparation for a destiny beyond the grave was the end for which these myriads of human souls had been entrusted to our sway. He felt at a loss as to the most efficient means to accomplish this great object; but he would suggest as the first step towards the attainment of the final result, the evangelization of our own fellow-countrymen settled in the colonies, that they might serve as practical and living exemplars to the heathen around them of the beauty and holiness of the Christian life.

The Rev. Professor GIBSON, of Belfast, referred to the origin and early history of the Anglo-Saxon race, called as it had been by

the Great Ruler of nations to occupy a conspicuous place in connexion with the civilisation and Christianisation of the world. Spain and Portugal had anticipated England by a whole century in the work of colonisation, nor was Virginia planted till 1607, a hundred and six years after Sebastian Cabot had proclaimed the existence of the New World. America was planted largely by a race of Protestant men, whose whole activity owned Evangelical religion in its grandest animating principle. Spain had possession of Mexico and of Peru a century before, but the moral forces were wanting which alone could render her colonisation a blessing to the nation. The two nations descended of the Anglo-Saxon race now shared between them almost the whole of the continents and islands of the New World. The gold discoveries, also, which had given such a mighty impetus to colonial enterprise, had been reserved to the present powerful epoch, and had the balance of power been doubtful, this alone would have turned it in favour of those nations as the masters of the world. Though far away from Europe, America occupied a most commanding position on the globe, being placed between the two barbarous and idolatrous continents—Africa and Asia. Radii drawn from its eastern, western, and southern shores reached almost all Pagan, Mohammedan, and Papal lands; while those brought up in these climatic extremes were fitted to go forth into regions of like temperature, to carry thither and teach the principles of learning, liberty, and religion. For the present, alas! America was arrested in its onward movement, and a disastrous eclipse had darkened all the western sky; but were the thunder-cloud of war dissolved, there were grounds to augur for that great community a futurity of influence and usefulness such as perhaps no nation had ever equalled. To it, as well as to ourselves, belonged the heritage of all that was most precious in the memory of our sages, and saints, and martyrs. It was impossible not to have strong faith in the recuperative powers of such a people, or to believe that at such a crisis it would be consigned to permanent retrogression and decay. With reference to the means by which evangelization in our colonial possessions and elsewhere might be best accomplished, it might be observed in general that the work of missions would, perhaps, be best accomplished by the zeal and energy of the several churches, each acting according to its own particular constitution, while at the

same time each cultivated friendly relations with the rest, merging denominational aggrandisement in a desire to promote the glory of their common Lord. It was too manifest, however, that they were not sufficiently alive to their responsibility in this matter, and that the most hopeful aspects of the times—the re-opening of Japan to the intercourse of Christian nations, the signs of religious inquiry among the Mohammedan population of Turkey, the exploration of Africa from every side, the increased security and facility of Christian labour in India—all this, which one would imagine would have fired the Churches, like the opening of the last seal of prophecy, hardly kindled throughout the Christian host any perceptible enthusiasm, so immeasurably was the providential enlargement of the field of operation in advance of the agencies and resources available for its occupation. Might not the inquiry, therefore, be raised, whether there was not too much of a reliance upon established forms and usages of missionary agency, as if to keep the machinery in fair working order were equivalent to the evangelization of the world? Some such conviction seemed to have occupied the mind of the late Dr. James Alexander, of New York, when in one of his familiar letters he inquired, among other things, whether the world's conversion would not result, under God, from an action more universal, more cheap, and more flowing from great affections in every church and every member of it? And the late Dr. Addison Alexander, in his commentary upon Acts viii. 4, had remarked it was most natural to understand the verse as referring, not to preaching, in the technical or formal sense, but to that joyful and spontaneous diffusion of the truth which was permitted and required of all believers, whether lay or clerical, ordained or unordained. And did not the records of the young ages of the faith accord with this representation? The first disciples, by virtue of their discipleship, carried with them, into every region where they were scattered, the light of the glorious Gospel, and wherever they went proclaimed Christ crucified as their Lord and King. No doubt the Church, as an organization, had its special work to do in the diffusion of the truth, and it was especially devolved on her, and her distinctive function, to evangelise the nations; and doubtless there were peculiar facilities in the early times, in consequence of the unity of the Roman empire, and for other reasons, for spreading

abroad the truth and publishing salvation; but the grand secret of the matter was that every one who professed the name of Jesus felt constrained to make Him known to every creature within the range of his influence. Here lay the strength of the new religion—plain, simple-hearted men, feeling in their inmost soul the power of a new life, infused that life into the very heart of society. And was there not a lesson here for the present times? While the most comprehensive plans and the most efficient organization were necessary, and while the highest order of minds, subjected to the highest preparatory training, were demanded for the work, yet what a mighty impetus would be given were there brought into the field the agency of Christian colonists going forth to plant themselves as living representatives of Christianity in Pagan lands? Here were a nobler mission for the Anglo-Saxon race than any which it ever dreamed of; and if in laying out his plans for life, every private Christian should ask himself, "Where can I do the most in my lifetime for the cause of Christ and the salvation of men," and if the answer to that question should lead him, in the light of Divine Providence, to some dark region of the earth, what an amount of consecrated zeal would thus be laid upon the altar of God, and what an augmentation of the triumphs of the cross might not be witnessed in the earth! While the time and talents of the missionaries proper should be concentrated upon the spiritual wants in the field, that moral influence which proceeded from a practical Christian civilisation would thus be superadded to their distinctive labours. Would not a wisely-conducted school of agriculture in Palestine do much for its enlightenment as to the scope and benefit in the civilising influences of Christianity? And was not Livingstone calling loudly for Christian mechanics, farmers, merchants, and manufacturers, to second his labours in Southern Africa? The genius, enterprise, science, and capital of the Anglo-Saxon race were in demand all over the world, and why should not Christian wisdom and love take advantage of all this, and use it, not for lucre, but for the benefit of mankind? When Christian responsibility in this matter should be felt, as it was in the beginning, we should witness a moral crusade before which the powers of darkness would be astonished and confounded.

The Hon. A. KINNAIRD, M.P., said he considered it his duty to bear public testimony to

the missionary spirit of Germany, which had provided the most distinguished and zealous missionaries employed by the English societies for more than a quarter of a century. Nobody, speaking on missions, would forget men like Schwartz, Ziegenbalg, Weitbrecht, Leutpold, La Croix, and he wished to rectify the omission which, no doubt, had unintentionally been made by the previous speaker. He then alluded to the great nursery of missionaries at Basle and in Wurtemberg, and observed that most of the translations of the Bible in the various dialects of Asia and Africa had been made by German missionaries. The honourable gentleman also spoke on the importance of Government throwing no obstacles in the way of missionary efforts, while he maintained that Government must not itself turn missionary.

The Rev. T. R. BIRKS, of Kelshall, directed the attention of the assembly to that essential characteristic of the Christian, *Humility*. He suggested two motives for humiliation. 1. "For the last three hundred years God has been raising eminent men in the Church. What has been the conduct of Protestantism under their guidance? The robe of Christ has been rent in pieces, and our cry ought to be, 'Enter not into judgment with thy servants.'" 2. A special call has been addressed to the Anglo-Saxon race to evangelise the world. What have we done for our colonies? On God's side there have been wonders of mercy; on man's side wonders of iniquity."

The meeting terminated by a few words from the Rev. D. WILSON, Islington, stimulating to renewed efforts.

#### AFTERNOON MEETING.

The afternoon meeting took place at the Oratoire. State-Councillor GROEN VAN PRINSTERER, of Holland, presided. After prayer and reading the Scriptures, a report was read by Professor FREDERIC DE ROUGEMONT, of Neufchâtel. Subject: "The Religious Condition of the Peoples of Eastern Europe and of Western Asia." No extract could give the slightest idea of the richness of this report.

Pastor MONSELL, of Neufchâtel, read a report upon the religious state of Greece, Turkey in Europe, and Western Asia. We can only repeat what we have already said of Professor de Rougemont's report.

Captain VAN DE VELDE (Holland) spoke on the necessity of Protestant asylums in Palestine, for the widows and orphans of the unhappy victims of the late massacre.

Pastor JABLONOWSKI (Russia) terminated the meeting by prayer.

## SPECIAL ANGLO-AMERICAN MEETING.

While the Conference was in session, during Monday afternoon, as already reported, there was being held in the Salle de la Rive Droite a kind of international conference between the Americans and English, relative to the present condition of affairs in the States. Sir COLLING EARDLEY occupied the chair.

Dr. BAIRD, of New York, gave a brief sketch of the history of the Union, commencing with the planting of the first settlements in Virginia and Massachusetts by Cavaliers and Puritans respectively, and tracing the growth of the colonies down to the period of the War of Independence, at which time slavery existed in the whole of the thirteen States. He next remarked upon the abandonment of slavery by Massachusetts, Pennsylvania, New Jersey, and the New England States, and then described the struggle which ensued between the North and South for the possession of the new States that were afterwards added to the Union, and which ended, as is well known, in the Missouri Compromise. To the abrogation of that compromise by Mr. Douglas he attributed all the mischief that is now afflicting the country. The question of slavery, he added, was at the bottom of the present struggle. The North sought to prevent the extension of slavery into new territories, and they made it one of the chief planks of their platform at the last presidential election. They did not seek to interfere with slavery in the States where it at present existed, because in those States it was guaranteed by the Constitution, and was therefore inviolate. The election of Mr. Lincoln gave the South a pretext to carry out what they had long contemplated, the overthrow of the Constitution and the formation of a Southern Confederacy. The argument of the Southern was that they had as much right to throw off their allegiance to the Union as the old thirteen States had to throw off allegiance to the mother country. The North, on the contrary, maintained that they had no such right; that it was a union, not a confederation of States; and that, consequently, no State was capable of independent action except in matters of internal administration. Dr. Baird eulogised the past forbearance and present activity of the Washington Cabinet, and in vindication of its policy, in not declaring against slavery, said that, in addition to its being contrary to the Constitution, such a step would cut off all hope of regaining the eleven Southern States that had seceded; would risk the loss of the four

frontier States, whose influence on the South might be brought to bear hereafter; and would, moreover, lead to the danger of a servile war on the part of the slaves. It was for these reasons that the Government refrained from declaring the abolition of slavery. They did, however, take one step in that direction, by receiving fugitive slaves within the lines of the United States army, and emancipating those belonging to disloyal citizens. It would be hard war, and if they could not regain the Southern States they must make peace and do the best they could with them. But they wanted English sympathy and English prayers, and to be left free from interference by European Governments. In concluding Dr. Baird complained that the articles in the *Times* had done infinite mischief in America, and he also complained of observations made at the Cheever meeting in London, from which it would be inferred that the North was not sincere in its hostility to slavery.

The Rev. J. A. PRIEST, of New Jersey, after complaining of the coldness manifested by the mother country towards her daughter at the hour of trouble, proceeded to argue that the question of slavery was at the root of the American war. The Federal Government, however, had no political right to declare the entire abolition of slavery in the different States, which were to a great extent independent of each other; and if it was contended that it ought to fall back upon the moral right, the argument would apply to England as much as to the American Government itself, and Great Britain would be bound by force of arms to suppress slavery in the Southern States. He desired no sympathy from Great Britain in regard to the political aspect of the question, but he confidently asked for her sympathy and her prayers in respect to its moral aspect, as involving the great question of human freedom.

Sir COLLING EARDLEY said that if any act could be done by the Northern Government to commit it against slavery, as far as it could constitutionally go, it would greatly strengthen the hands of their friends in England. He should be glad to hear that every slave coming within the boundaries of the Northern States was declared *ipso facto* a free man.

Addresses were delivered by the Rev. Carr Glyn, Dr. Fisch, the Hon. Arthur Kinnaid, Dr. Squires, the Hon. and Rev. Baptist Noel, Rev. W. Arthur, R. A. Macfie, Esq., Dr. Cairns, and the Rev. Morton Brown; the general sentiment of the speakers being the

so far as the question of slavery was concerned, the sympathies of the Alliance would be entirely with the North, but that the members should express no opinion on the political bearings of the struggle. Dr. Brown added that Englishmen were apt to regard their brethren in the North as a little lax in reference to slavery; and would be more sympathising with them if they did not so persistently fall back upon the Constitution, but would show themselves prepared at the right time to reconsider any portion of it which was in opposition to the law of God.

Dr. SAWTELL, of America, delivered a short but effective speech: "Give us your earnest prayers; learn to grow your own cotton; and there will soon be an end to the question of slavery."

The resolution adopted by the Conference, as the result of this meeting, will be found at the close of our report.

## TUESDAY, SEPTEMBER 10.

### MORNING MEETING.

#### PASTOR BAUTY ON DOCTRINE AND LIFE.

St. Peter's Cathedral was this morning the place of meeting. The Chairman was Pastor GUILLAUME MONOD, of Paris. After singing and prayer, Pastor BAUTY, of the Canton de Vaud, read a paper on the "Importance of the Unity of Doctrine and Life to the Prosperity of the Church." The reverend gentleman spoke as follows: Doctrine manifested by the life, and life springing from doctrine, such are the two sides of my subject. I. *Doctrine* is the whole of the teachings of God, revealed in Scripture. Life is the effect of this doctrine on the mind and heart. It is rather to be felt than defined. Within, it is love to God and our neighbour, along with hatred to evil; without, it is the manifestation of the power of Christ, compelling the sinner to cry, "What shall we do?" But can doctrine be separated from life? Alas! it may be transformed into a cold orthodoxy, and that happens, first, by an exaggerated reaction against error. When the Gospel is preached for the first time it is opposed by unbelief and self-righteousness, which both affirm the natural strength of man for good. If the evangelist always confronted these errors as the Gospel does, doctrine would never be separated from life. But the Gospel is preached in a fragmentary, and consequently imperfect manner. The better to convince men of sin, the preacher makes no account of what sin has left to him—I mean, the innate "seed of God and the conscience. But in pass-

ing over these two truths, he is putting himself in opposition to Paul, who did not accuse the Athenians of Atheism, but of being too superstitious. (Rom. ii. 14, 15.) Paul appeals to the judgment of the Corinthians: "I speak as unto wise men," and the Book of Acts praises the Bereans for searching the Scriptures to see if what Paul said was true. We do not speak to men about mankind as the Bible does. Are we showing them their incapacity for good? We make an abstraction of the numerous appeals addressed to them in Scripture, and of declarations, like the following, of St. Paul: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Wishing to be more Evangelical than the Gospel, we prepare a reaction in favour of infidelity and Pelagianism. 2. *Doctrine* may be separated from life by vain refinements, and subtle distinctions made for the purpose of guarding the truth. This kind of orthodoxy prescribes the very words we must use. All is regulated for us, even to the very physiognomy and the monotonous tones of a lifeless faith. Hence arises a reaction against doctrine—people's minds pass to a vague and almost imperceptible system of dogmatics. This is how we return to dead morality, to sermons upon conversation, on temper, to "the gentleman in black, who says very proper things," as Le Maistre phrases it. From one refinement to another, we come to fear certain lessons taught in the Bible, of which we dread the exaggeration. Strange short-sightedness! Will people not see in the Bible what we are hiding from them? Explain, do not suppress; do not be afraid of the promise, "Whosoever shall give you a cup of water to drink in my name, he shall not lose his reward;" nor of Paul's declaration to the Corinthians, "He which soweth sparingly shall reap also sparingly;" nor of that other, "He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever." One of the most excellent liturgies in the burial service suppresses the latter part of Rev. xiv. 13—"Their works do follow them." Our works follow us, but do not precede us. It is the grace of God which He crowns in us. To be complete is the true way of combating error. "I have heard say," writes Vinot, "that at the period when certain doctrines have fallen into disuse, it is upon them that we must insist." Such is not my opinion. I think we ought to show all, and to show all at once. Truth is truth only when it is com-

plete. 3. Doctrine is separated from life by a mode of preaching different from that of Jesus Christ and His apostles. The Bible insists on the moral consequences of faith, and we are apt to suppress them. It speaks of love to God, and we leave that love to the mystic. Sometimes the Bible supposes faith. "Who shall abide in thy tabernacle? . . . He that walketh uprightly." Or in these words of Jesus, "They that have done good shall come forth unto the resurrection of life." The Bible goes the length of telling us, "Be ye not drunken with wine." But we do not like following it on this road. It threatens with death those who walk after the flesh, and we do not threaten. We only wish to convert, and not to guide. And again, as regards conversion, we have our methods. One is on the look-out for the timid-minded only; another sees only brands to be plucked from the burning. Terrible method! I knew a man to whom the assurance of salvation had become a snare, and who was more afraid of losing his assurance than of sinning. But, at length, his eyes were opened, and then he was satisfied with what he received from grace day by day. An orator said, "He who wants more than the charter, less than the charter, anything else than the charter, is a traitor to his country." So say we. He who wants more than the Bible, less than the Bible, anything else than the Bible, runs the risk of going astray himself, and of leading others astray. Doctrine is separated from life by—4. Theological temerity. Uzzah was struck dead by the Lord for his boldness. How many Uzzahs are there not in theology? But we must explain ourselves. We are not of those who believe that there can be no good theology, and who, to prove it, make a great deal of bad. All honour to our ancient symbols! But what we fear is, the definitions and the decisions of the time when life was ebbing away, and by which men tried to go beyond the symbols. Who can tell the evil that the period of lifeless orthodoxy in Germany, and the disputes upon "sufficient grace" in France, did to souls? The reaction provoked by Spenser, by taking a direction opposed to that which that pious man expected, led to Rationalism. The revival in French Switzerland found doctrine forgotten. II. There is no life without doctrine. But this is denied by some. Hence I have to deal with *Anti-Doctrinalism*. In past ages, when language had nothing of our mysticism, people said Christian ethics stand on their own basis. At

present anti-doctrinalism borrows from the Bible the words, *life, regeneration*. As for *doctrine*, it is designated by terms which mean narrow-mindedness. In the last century every attack upon doctrine went by the name of philosophy, now it goes by that of science. Let us explain the term *life*. For the anti-doctrinalists it is synonymous with morality; but there is a religious morality of which the *gens d'armes* and the code serve as guarantee; and a philosophic morality, which is either epicurean or stoic, according to its instincts. We only speak of that life which has its source in Jesus Christ; and we affirm that *that life* is inseparable from doctrine. There are different classes of anti-doctrinalists: 1, the sceptics—the declared enemies of doctrine—whose morality does not rise above the observance of the civil laws; 2, those who see that morality ought to be connected with a religious faith, but who are little concerned whether this faith be Buddhist, Jewish, or any other; 3, those who retain something of faith in Jesus Christ, but whose belief can be reckoned by degrees, up from that of the *Vicaire Savoyard* to faith in miracles; 4, the mystics, who admit the doctrines of the Bible, but who, from fear of man, do not present it directly, but substitute for it mere speculations. [The speaker then confined his remarks to the two classes last-mentioned, and spoke of Christ as the only source of life, and of the Word and ordinances as the only means of grace and of individual regeneration.]

Dr. GRANDPIERRE, of Paris, spoke of the practical manner in which the question had been solved by the first revival, and of the attacks of which the revival has been the object. "We have been preaching doctrine too much, and works not enough, we are told. But is this censure well-founded? Let us not forget that the law can never create good works. Two facts (the Incarnation and Redemption) and two doctrines (salvation by grace and justification by faith) must be clearly taught. 'There are no *almosts* in the mind of God,' says Vinet. Neither are there any in His manifestation. Let us not blunt the sword. Why, then, this separation of faith and works? Who is the guilty party? The hearers, perhaps, more than the ministers. We are undergoing the influence of a speculative scepticism, which would analyse everything; and of a materialism which seeks to have its own ease in religion."

Professor LA HARPE, of Geneva, and Pastor ROGNON, of Paris, concluded with a few words, as the hour was advanced.



## AFTERNOON MEETING.

The proceedings this afternoon took place in the Oratoire, Professor HERZOG, of Erlangen, presiding. They were conducted in German. After praise and prayer had been offered, and a Psalm had been read, Director TEUTSCH, of Transylvania, addressed the meeting, and the topic of the sitting was then opened by Professor DORNER: "Individualism: its Rights and Limits in Evangelical Theology, with its History in the Principal Protestant Countries." We shall not here attempt any abridgment of this profound dissertation. Dr. KRUMMACHER followed upon the same subject. Among the other speakers at this meeting was a Russian gentleman, M. VON SCHWEBS, Vice-President of the Court of Appeal, who begged that the help of God might be implored for his native land in the commotion now taking place there.

## WEDNESDAY, SEPTEMBER 11.

## MORNING MEETING.

## PRACTICAL RESOLUTIONS.

The Conference met at St. Pierre, Archdeacon BAGGESEN, of Berne, in the chair. After singing, reading, and prayer, Sir CULLING EARDLEY submitted to the Conference a series of resolutions, which had been prepared by a special committee of the Alliance. The first of these had reference to the Mortara case. Sir Culling Eardley stated that it was now a known fact that the child had never been baptized, the servant having herself avowed that she had never performed that ceremony. Cardinal Antonelli was well aware of the circumstance, and the object of the detention of the child was not, as had been maintained, to sustain the discipline of the Church, but to conceal the fact that the Pope had been deceived. The Emperor of the French had recently stated, through his secretary, M. Mocquard, to the President of the Universal Israelitish Alliance at Paris, that he had no objection whatever to the presentation to King Victor Emmanuel of a memorial in favour of the liberation of Mortara. He hoped the Emperor would do nothing to oppose the accomplishment of this object, but would adhere to the course he pursued when, as President of the Republic, he ordered the liberation of Dr. Achilli. Prayer having been offered up by Pastor MOWON for the child and its parents, the resolution was adopted. (It will be found, with the other practical resolutions, at the close of this

report). The next resolution, relating to the week of prayer, was also unanimously adopted.

The third resolution gave rise to some discussion. The result was that the resolution was remitted to the committee for further consideration. We give it elsewhere as finally adopted.

## ADDRESSES OF DR. BAIRD AND MR. LATROBE.

Dr. BAIRD, of New York, expressed the desire of the American Churches that their German brethren in Europe would send out missionaries to labour among the German population of the States, and also plant German colonies in various countries in South America.

The Rev. P. LATROBE addressed the meeting in German, in which language the whole of the subsequent proceedings of the sitting were conducted, expressing his thanks for the support which had been extended by Christian brethren of various countries, and especially by the inhabitants of Geneva, to the missionary efforts of the Moravians.

## PROFESSOR RIGGENBACH ON GERMAN RATIONALISM.

Professor RIGGENBACH, of Basle, read a paper on the following subject: "What are the Principal Points in which the Rationalism of the Present Day, especially that of German Switzerland, is Opposed to Evangelical Christianity?" The Professor said: "It is a difficult task which has been given to me, especially as I have many friends among the representatives of this tendency which I am about to combat. It is difficult to speak the truth equally with justice and charity. I will examine the Rationalism of German Switzerland, and only here and there refer to other countries. I will not enter into an examination of elaborate scientific works, nor into the vagaries of the daily press, but stop at several publications, through which the Rationalistic theology penetrates into public life. These are 'The Church of the Present' (*Kirche der Gegenwart*), and since 1859, 'The Voices of the Time' (*Zeitstimmen*). The centre of this movement is especially at Zurich, less at Berne, and still less at Basle, where, nevertheless, the attack has been the most fierce. However, the attacks of Mr. Rumpf have condemned themselves by their own grossness. Mr. Hoerler has attacked positive Christianity by applying to it the *aqua fortis* of Hegelian dialectics. The *Zeitstimmen* represents various different tendencies. There are among the writers free and noble souls, full of courage and penetration; often, however, not free from

frivolity, and more anxious to discover the inconsistencies of their adversary than to avoid them themselves. What is Rationalism? Is it the use of reason, which is so entirely indispensable, when questions are concerned which touch the human mind? No, we acknowledge the necessity of it, while we also acknowledge that our science is imperfect, and disturbed by human passion. No, the abuse of reason constitutes Rationalism, which pretends to be the source and possessor of all truth; which declares that the mind knows itself to be alone real and divine; which demands that man shall not be regarded accountable for his thoughts; which only recognises the Bible in so far as it justifies itself in the eye of reason. This is the theory which pretends that the mind by itself is fully able to measure everything which is spiritual. The spiritual father of this Rationalism is Hegel, and it is involved in his Pantheistic system. The Rationalism of our age admits that the Bible is full of ideas of the most beneficent character; but it permits itself unmeasured license in its interpretation. It finds in the Bible dogmatical forms and aspects of thought which have disturbed the principle of religion. We oppose to them especially the testimony of Jesus Christ, who even in His death and passion derived strength from Holy Scripture. We do not share the opinion of those who regard the Apostles as the mere pens of the Holy Spirit; we do not believe that even a doubtful mind can be converted by arguing for plenary inspiration; but we demand that the foundation of the Bible should be in harmony with the conscience; this substance, this foundation of the Bible, is Jesus Christ. What does Rationalism think of Him? Strauss lays down, as the key to every Christology, that the subject of all the predicates attributed to Christ is an idea, and not an individual; this is the fundamental notion of the *Zeitstimmen*. The principle of Christianity is, according to that periodical, the oneness of the infinite and of the finite Spirit; the eternal incarnation of Christ. Christians are the plural number of Christ. However the *Zeitstimmen* differs from Strauss, it does not share his absolute denial of a historical Christ. It maintains His existence; it declares that the reconciliation of God with man is accomplished in his conscience; it speaks with warmth of His love to sinners. Does it thus believe in Jesus as proclaimed by the Prophets? No, it rejects the miracles; it denies the bodily resurrection of Christ as of

small importance; it contradicts the striking testimony of the Apostles. It rejects even the sinlessness of Jesus Christ; it makes to itself a Jesus after its own fashion; it is not Him whom the Apostles preached. It accepts the miracles as parables of poetical truth; it owns that Christianity offers something new, but what is new is measured by it after the thoughts of our old and corrupt nature. The results exist for them before investigation; the highest form of existence, according to their view, is human. They accept the liberty of man and deny the efficacy of prayer; they do not believe in the work of redemption; some of them deny immortality—their eternal life ceases with the last breath on earth. With regard to sin, there are some among their number who give a fascinating expression to the conviction of sin. Man, they acknowledge, is by nature sensual and without love to God; but this is not, in their opinion, a punishment from God; it is a necessary grade of human development. The doctrine of grace is, according to them, the selfishness of a man who wishes to gather where he has not sown. Redemption is no condition of salvation; it was required neither by the publican nor the sinner. But has not Christ spoken of His blood shed for the remission of sins? Can such passages be torn out of their close relation to the whole Bible? Faith with them is no internal belief, but solely an internal relation to God. But their rejection of doctrine becomes in itself a doctrine. Faith is confidence. In whom—upon whom do they rest? The pardon of God is to them nothing but an empty notion; prayer becomes impossible; it is nothing but a process of thought. In order to pray one must get out of oneself, and throw oneself into the arms of God, who sees and pardons us in reality. They pretend that the root of all intolerance is to be found in the belief in a particular and infallible revelation; but this root is not in the truth; it is in the depraved nature of man: it is not human language which produces conviction of sin; it is the influence of the Holy Spirit. These men have much zeal in preaching and love for pastoral work. Their ideal is a popular Church, a democratic constitution, which authorises every tendency. They open their doors very widely, they demand a popular synod of the people, where everybody may vote and take part in electing to office in the Church. We expect from them nothing short of an official declaration that infidelity has the same rights as vital piety. This Rationalism is powerful,

not because it is profound, but because its principles are clothed in a literary form. We are asked, How can you remain in communion with them? But dare we arbitrarily and hastily exclude them and break our communion? Discipline may be exercised, not by means of ecclesiastical censures, but by solemn protests against what is false, and by bearing testimony to, and asserting what is true. Must we separate from each other? Not before it has been officially declared that the negation of truth is entitled to the same rights as its adoption. Jesus did not go out of the synagogue; He foretold His disciples that they should be driven out of them, and yet they continued to frequent the Temple. No human measures can prevent the Church from falling sick; to find health and rest, she requires the true Physician. It is not a question of preserving the old doctrines, which must be renewed and refreshed from Holy Scripture; we require to be vigilant, to have free and sincere discussion, and above all, a good periodical, which shall enlighten daily life in a Christian spirit. The *Zeitschriften* must remind us of the voice of eternity. We must become free from everybody, free from ourselves, but not free from the grace of God."

Pastor STRICKER, of Thurgovie: We must confess it with deep grief, the authors and the partisans of *Zeitschriften* are against the Lord. This doctrine spreads a miasma, which may exert a paralyzing and deadening influence also upon our hearts. One defends oneself against it, but nevertheless suffers from it, if we do not let the truths act upon the heart as a power from on high, which we must appropriate to ourselves as a grace. Pantheism has a certain attraction for the imagination; one fears God's holiness and immediate presence. The doctrine of regeneration must, above all, be clear to us; we must combat and struggle against error with a regenerated heart.

#### AFTERNOON MEETING.

##### COUNT DE GASPARIN ON CONTROVERSY AMONG CHRISTIANS.

Pastor DUBY, of Geneva, presided at this meeting, which was held in the Cathedral. After devotional exercises, a report was read by Pastor F. COULIN, of Geneva, in the absence of COUNT DE GASPARIN. Subject: "Christian Brotherhood, and What should be the Character of Polemical Discussions among Christians?" Count de Gasparin's paper began by establishing, in his usual lucid and energetic style, the claims of the truth. "We are told

that there is not absolute truth, that we may have opinions, not convictions. Fatal doctrine! Truth is a thing essential in itself. There are certainly great truths and little truths, but woe be to us if we disdain any truth, however small, that God has deemed worthy of revealing to us in His Word! The theory of indifferent things compromised the Reformation of the sixteenth century. It may compromise what we would venture to call the Reformation of the nineteenth. Why need we try to hide it from ourselves? There is a tendency drawing us towards peace without truth, and we are ready to content ourselves with this union at little cost. Let us seek union only in absolute obedience. Let us bow before the standard of the Scriptures, and we shall reach unity without the sacrifice of a single truth. We say that we are rising above the level of debate. I say we are sinking into the quagmires of quietism. There are Christians who do not wish to know anything of debated questions. But God requires of us that we should hold captive no truth 'in unrighteousness.' Whoever has passed in review the consequences of the errors of an Augustin, a Luther, a Calvin, a Pascal, will not doubt the necessity of our submitting ourselves to the authority of the Word of God. Doubtless our generation, weary of controversies and of empty talk, runs the risk of forgetting the dignity of discussion. But remember, Christianity is the only religion which has raised questions for discussion. Before the Gospel appeared, a death-like silence, a grave-like peace, reigned; but as soon as the Word is preached, behold souls are awakened, people begin to think and to discuss. 'These men do exceedingly trouble our city!' Paganism is done for. Along with individual faith, discussion appears. Great areas will always be marked by controversies. Let us hold fast our privilege. Christianity is not a reign of terror. It does not call us to dread ideas and debates. The peace of Christianity ought to be our delight, but that peace is purchased at the cost of war. It cannot be otherwise, so long as the prince of this world reigns. Is the peace of indifference or ignorance what we are to seek? When we have given up the authority of the Bible, shall we have peace? The truth of God ought to influence us. We must next insist upon the progress to be obtained, in order that discussions among Christians may truly become *Christian* discussions. 1. We must learn to *doubt*. Now we know only in *part*, and that is specially true of the things that

come under discussion. Scepticism murmuring, 'There is nothing true,' is one thing; the feeling of the want of *digging deep* is another. What a difference would there be, if, instead of affirming, we were to doubt, so long as questions are being studied. But when we present our conclusions, as already formed, we take the air of pedagogues, of doctors. Let us remember two things. 1. That we too have passed through a state of rebellious and ignorance. 2. That there remains much for us to learn and to unlearn, and that the tone which becomes us is that of sympathy. Let us respect minds which are *on the way*. Despots by nature, it would seem as if we wished to cut out a uniform, and make all Christians wear it. Is that respecting the weak? Is that taking into account diversity of opinions? I have spoken of the weak—weak in regard to *knowledge*. Does it therefore follow that we, who deem ourselves stronger, and who have had more opportunity of studying questions, are to glory over them? No. But still Scripture declares that the weak are *wrong* on such and such questions. We must, therefore, not refuse them the superior knowledge we possess. But we must enlighten them before bringing them to our views, and not do violence to their consciences. We oftentimes wish to make people follow us when they are not convinced. The missionary who would overthrow an idol before overthrowing idolatry, would do more harm than good. We ought to follow the method of gradual teaching, and avoid tyranny in discussion. External unity has its value, and we ought to pursue it. But there is one thing we ought never to pursue, and that is *uniformity*. We want much more unity and much less uniformity. Uniformity allows us to dispense with personal faith, and we like to lengthen this, to cut that off; and yet God has not created two minds which do not differ in something, and this diversity is a pledge of progress. Imagine a Church completely uniform, and you have a gross materialism. We all know to what the attempt led. There never was entire success; but let the trial prove a warning to us. The Bible leaves a vast field open for diversity. Why should every one be obliged to adopt our language? There is a way of saying the truth without hurting any one. If we are faithful to the truth, we shall never be more faithful than the Apostle. Do we know, like him, how to make ourselves all things to all men? We do not mean to say that we ought to sacrifice what is our

conception of the truth. But there is a way of doing as Paul did without that. Paul began from the Old Testament with the Jews, from the conscience with the Gentiles, always following the truth without any accommodation. *Charity*, that is the thing we want. To love those who contradict us, to put the most charitable interpretation on their words, to try to explain them in the least offensive sense, not to take advantage of their hasty expressions, nor exaggerate and caricature their opinions; if we were to do all this, discussion would speedily assume a different aspect. If we were to remember that we have human hearts before us, we should try to avoid wounding them. *Theological hatred* is celebrated among the most celebrated. It is impossible to conceive anything more detestable than the manner in which certain controversies have been pursued. In the name of God, His children have hated and torn each other to pieces. It does so much good to ourselves to believe that there is good in those whom we are combating. Again, I ask, what *right have we to confound things with persons*? We must say the truth *to things*, however hard it may be; *to persons* we must be courteous. Why should we not believe in straightforwardness among Christians? The Gospel teaches to see in every man a sinner like ourselves. As to the affectation of complimentary forms, I abhor it. A honeyed tone would make me regret the loss of the harsh tone; but do not on that account think that politeness is not a duty. I repeat, however, what is often wanting is perfect uprightness. What appears obscure to us we declare dazzling with light. When we are merely catching a glance of things, we say that we understand them. From that there arises an offhand way of presenting our arguments. But we deceive no one, and our assurance only brings the truth into discredit. As for our conscience, it can only lose its rectitude in these theological tournaments, and it is all the more shaken the more boldly we affirm. An adversary who does not take advantage of our ignorance or of our imprudence will appear to us a man really seeking the truth. What impression will he not make on us! What becomes of faith without good faith?" The Count then went on to point out *communion with Jesus* as the best remedy for evil controversy. "Were we stronger we should be milder. Were we more convinced, we should be more tractable. It is easier to discuss great than small questions. Let us hasten."

return to *principles*. Principles will serve in elevating us. Remember what Paul says about 'profane and vain babblings.' Whoever is not sure about his own ideas, cannot be clear about those of others, and ideas become brutal for want of being solid. The strong man likes liberty for others; the light does not hurt him. Look at those Christians whose faith is firm, how calm they are; the fever has fallen, and little passions have given place to the great passion for the truth. They can say, 'I know in whom I have believed.' They fight as peaceful men. Let us remember these things, for we have still much to discuss, and we must have holy discussions."

Pastor Tournier, of Geneva, Pastor Germond, of Vaud, Dr. Fisch, of Paris, and Archdeacon Baggesen, of Berne, took up several other points of the same subject.

Professor ERNEST NAVILLE, of Geneva, examined the reasons of our disagreement, indicating as such—1. *Secondary* things in faith, to which we attach too much importance, and here we meet with the sacred souvenirs of the family and the country. The world is full of men who call themselves Catholics, because they are born Frenchmen, or Protestants, because they are born Englishmen. 2. *Social and political* pre-occupations. 3. *Doctrinal and ecclesiastical* influence. "But Calvin and Luther are not Jesus Christ; and whatever may be the greatness of these heroes, their greatness consists in their having bowed their heads before Jesus Christ! Sacrifice, then, to Jesus Christ these traditions of the school or of the Church. What will bring us into agreement is Jesus Christ. But, believe me, it is not an easy thing to distinguish between what is Jesus Christ in our thoughts and what belongs to ourselves."

The meeting was then closed with prayer.

THURSDAY, SEPTEMBER 12.

MORNING MEETING.

DRS. BONNET AND THOLUCK ON RELIGION IN GERMANY.

The meeting was held at the Cathedral of St. Pierre; Dr. KRUMMACHER presided. After singing and reading a portion of Scripture, Pastor DESCOMBES (Lyons) offered up prayer.

Pastor BONNET, D.D., of Frankfort-on-the-Maine, then read a paper on "The Religious Movement in Germany since the Berlin Conference." Germany represents as many different religious contrasts and aspects, as it has different kingdoms and duchies. Some startle the mind by their boldness; others gladden

the heart by their profound piety. To speak of Germany before this assembly, where some brethren have strong foregone conclusions, while others enthusiastically hail all the scientific labours of our twenty-five universities, aggravates my responsibility not a little. Why, notwithstanding the return of theology to the faith, is there so little spiritual life in our congregations? This is a subject which was ably treated at the Conference of the Evangelical Alliance in Berlin. It was stated that the return of theology to faith had been complete, but that there was little spiritual life to be found in our congregations. This last point will be the subject of my address. The Christian life—the gift of heaven to earth, the work of God, the work of the Saviour who has bought us: *the Christian life*, and, to say all in one word, *Christ in us*—is not this the only all-important question for us, my brethren? I will limit my address to two points:

1. I will state what appears to me to be an obstacle to spiritual life in the present state of things.
2. I will indicate some encouraging manifestations of that life.

I cannot help finding a first great obstacle to Christian life in the subjection of the Church to the State; I shall not touch this question, which is excluded from discussion by the rules of our Conference. I will only say that I earnestly hope that this subjection of the Church may speedily be turned into independence. Among the obstacles we find, in the foremost place, an old adversary—Rationalism. We have no longer to do with the Rationalism of the last century, which considered every means as good by which every special interposition by God could be removed from Christianity; nor have we any longer to do with that cold doctrine of a colourless Deism—that kind of theology has been entirely overthrown. But the principle from which it arose, exists still; it only has changed its form. The idea of a God "whose life is in His works," has, under the form of Pantheism, brought about a revival of Rationalism. It confounds Revelation with the natural development of the mind. It denies the eternal pre-existence of Jesus Christ, as well as His incarnation, in order to make of Him an ideal man. God, they say, was in Christ, in the same manner as He is in every one of us. These ideas are circulated as a new theology; they are so like each other at Strasburg as at Oxford, that you might say one set was a photograph of the other. But it is the life of the people rather than the theology with which we have to deal. Well.

we find in the midst of it the various forms of Rationalism and all its consequences. This Rationalism is totally unlike the naïve ignorance of the people of the South. It is fatal to Christian life—it kills the Churches. Germany, alas! is too sad a proof of it. During the last few years there has been in some schools of theology a sort of reaction from the Rationalistic spirit; the principal cause of it is a system diametrically opposite, which is designated by a new word, "Confessionalism." "The human mind resembles a drunken peasant, who, while walking on, tumbles first to the right side, then to the left," said Luther. Nothing is more true; the mind very often oscillates between two extreme and opposite ideas. If I consider my confession [articles of faith] as the adequate expression of the truth, of the Revelation of God, and if I repudiate all those who do not admit my confession, what do I? I substitute my authority for that of the Gospel; I arrest every step of scientific progress. I do not speak against the ecclesiastical confessions, let it be understood, but against the abuse of the symbols. Thus religious liberty, and, as a consequence, all spiritual life, is annihilated. This is the position which the Lutheran Church occupies: she proceeds from the principle, that she alone is in possession of absolute truth, and repels those who will not accept her symbols. The Lutherans are, in general, nearer to Rome than to Geneva. These principles obtain more and more with a great number of clergy of the North and of Central Germany, and they are vigorously carried out. They endeavour to subvert the union of United Reformed and the moderate Lutherans; they refuse them admittance to the Lord's Supper; they almost excommunicate them. This party treats our Evangelical Alliance with thorough contempt; and Evangelical Societies, especially those of Germany, do not fare better at their hands. This party endeavours to impede even the work of Missionary Societies. The union which existed on this ground has been destroyed. It is sinful, according to their views, to send contributions to the Missionary Societies of Basle and of Paris. I do not bring forward any accusations—it is the grief and sorrow of a wounded heart that speaks to you. And yet, I say it advisedly, there are eminent Christians in this party; and if they were here I would say to them: You exclude us, you excommunicate us—we receive you, we admit you, and we appeal to the Church of heaven, which will unite us for ever. What can be the influence of such a system upon the re-

ligious life? It is disastrous; it engenders an opposition to the Gospel, and to the German Protestant Church. What can be done to remedy this evil? We ought to meet those men, but, alas! they no longer understand what we say. A gulf separates us. Another reason renders this opposition still more vehement. The religious people of this party recognise nothing except authority; they are afraid of liberty—they confound it with revolution. After this principle they judge everything. The liberation of Italy inspires the organs of this party with anathemas; the evangelization of that country excites their suspicion and distrust. These disciples of Luther (!) deplore the fall of the Pope, and some even contribute to Peter's Pence. Strange aberration! This pernicious spirit has kept a whole generation away from the Gospel; it has made many believe that Christianity and despotism are synonymous, and they see in every orthodox pastor an agent of the higher police authorities. "England," says M. de Tocqueville, "has shown me a perfect harmony between the political and religious world—between Christianity and Liberty. I never had under my eyes there that moral monstrosity, religious people extolling Despotism." God grant that in Germany the day may soon arrive when all enlightened men will raise their voice against this evil! I now come to the more pleasant part of my task. I will notice some of the most evident manifestations of Christian life in Germany. Between the negations which subvert the Gospel and the affirmations which darken it, the task of theology was by no means an easy one. However, theology, the new spirit of which may be traced back to Schleiermacher, has done a great work in endeavouring to unite and reconcile Christian faith and science. The disciples of men like Neander, Tholuck, Ullmann, Nitsch, &c., when they enter into practical pastoral work, very soon abandon their incomplete theories and all human systems, in order to lay hold of the Gospel and of the great facts which it proclaims for the salvation of the world. Yes, they abandon their systems and preach the Gospel, which alone satisfies the wants of men's souls and consciences. In practical life we see the power of the Gospel neutralising the influence of those errors which I have indicated as impediments to Christian life. Rationalism is not understood by the masses, who do not see anything in it but dry abstract theories. Confessionalism is good enough in books, but at the sickbed Christ

must be preached and Him crucified. With the renewal of theology a certain religious revival among the masses has kept pace; but there is nothing striking, nothing startling in it. It is a deep, hidden, slow movement, which does not burst forth unexpectedly and suddenly; but just for this reason, the slow and sure development is, perhaps, more real and perfect. In all this I do not judge—I merely give facts. Whoever follows the religious movement of Germany, will recognise it by sure, unmistakeable signs and evidences. The Word re-appears with its treasures of wisdom; from the pulpits Christ crucified is preached; the churches are filled with serious hearers, who rally round the faithful preachers. Everywhere, almost, the most Evangelical pastors are preferred. Religious literature, suited to all classes of society, is enriched daily by new productions; and yet the demand for it is so great, that the booksellers cannot respond to the wants of serious readers. As an instance, I would mention that the large volume of Ludwig Hoffacker's popular sermons has just reached the twenty-fifth edition. This incessant working of the religious press, and the increased demand for religious books, leads us to conclude that there is still in the midst of our populations a religious people, who love the Gospel. Notice, also, that love of the people for spiritual songs and hymns; a singing Church is a living Church. The Bible, the book of life, has its place at every hearth; the members of the Bible Societies prove it. Do not believe those who tell you that Germany has thrown aside the Bible. There is no want of life in Germany. The Young Men's Christian Association has, in the south of Germany alone, ninety societies, all in brotherly communion with each other. The Protestant Church of Germany has also at last remembered those dispersed Protestants in Roman Catholic countries—the remains of so many cruel persecutions. The great Gustavus-Adolphus Society, whose object it is to assist these poor Protestants in their religious wants, to send them the means of maintaining pastors and schoolmasters, and for building churches and schools, has wonderfully progressed, notwithstanding the violent opposition of a cold, narrow orthodoxy. During the last year it has devoted above half-a-million to this work, in which our British brethren have for the first time taken some active part. Germany is actively engaged in missions to the heathen. The various societies prosper, and this work is for the German people an

eminently religious work, and an occasion for religious festivals. I must close. If in this imperfect statement, the second part seems to contradict the first, it is not my fault. There are in every nation two people—one opposed to the other. Happy, if there is a religious people! This people exists in Germany; I had it at heart to show this to you. Let us offer fervent prayer in behalf of these brethren, and in face of the two great adversaries, Rationalism and Materialism, we would point out to them: 1. Union. Let us be united in Christ. What unites us is greater than what divides; in heaven what unites us will be all—what divides us nothing. 2. The means employed by the Apostles. What is borrowed from the middle ages is powerless; we must have what will regenerate. Let us return to the Gospel, which alone regenerates individuals, nations, and Churches, and we shall know and find what is the power of God. 3. A new outpouring of the Holy Ghost upon our people and the pastors of our Churches, without which we shall have neither liberty, nor Christian life, nor anything. O, Holy Spirit, come from the four winds and breathe upon us! Amen.

Dr. THOLUCK, of Halle, threw a glance over the *past* and on the *future*. "An arid dogmatism succeeded the Reformation, but we would not pass an absolute condemnation on this period. In history a period of preservation, designed to put aside heterogeneous elements, and to establish boundaries, succeeds a period of creation. But why should we draw up a formula of the simple doctrine of the Gospel? This systematisation seemed necessary in presence of the enemies of the faith. This was not the mistake; but we know that the heart of the Christian possesses a logic different from that of the theologian. After the Thirty Years' War the Church entered on a new phase of toleration. Liberty was claimed in presence of the exactions of the law and the decree of theologians. But as is always the case, men went beyond the limits, and did not recognise the authority of the Word of God. Articles were rejected, not so much from bad faith, as from want of penetration to seize the bond between the central dogma and the secondary doctrines." The Doctor here entered into some interesting details concerning Musæus, Spener, Thomasius, &c., and continued: "We observe the same tendencies in our own day. Here there is a flock which would be glad to see the union of all the churches; then those who reject all

union for fear of seeing the barriers of their Church fall; again, those who wish for union without leaving their Church. It is to this third party that I belong. It is true that I was converted to the faith when there was neither question of faith nor of Church—Roman Catholics, Reformed Church, Moravian brethren, we met together at Berlin to save the faith. But we had soon to take up the development of our Church." In speaking of the *future* of the Church, the speaker declared that the greater part of the clergy were returning to living faith, and that the rising generation in the universities were animated by the same spirit; but that religion was disappearing from the masses "Can we hope that as Rationalism descended from the higher to the lower classes, we shall one day see the Gospel follow the same road? I had, for a moment, hoped it would. But we see a new Rationalism arising in England, in France, in German Switzerland, and in Holland, which is nought but the echo of a system past in Germany, which does not count a single representative of any renown. As for Germany, if a new Rationalism should spring up, we shall immediately see the Confessionalists rally around Christians of foreign churches to defend the common faith together."

Dr. Kalkar's (Copenhagen) report on Denmark was then read by Pastor Valette (Paris). The subject does not admit of curtailment.

#### AFTERNOON MEETING.

The sitting was held at St. Pierre, Pastor PANCHAUD, of Brussels, in the chair.

Pastor ANET, of Brussels, spoke on the best means of promoting a revival throughout the Church, and in an earnest appeal insisted at length on the necessity of Christian parents devoting their children to the work of the ministry.—Pastor G. MÓNOD spoke of the revival in Paris, and was succeeded by Dr. Urwick, Hon. and Rev. Baptist Noel, Pastors Bertholet (Geneva), and Pradez (Liege).

#### FAREWELL MEETING.

At six o'clock, in the Salle de la Rive Droite, the brethren met to take leave of each other with prayer and thanksgiving. The house was so crowded that a second meeting was at once convened at the Oratoire, which was also well-filled.

The total number of members of the Conference was 1,887. The Genevese numbered 647; the foreign members, 1,240.

## RESOLUTIONS ADOPTED BY THE CONFERENCE.

### EXTENSION OF THE EVANGELICAL ALLIANCE.

The Conference of the Evangelical Alliance assembled at Geneva, desirous to promote the principles of Christian union, invites the ministers of every country, and of all denominations, to preach as soon as possible, after their return, a sermon, explanatory of the principles of the Alliance and the objects at which it aims. Such ministers are also requested to originate meetings composed of ministers and Christians of different churches, for the purpose of developing and strengthening among themselves, and in their congregations, the sentiment of brotherly love. The Conference requests the various branches of the Evangelical Alliance to use the most appropriate means of making this association more generally known throughout the Church. The Conference would, to this end, point out to them the desirableness of employing ministers and men well qualified, and known for their devotedness to the work of the Alliance—who, by their visits to the churches, and by every other means, will propagate its principles, both far and near. In conclusion, the Conference recommends especially the publication of articles in journals and reviews, and also of pamphlets in different languages, for the purpose of making the Evangelical Alliance known, answering objections with which it meets, and urging upon the friends of Christian Union to join it and take part in its proceedings.

### RELIGIOUS LIBERTY.

The Committees of the Evangelical Alliance—established in different parts of the world—are requested to watch over the interests of religious liberty, carefully to notice every case in which it may be violated, and to take into serious consideration all communications which may be made to them with regard to it; also to enter, without delay, into correspondence with the other Committees of the Alliance, in order to confer with them as to the most appropriate means for maintaining or for re-establishing this inestimable liberty.

### RELIGIOUS LIBERTY IN GERMANY.

The Conference, taking into consideration that in some countries where Protestantism predominates restrictions upon religious liberty are still maintained, expresses its desire that, alike for the honour and the advantage of the Gospel, and for the interests of the Churches



of the Reformation, those restrictions may be abolished. The Conference, desirous of remaining faithful as well to established authorities, as to the cause of this inestimable liberty, authorises the different Committees of the Alliance to confer with each other, in order that measures may be taken to secure that end; while it would recommend to all justice, charity, and the regard due to every Evangelical Church. The Conference feels itself equally urged to express a desire that the members of the different Protestant clerical bodies may especially take part in these efforts.

## RELIGIOUS LIBERTY IN SWEDEN.

The Conference expresses its gratitude to God, and its great satisfaction at the measures which have been taken by the Government of Sweden in favour of religious liberty, and expresses the hope that such liberty will continue to progress in that country.

## THE IMPRISONED PROTESTANTS IN SPAIN.

The Conference has heard, with the deepest sympathy, of the movements in favour of those Spanish Christians who are suffering imprisonment for their testimony for Christ. It embraces this opportunity to protest before Christian Europe against these persecutions, which are as contrary to the spirit of the age as they are to the spirit of the Gospel. Christians of every country are invited to pray without ceasing for their Spanish brethren; but, at the same time, the Conference rejoices to learn that active measures will be taken to obtain the liberty of these persecuted brethren. The various Committees of the Evangelical Alliance will come to an understanding as to what measures should be adopted. The Conference commits to them full powers for this purpose.

## THE MORTARA CASE.

The Conference of Evangelical Christians of all countries, assembled at Geneva during September, 1861, having received a communication respecting young Mortara, declares, that, after the most direct steps having been taken without any success by influential individuals and public bodies, it would be presumptuous to suppose that its interference would have a more successful result. The Conference, however, remembering Him who directs the hearts of the mighty of the earth as the rivers of water, would carry before the throne of God its supplications in behalf of religious liberty in general, and for the child Mortara in particular, beseeching the Lord to restore this child

to his family, so that paternal rights, as recognised in the Gospel, may be re-established.

## ITALY.

The Conference has heard with profound interest the statements of their beloved brethren from Italy. It desires to express its gratitude to God for the liberty with which the Gospel is propagated and the Holy Scriptures are distributed in that country. It intreats of the Lord to continue and to increase these facilities, and to grant that His servants, labouring in brotherly harmony, may receive a double portion of His Spirit, so that His Word may have free course and be glorified.

## SYRIA.

The Christians of various countries and Churches, assembled in Conference at Geneva, desire to express their profound sympathy with the populations of Syria, so painfully tried by the massacre, with which they were last year visited. They rejoice at the plan proposed by British Christians to make the London Syrian Committee a Central Committee; and they express the wish that the Committees, which in Syria and the Holy Land have undertaken special efforts, may place themselves in connexion with the Central Committee of London, either directly or through the medium of the different branches of the Evangelical Alliance, for the purpose of concentrating their efforts, so that the beneficial influence of Evangelical Christianity and the true progress of civilisation may be more widely and more securely extended in those countries.

## THE WEEK OF PRAYER.

The Fourth General Conference of the Evangelical Alliance, assembled at Geneva, having received the appeal for a week of prayer, from Sunday, Jan. 5, to Sunday, Jan. 12, 1862, begs earnestly to recommend the proposal to Evangelical Christians of every tongue and every land. It believes that these concerts for prayer are one of the most remarkable signs of our time. We are arrived at a blessed period, when the Universal Church appears more and more in her power and beauty; the concerts for prayer are the breath and outbursts of adoration, which, from all points of the earth, rise to heaven. Nothing glorifies our Lord more; nothing inspires the Church more with the sentiment of her unity. These concerts for prayer have been coincident with those abundant outpourings of the Spirit, which have marked these last years, and we do not doubt but that still more abundant blessings

will be the result of them. If all Evangelical Christendom will but meet in prayer, in a spirit of humility and faith, there is nothing which she may not be able to obtain.

#### THE WAR IN AMERICA.

The Conference of Evangelical Christians, assembled at Geneva from various countries, desires hereby to convey to their brethren of the United States of America an expression of deep sympathy under the sad and terrible crisis in which they now are placed; they would unite in earnest and persevering prayer that this calamity may be overruled by God to the furtherance of the interests of humanity, of the cause of freedom, and of our common Christianity. Impressed with the conviction that the origin of this war is to be traced to slavery, the Conference would intreat Almighty God to dispose the hearts of His own people in America to use the means dictated by wisdom and Christian principle for the speedy and complete suppression of a system alike opposed to the spirit of the Gospel, and to the peace, prosperity, and progress of that great people. And whereas our brethren of the United States have appointed Thursday, the 26th inst., as a day of special humiliation and prayer, this Conference earnestly invites their fellow-Christians of various countries to unite with the brethren there before the throne of grace in humiliation and prayer, remembering the words of Scripture, "If one member suffer, all the members suffer with it."

#### MEMBERS OF THE CONFERENCE.

We subjoin a list of the principal members of the Conference, classified according to the countries to which they belong:—

**FROM GREAT BRITAIN.**—The Earl of Roden; the Earl of Cavan; Hon. A. Kinnaird, M.P.; Hon. Spencer Cowper; Sir O. E. Eardley, Bart.; E. Baines, Esq., M.P.; General Sir R. Eustace; Colonel Walker, R.A.; Hon. and Rev. Baptist Noel; Revs. Daniel Wilson, J. S. Jenkinson, Dr. Blackwood, C. Luck, T. R. Birks, J. J. Olive, Messrs Thomas, A. R. Dallas, H. C. Eade, Carr Clyn, — Cornwall, C. Childers, F. C. Blackstone, T. Curme, W. Burns, S. Wood, W. Eardley, R. G. L. Blenkinsop, W. M. Bunting, W. Arthur, Peter La Trobe, J. P. Dobson, Dr. Weir, Dr. Lorimer, T. Shedlock, W. Harris, C. Birrell, H. Hinton, H. Tarrant, E. Prust, George Smith, G. R. Birch, R. H. Herschell, Dr. Guthrie, Dr. Thomson, Dr. Cairns, Dr. Tweedie, Dr. Wylie, Wm. Arnott, Alex. Mac Ewen, Dr. Urwick;

Professor Gibson, Professor Balfour, Dr. Robson, G. Carlisle, Professor Mackenzie, T. Hewson, Denham Smith, R. Taylor, Prebendary Burgess, Dr. Cather, Dr. Gehle; John Henderson, Esq., Wilbraham Taylor, Esq., W. B. Carter, Esq., Alexander Haldane, Esq., W. R. Ellis, Esq., John Stabb, Esq., F. A. Winsor, Esq., John Finch, Esq., R. A. Macfie, Esq., Herbert Mayo, Esq., Frederick Wills, Esq., W. Morris, Esq., T. Watson, Esq., Henry Roberts, Esq., Henry Bewley, Esq., G. Pidcock, Esq., James Girdlestone, Esq., John Rawson, Esq., William Brooke, Esq., Henry Wright, Esq.; Sheriff Jameson; Captain Dingwall Fordyce; Thomas Sinclair, Esq., Robert Walters, Esq.; Drs. Crawford, Jardine, Thomson, Webster, Wright, Topham, G. H. Davis, Hugh Miller, Frazer; Thomas Graham, Esq., William M'Arthur, Esq., Benjamin Seeborn, Esq., Sydney Bevan, Esq., William Budgett, Esq., William Bridge, Esq., Joseph Baker, Esq., Frederick Warren, Esq., F. Sercombe, Esq.; Dr. Kidd; Revs. W. Cardall, J. Davis, Hermann Schmettau, Secretaries of the Evangelical Alliance.

**FRANCE.**—Pastors G. Monod, E. de Pressensé, G. Fisch, G. H. Grandpierre, J. Bost, Bois, Bastie, Descombaz, de Faye, Valette, Mestral, Rivier, Meyer, Cordes, Martin, Paschoud, Mazauric; Professor Rosseeuw de St. Hilaire; Dr. Matter; MM. H. Monod, T. Monod, Alfred Mallet, Alphonse Mallet, Milsom, E. Laget, Keller, Débat; Pastors P. Cook, E. Cook, Racine Brand, A. Fauri, Cazalis, Arbousset, C. L. Frossard, Recordon, Puaux, Boegner, Rognon; MM. G. Castelnau, de Coninck; Professor Cuvier; L. des Mesnards.

**BELGIUM.**—Pastors Panchaud, Anet, Dr. de Faye, Joseph Deckers, Alphonse Bonnet, Pradez; General de Lassaraz.

**GERMANY.**—Mr. Von Bethmann Hollweg, Minister of Worship in Prussia; Professors Dr. Tholuck, Halle; Dr. Dörner, Gottingen; Dr. Herzog, Erlangen; Dr. Cosack, Königsberg; Holtzman, Heidelberg; Erdmann, Halle; Consistorialrath Dr. Bonnet, Frankfurt; Pastor Dr. Krummacher, Potsdam; Consistorialrath Dr. Heinrichs, Detmold; Superintendents Hanstein, Pomerania; Zahn, Saxony; Sprengel, Pomerania; Glogau, Tilsit; Pastors Tretzel, Nuremberg; Lampert, Bavaria; K. Mann, Baden; Director Flashar, Berlin; Professor Dr. Gelzer, Berlin; Pastors Dr. Hahn, Drs. Wagner, P. Paulus, H. Leyerer, P. Gottheil, H. Nielson; Messrs. Chevalier, Josenhanns and Stroh, Wurtemberg;

Baron Von Cramm, Hanover; Drs. Schenker, Vienna; Teutsch, Transylvania; Pastors Burckhardt; M. Klein-Schlatter, Elberfeld; Hagg; Porubsky, Vienna; Dr. T. G. Müller, Hungary; Molenaar, Bavaria; Leitpoldt; F. Schuster; L. Weydmann; Hacker, Bavaria; Professors Drs. Fritsch; Erbkam; Sommer, Berlin.

HOLLAND.—Mr. Groen Van Prinsterer, Councillor of State; Baron Van der Linden, M.P.; T. Van Eik, M.P.; T. H. Koenen, Secretary of the Academy of Sciences; Mr. Delprat; Baron de Vallendyke; Dr. Capadose; Pastor Chantepie de la Sausseye, Gagnibini, Captain Van de Velde; Rev. W. Jamieson, British Chaplain at Amsterdam; Baron de Kattendyke; Dr. A. P. Falek; Mr. Van Pallandt; Mr. T. Secretan; Pastor J. T. Van Vollenhoven.

DENMARK.—Pastors Dr. Kalkar, Scharling.

SWEDEN.—Pastors Waldemar Rudin, Descoulayes; Mr. Lallerstedt, M.P.

RUSSIA.—Baron Von Schwebs, Vice President of the Court of Appeal; Baron von Haaren, Courland; Mr. de Lemson, Petersburg; Captain de Book; Mr. Garegnoff; Pastors Jablonowsky; Sivelius; Mr. A. Christianovitch; Dr. Karell, Physician to the Emperor of Russia.

ITALY.—Professor Mazzarella, Bologna;

Pastors Revel, Florence; Geymonat, Florence, Malan, La Tour; Gay, Turin; Meille, Turin; Hudry-Menos, Combes; Appia; Messrs. G. Bruini, Guarienti, Gaudini, T. Richard; Revs. James Gordon, Florence; Dr. Stewart, Leghorn; M. G. Giasonizzi, Venice; Pastors Turin; Williams, Milan.

AMERICA.—Revs. Dr. Baird, Dr. Miles G. Squire, Dr. Kerr, Dr. Southall, E. W. Appleton; Messrs. de Clerc, C. Dorion, Canada; Revs. W. Fock, W. Morrisson, J. A. Priest, New Jersey; Rev. — Morley, Toronto, Canada; Rev. G. C. Robinson.

Among the large number of Swiss members present were the following:—

Messrs. Adrien Naville, G. Naville, E. Naville; Pastor Barde, Dr. Petavel, Dr. Merle d'Aubigné; Pastor Rœhrig; Dr. Malan, Dr. Gausson, Dr. Bungener; Pastors Coulin, Bovet, Bauty, Brunier, L. Zoand; Professors Held, Riggensbach, E. Naville; Pastors Böhner, Kramer, Olivier, Christ, Borel; Colonel Tronehin; Archdeacon Baggesen; Pastors Gallaud, Giraud, Godet, Hottinguer, Andersen, de Magnin, Watteville, Zündel, Le Grand, Tissot, Bouekemper, L. Burnier, Leuthold; Messrs. Adolphe de Pourtales, Dr. Bernouilli, Watteville de Portes, Aloys de Pourtales, Serment.

## GERMANY.

### THE LATE MISS HONORIA HAVELOCK.

(From a Correspondent at Bonn.)

The death of this excellent young disciple of the Lord Jesus has made a deep impression on all that knew the Havelock family, but nowhere, beyond their own family circle, could it make a deeper one than among us in Bonn. For many years she went in and out among us, when a very little girl. In the family circle, or in the social parties of the place, or in our evening rambles in the woods or the gardens, little Nora was ever one of the welcomest. I have seen and watched the progress of her mind from infancy up to womanhood, as under the most prudent of mothers her moral, intellectual, and religious character became more and more developed. I believe the family was nearly seven years in this place, and during that time Miss Havelock and her sister were members of my communicants' class; and I can truly say that, save from illness or absence from home, their place was never empty. We met as we still meet, weekly, and every one brings a written exercise on the

subject, given the week before. Into these proofs, and doctrines, and duties, the two Havelock girls entered with all their hearts, and they soon took their place at the head of the class. She is gone, that tenderly-loved one, in the bloom of youth, radiant with all earthly hopes and joys, to the land where sin and death can divide no more. It required no great accomplishments in the king of terrors to lay his victim low. The flower was so young, and gentle, and tender, that the cold winds soon withered it away. In eight short days the whole was over, and another member added to the multitudes who are awaiting the morning of the resurrection. She wished to live, if it had been the will of God; but she was prepared to die. She knew and loved the Saviour, and was persuaded that neither death, nor life, nor angels, nor principalities, nor power, could ever separate her from His love. Not her own righteousness, but Christ's; not innocence, but pardon; not a blameless, moral, lovely

character, but the life and death, the doing and the dying of the Divine Redeemer, was her plea before the face of the holy, heart-searching God. She said, shortly before her death, that she had long felt that her sins were washed away in the blood of Christ. Though young, she was an active Christian, and rendered to her Saviour the fresh blossoms of her life. She taught in the Sunday-school, she visited the poor, and wherever an oppor-

tunity offered, she eagerly entered upon the service of the Lord. Her services are no more needed here, and she has begun the ministry of the sanctuary above; nor should the warmest affection seek to draw her from her heavenly rest. The gentle daughter and the heroic father have perhaps met in the many-mansioned house, where all varieties of form and disposition, sanctified and sublimated by the power of God, find their appropriate place and occupation.

## ITALY.

EFFORTS FOR THE SPREAD OF THE GOSPEL IN NAPLES AND THE PROVINCES—LABOURS OF SIGNORS CRESI AND GAVAZZI—ROMISH PRIESTS DESIROUS OF QUITTING THE CHURCH OF ROME—PROTESTANT TRACTS IN THE ITALIAN LANGUAGE—SIGNOR ALBERELLA'S DISCOURSES IN NAPLES.

Caspi, Aug. 9, 1861.

My dear —,—You asked me for some information about the efforts which are being made in Naples and the provinces to give religious instruction to the people by means of the circulation of the Bible and the establishing of schools. Here is the sum of what I have to give you. After the fall of the infamous Bourbon tyranny, when freedom of thought and speech became impossible, Signor Cresi (who had been working at Bologna with the understanding that, if an opportunity offered of carrying on the work in Naples, his native country, he should at once avail himself of it) came to Naples, to circulate the Bible, by means of agents and colporteurs, throughout the kingdom. Signor Cresi is a Neapolitan refugee, of noble family (he is the Marchese Cresi, though he often drops his title), and a cousin of the Marchese Dragonetti, so well-known in connexion with Baron Poirio. He is a regularly-ordained minister, having studied theology at Geneva and Edinburgh, and has got many agents employed in selling Bibles and tracts throughout the provinces, as well as in the capital. He preaches to a small congregation in his own room every Sunday evening, and holds other meetings during the week. He has also opened a day-school, for young children, called the Asilo Garibaldi, which is mainly supported by the Countess Steinbock, a German Protestant, well-known in Naples, and for which he collects subscriptions from other well-wishers. His school was opened in spite of the violent and persistent opposition of the Romish priests, who went round to the parents and used every persuasion and threat to prevent their sending their children to it, but in vain; for there are between thirty and forty children in regular

attendance, and many of the parents have come to the school and asked permission to be present whilst Cresi was addressing the children.

The two preachers referred to in our programme are Cresi and Gavazzi. For the latter we paid the rent and lighting of a large room for his congregation during the winter, and furnished it with chairs; and we also insisted on Gavazzi's accepting a certain sum for his labours, though, at first, he most positively refused to receive anything, and at this time it was well known to us that he had not the common necessities of life. He at last consented to receive what we offered, saying that it would serve to pay the expenses of his journey to England. He went to England to organise his future plans and to collect funds, and we expect to see him back here in the autumn. To Cresi no pecuniary support was necessary (as this had already been secured from another quarter), and we only transferred to him—on his taking an unfurnished apartment—the chairs which had served Gavazzi's congregation.

There are several Romish priests who are only waiting an opportunity to preach the Gospel, and who would leave Rome at once, if they had the means of living. These are most difficult cases to meet; but we think that there may be, hereafter, a field of action open in the provinces for some of them. In the meanwhile, we most carefully abstain from holding out any temporal inducement to them to leave the Romish Church. One only has been employed in translating some French tracts into Italian, being paid at the trade-price for his work.

We give Cresi fifteen ducats (about 2*l.* 10*s.*) a-month towards the support of the Asilo

Garibaldi. As yet there have been no means of opening a boarding-school, though we should be most anxious to do so if it become possible.

Four tracts in Italian have been printed and put into circulation, "L'Infallibilit ," "Che Cosa   la Messa," "Il Culto di Santi," and another, whose title I forget; and in course of preparation is a tract showing the doctrine and moral teaching of the Jesuits, by quotations exclusively from their own writers.

For some time past we have been very desirous of giving an opportunity for religious teaching to a very able and eloquent man, by name Alberella. He is a Neapolitan lawyer, who fled his country for his liberal tendencies, is married, and his wife a Protestant. His father, also a Neapolitan, was President of the "Soci t  Evangelique Italienne" at Turin about six years ago. Alberella has already held public services at Geneva and Turin, and is a man well known and highly spoken of. Since his return to Naples he has edited a religious journal called *La Luce Evangelica*, which you may perhaps have seen. He is the Vice-President of the Working Men's Association in Naples, of which Garibaldi is President. We have hired a room in the Conservatorio of Music, and he preaches there

every Sunday evening, and holds every Thursday a conversational meeting, at which every one is at liberty to ask any questions or suggest any difficulties he may encounter. His congregation has not been less than fifty, and often considerably more, and is composed of priests, men of the liberal party, and workmen. M. Roller has attended his meetings, and has the highest opinion of his eloquence and powers of usefulness. When the object of the meetings was known, the pupils of the Conservatorio kept up during the whole service a tattoo of drums and blowing of bassoons and trumpets. Alberella complained to the Director, who promised that it should not occur again, but it was repeated as before; whereupon Alberella waited upon the Director, and informed him that if it took place again he would bring an action against him. This has produced the desired effect, and the services now go on in quiet.

Besides these public efforts to spread truth, there are individuals who are not inactive in private. I know of a medical man who has a meeting in his own house for the reading of the Bible, and prayer, at which ten of his friends attend. Both he and his friends are Italians, and I believe all Neapolitans.

ITALIAN TESTIMONY TO THE EDUCATIONAL EFFORTS OF AN ENGLISH GENTLEMAN IN THE ISLAND OF CAPRI—DIFFICULTIES IN THE PROMOTION OF EDUCATION AMONG THE ITALIANS.

(From the *Official Journal of Naples*, July 31, 1861.)

In the Island of Capri, as in almost all the communes of these Neapolitan provinces, elementary instruction may be said to be entirely wanting, there being but four schools altogether, two for boys and two for girls, but unfurnished with all things which would make them deserve the name of schools. Mr. Henry Wreford, an Englishman who often stays in this beautiful neighbourhood, and who is not only greatly attached to Italy, but also a man of no ordinary culture, possessing extensive and practical acquaintance with public instruction, repeatedly declared that these advantages would not be refused by the people, if only they had the proper legal powers conferred on them. And when he was in part appointed Honorary Inspector of Public Instruction, he lost no time in observing minutely the actual state of education in this island in relation to the needs of a people, who, having sprung into liberty after the profound oppression of centuries, needs to understand their rights in order to defend and

sustain them. He visited the two schools of Capri, and the two others of Anacapri; and quickly seeing how they could be made effective, he used all his energies in stimulating the citizens and municipalities to supply the funds, whilst Government furnished the necessary books. He observed that one of the great obstacles to the good working of the schools lay in the number of very young children, about a third of those suitable for admission being but three or four years old, who could neither derive any advantage themselves from the instruction given to children from eleven to thirteen, but were also a great interruption both to masters and scholars. Accordingly, seeing the need of an infant school, he determined to start one at his own expense, accepting, however, any contributions from his fellow-citizens, and especially requesting the inhabitants of the island to give each, according to his means, some trifles towards the generous work, and this, not so much on account of the difficulty of supplying

the needful funds, but still more that these good citizens might learn that, with regard to the public good, it is the duty of each man to lend a hand, that he may have a right to share in the common benefit. The infant school is already open, and receives a good many children; and we feel sure that, supported by the charity of our citizens, and by the care of the excellent foreigner who has founded it, it must grow and prosper from day to day. This noble example of love to the weal of Italy given us by a foreigner, will, we trust, not only be imitated, but surpassed, by the Italians of these provinces. We desire that many should convince themselves that good institutions must be the support of our liberty; and although Government is ever ready to spur them on and second them, yet it needs the loyal and spontaneous concurrence of our generous citizens.

Mr. Wreford writes to his sister in England in July: "I am made Inspector of Schools in the Capri district, and have, perhaps, 500 or 600 children, half savages, under my care. They occupy much of my attention, for I don't do things by halves. I have established two infant schools also, on my own responsibility, and trusting to my own resources—throwing myself on the public for assistance. Some

here have assisted me, but I want more funds for a special purpose, and if you can get any to help me I shall be obliged to you. The object is this, to get a mistress from the Normal School, just now established, as an instructress of the mistresses in my district. Could you believe it, that in a population of from 4,000 to 5,000 souls, there is not a woman who can read well or write a letter? The gross ignorance is something astonishing, and it is with instruments such as these I have to work. I don't despair, and I feel I can do *something*. The Minister, who is very friendly, promises me a good instructress in three months, and it is to defray the expenses of this and books and benches, &c., &c., which I have taken on myself, that I ask for assistance. I speak now of the infant schools, as to the others, I come on the communes for them."

He writes again August 18: "I have established three infant schools, and am about to establish an evening school. Ignorance is the root of the suffering of the Italians, and I am going at that tooth and nail. I find people well disposed. They say, 'We are savages, Sir,' and I cannot tell you how many rewards I am promised in Paradise. I don't attempt to evangelise; my great object is to make people think, and all will come after."

## NORWAY.

### GENERAL ASSEMBLY OF THE SCANDINAVIAN CHURCHES.

The third biennial assembly of the Scandinavian Churches was held at Christiania, from the 29th to the 31st July. It commenced with Divine service in the Church of our Saviour, where a sermon was preached by Bishop Arup, of Oslo—the subsequent meetings being held within the University. Pastor Wexels, after having welcomed the members in the name of Jesus Christ, gave a sketch of the general condition of the Norwegian Church, in which, he said, after a long period of apathy, new life had arisen, through the means of a sermon on "Repentance," by Hans Nielsen Hauges. After testifying to the labours of Grundtvig, Hersleb, Stenersen, and their disciples, M. Wexels affirmed that Christianity had asserted its power, both in private and in public life. The revival was spreading all over the country. Grundtvig's views had met with great opposition from the most prominent theologians; nevertheless he had, amongst the Lutherans of Norway, a number of sincere friends; and many, who could not join him, were constrained

to acknowledge his services in combating the one-sided views of the Spiritualists. A powerful movement was pervading the Church: a large number of Bibles and religious books were in circulation—spiritual advice was often privately sought; whilst meetings for church, missionary, and school purposes, were numerous. The hymns of Kingo and Guldberg were still in use, but the publication of two new hymnbooks was anticipated. The Society for Promoting Popular Education included 4,000 members; the Norwegian Missionary Society numbered 400 branches (one, since 1843, on the Zulu Islands). In the State Church, a more liberal spirit had been manifested. The Mormon question had not yet been settled—the Mormons were looked upon as no Christians, and could not contract legal marriages. The Roman Catholics had built a church in Christiania, but could only reckon 100 members, most of whom were foreigners.

At the second day's meeting, Pastor Wel-

der, of Stangby Scania (Sweden), after referring to the statements made at previous assemblies, said he should confine himself to the events of the last two years. To judge of the depth or reality of spiritual life, two tests must be applied—first, was the Word of God sought for? next, was morality increasing? Judged by these tests, spiritual life was increasing in Sweden. Bibles were sold in large numbers; the Evangelical Patriotic Society had published 56,000 copies of Luther's Sermons, of which 36,000 were subscribed for. Morality, too, was on the increase. Great interest, moreover, was felt on behalf of missions to the heathen, whilst the home mission also had progressed. The Mormons were without vitality; Roman Catholicism met with no sympathy in Sweden. Money had been collected for the Swedes in North America, for the Syrian Christians, and for others. Several important ecclesiastical laws had been enacted. For divorce there were so many facilities, that a desire existed for placing more obstacles in the way of its attainment. In favour of civil marriage there was only a minority.

Professor Hammerich, from Denmark, stated that the parties in that country were still the same. There were the Conservatives (Mynster, Martinsen, and Rudelbach) and Grundtvig's adherents. The movement which derived its name from the late Svien Kirkegaard was dying away. There was evidently a desire to absorb everything that was Christian into the State Church—hence great latitude was allowed within it, without going to extremes. The vital religion manifested amongst candidates and students of divinity afforded good ground for encouragement. A Church, to be what it ought, must (said the speaker) be a national one. The same difference which, in the ancient churches, existed between the Greek (speculative) and the Roman (practical) has, in our days, again shown itself in the difference between German and English church life. The Scandinavian Church forms a link between the two. The spirit of the Scandinavian people is opposed to persecution, is against any pomp or display in religion, has a liking for privacy, and is not doctrinal. The Scandinavian Church, although a unity, consists, nevertheless, of three branches. In the character of the Swedish people, there is a chivalrous tendency, a conservative feeling, and a certain mystic fervour. In the Norwegian character we find strong clear sense, a feeling of independence, and great stress laid upon ethics; whilst the leading features

of the Danish mind are shown in a great fear of all extremes, ardent love of liberty, and a devotion that is quiet and unobtrusive.

At the meeting on the third day, the Rev. H. Schmettau, from London, expressed, in the name of the British and Continental Syrian Asylums Committee, thanks to the Scandinavian people for their large donations towards the relief of the Christians in Syria. For the first time, the Christians of Scandinavia and of Great Britain had worked, hand in hand, for one great object. They ought (he said) to set aside all differences, and to offer each other, at all times, the hand of brotherhood. The Christians of the North, having relieved the temporal wants of the Christians in Syria, should now be likewise mindful of their spiritual wants. The rev. gentleman read two letters—one from the Evangelical Alliance at Geneva, containing an invitation to the meeting in that city; and another from the Evangelical Alliance in London, urging the Christians of the North to join with them in promoting the objects of the Alliance.—The chairman expressed the thanks of the meeting to the Evangelical Alliance; he hoped the union thus desired would be effected, and soon bear fruit. Several speakers followed, the subject under discussion being Grundtvig's views with reference to the three articles of faith, and the covenant of baptism.

On the fourth day, Dr. Kalkar expressed his opinion that Grundtvig had done much to promote religious liberty, making it clear that there was a difference between the kingdom of God, and that of the world; and that men might be alike good members of society, although of different views on certain points of the Christian religion.

Pastor S. Bring said: M. Welinder has only shown us the sunny side of religious life in Sweden. We must, however, look also on the dark side, when we shall find cause to humble ourselves before the Almighty. A spurious philosophy, in open opposition to Christianity, has made its appearance in our universities, and Schleiermacher's views, after having been refuted in Germany, are now received in Sweden. The speaker then proposed that united prayer for the Church of the North should be offered up on the 31st October, in all the Scandinavian Churches.

Pastor Bergmann said he would rather discuss practical than theoretical questions; and proposed that a prize be offered for the best treatise on the separation of the Church from

the State. This, however, was declared to be beyond the competence of the meeting.

Professor Lumsden, from Aberdeen, was happy to have an opportunity of addressing the assembly. He did not appear before them as the representative of the Free Church of Scotland, which sent no deputy, simply because it was thought that such a step might be regarded as intrusive. He urged the Churches to send a delegate to the General Assembly of the Free Kirk next May. The Free Church had felt much gratified at the sympathy evinced in the North on behalf of the Syrian Christians. The Scandinavian Church ought to join the Kirk in the mission to Syria. He would not trespass on the time of the meeting by descending on the state of the Kirk. "We belong (concluded the speaker) to different denominations, known by distinctive opinions on questions of importance, which we legitimately desire to retain, but we are all united by the common tie of Christian love."—The chairman, on behalf of the meeting, expressed his thanks to Professor Lumsden.

At the fifth meeting, Dr. Kalkar observed that there were three epochs in the history of Christian Missions: 1st, the Soterologic, in which the great aim was the preaching of the Gospel of our Saviour, in its personal bearings. The apostolic mission did not expect to convert whole races, but only individuals from amongst them. St. Paul knew that it was not his mission to convert the masses, but to gather together out of them a number of persons longing for salvation. When the Gospel had become generally diffused, then came the Antropologic epoch, when the question was no longer the conversion of individuals, but of masses. It was then considered desirable that civilisation and art should be regarded as part and parcel of Christianity. Not till the end of the last century did the missionary question come into prominence—then came the third, or Eekatologic epoch. All Christians now believed that another epoch was coming, and that the time was at hand. In nearly every country there appeared a desire to separate the Church from the State. . . . Missions did not originate with man, but with God—hence it was the duty of all to aid the missionary work. He was fully convinced that the present was a

missionary time, and that all Christians, putting aside their differences, should walk hand in hand.

Pastor Birkedal, of Byslinge, was of opinion that missions took two directions—either that of frigid Orthodoxy, or that of Pietism. He described the particularities of each, and advised his brethren to walk in the old tried paths of the Church. "We," said the speaker, "are the children of God, whenever we, from our hearts, repeat the covenant of baptism."

Pastor Rothe, of Copenhagen, wished to state that the influence of Grundtvig was not so all-pervading as in other countries was sometimes thought. There was a strong conservative tendency existing, which, however, was not unfriendly to all progress or reform; but the principle of the irresponsibility of ministers, allowing them to interpret Scripture as they individually understand it, had, by the Conservatives, very justly been considered suicidal, for in such case, Papists, Mormons, and others, could not be refused admission to holy orders.

Pastor Hammar said he understood that many members had taken objection to what Pastor Birkedal had said, but he thought it his duty to observe that the remarks of that brother were not aimed at real piety. He only meant that going to extremes in either direction had worked much mischief in Christian countries, and might do the same in the missionary field.

Several speakers followed, and the proceedings were concluded by reading a letter from the Colonial Church and School Society to the Rev. H. Schmettau, stating that ministers were greatly wanted for the Norwegians resident in Canada.

The next biennial meeting of the Churches will be held at Copenhagen in 1863.

Each session was commenced and concluded with prayer, and the whole was closed by Divine service in Trinity Church, Pastor Blaaedel preaching the sermon. The members numbered 150 Danes—ministers and laymen from all parts of the country, except Schleswig—about 50 Swedes, and 250 Norwegians. Everything that affection and hospitality could do for the visitors was done; and by many of them this gathering will be included amongst their dearest recollections.



## DENMARK.

## THE SCHLESWIG-HOLSTEIN QUESTION.\*

I could only expect that my communication, respecting the ecclesiastical position of Germans in the unsettled districts of Schleswig, should elicit a denial, and it affords me great satisfaction that, through the attack made upon the facts I set forth, I am enabled to claim the right of again drawing the attention of your readers towards that unhappy country, though it may be of no avail to explain away, by inferences ever so artificial, the heavy oppression of which an active people so bitterly complains, and by which it is so irritated. The importance of the matter is such, that it deserves to be placed anew in the strongest light; and the very name of the country particularly concerned (Anglia), is a guarantee to the Englishman that the injured German in Schleswig will not give up his share in the holiest of rights. It is the same race, and imbued with the same spirit of freedom, which is settled here, and whose forefathers, in ancient times, gave England her name.

Your Danish correspondent takes upon himself to deny that either I or any German is competent to give a judgment in this matter, which he calls a *Danish Question*, at least, until we have studied Danish literature, which is intimately connected with this question. This is indeed a simple means of getting rid of unpleasant objections, to curtly tell an opponent, "You have no right to meddle in this matter; you do not understand it." But, nevertheless, I cannot but sincerely regret that your correspondent should have allowed himself to be carried away in his polemics to this not very worthy argument. But it is indeed difficult to select in discussions of this nature other than expressions of bitter scorn.

The Germans have been heavily oppressed by the Danes. During the last ten years a cry of lamentation has been heard from Schleswig. Hundreds of Schleswigers, driven from their native land, are scattered throughout Germany, and the Germans, who daily groan under the burden of Danish fanaticism, will be told, so soon as they complain, "It is a Danish question; you have no right to complain of suffering until you have read the literature of us, your oppressors." With like justice might the Italians be denied the com-

petency of complaining of oppression in Venetia until they had studied the decrees of the Austrian Government.† But since your correspondent has required the testimony of men who are intimately acquainted with the affairs of Denmark, I will at once bring forward the testimony of a man who, it will be allowed, possessed such knowledge; who, after bearing this testimony, was not only the Danish Minister of Holstein, but also Minister for Foreign Affairs in Denmark—I mean the well-known privy councillor, von Scheel. That he was not imbued with any partiality toward Schleswig, may be seen in the fact that his dismissal in the year 1848 was one of the most express demands of the Schleswig-Holsteiners. This man was formerly Amtmann, and held the jurisdiction of Hutton and Gottorf; he had also a part of Anglia under his charge; and is, therefore, in every respect, a qualified witness. In one of the letters published in 1861 in reference to the Danish régime in Schleswig, he says, amongst other things: "Expressions were often dropped by men of high standing even in Copenhagen, which betrayed a doubt concerning this Danish-nationality deception. But expressions of this kind were not allowed to gain publicity and value, and they were seldom loud, as they might bring a denunciation, and the person might be subject to the grossest abuse, if not looked upon as an open enemy. A perfect terrorism arose, which continues to this hour, and *notat et designat ad eadem* every political adversary. No station, sex, moral character, qualification, or relation of any kind, is a safeguard against it. Upon the bare suspicion of being an enemy to his country, a man is liable to be treated in the roughest manner. Even historians were carried away by the ruling passion." I earnestly beg the English reader, when perusing notices of the affairs of Schleswig by Danish writers, to bear in mind this picture of Danish fanaticism and terrorism by a man who, after this characteristic description, became Danish Minister. Herr von Scheel further expresses his disapprobation of the wholesale dismissal of the Schleswig *employés*. Still more forcible is his complaint about the appointment of the new officers. Such things took place "that," as he himself expresses, "must wound the feel-

\* See *Evangelical Christendom* for July, 1861, pp. 437—440.

† It is upon like grounds, probably, that neither Austrian nor Danish writings are the fittest sources from whence to get an insight into the oppressions committed in Venetia.

ings of the people in the highest degree." Can a more severe judgment be passed upon the Danish rule, or upon the conduct of the Danes? Upon Herr von Scheel disapproving that for the newly-appointed criminal and police commission Danish jurists were chosen, to whom the Schleswig laws were unknown, he received this pointed answer: "So much the better, if they do not understand the Schleswig laws, for the Schleswig laws are of no use;" an answer the presumption of which was surpassed by that of Herr Regembach (who was superintendent of the Schleswig churches, which he ruled in the most arbitrary manner) to a member of the Church in Anglia, who complained, that through the compulsory use of the Danish language, souls were in danger of being hurt. He replied, as the present pastor of St. Thomas's Church, in Leipsic, records in his work upon the government of the Church by Denmark—"What does that matter? the present generation is good for nothing; the next will be Danes, and therefore more fortunate." Such, then, were the prospects of the prohibited districts; the salvation of the souls of a whole generation was to be imperilled, in order that a political end might be attained! I will only add two more expressions of Herr von Scheel. First, he says that "even in districts where the language of the people was entirely and exclusively German, the Government Commissioner ordered the introduction of the Danish language in the churches and schools;" and he further informs us, that "men, who from their position as citizens were universally respected, even beyond the boundaries of their districts—men who kept themselves free from all tumults—who could vie with the best in the country for loyalty," had come to him with the question, whether there was any good, in addressing the King, to complain of the forcible obtrusion of a language totally strange to them, and to present a dutiful prayer for protection and redress; and if such an address should be sent to the King at Copenhagen, by a deputation." Herr von Scheel advised the Government to permit its presentation, but the Government forbade it, and Herr von Scheel was called upon to account for his advice. Is it possible to give a stronger instance of what the Danes understand by freedom of thought? Since then proof has been adduced that Danish proceedings in Schleswig are condemned by men who occupy high positions in Denmark

itself, as well as by Germans who "have not studied Danish literature." I now turn to those points on which your correspondent would refute my statements. I will, for that purpose, make use of the same number to which he has referred.

I remark, moreover, that in reference to present instruction, upon the proof of which I cannot of course give an opinion, I withhold my judgment, until I shall have received an answer from my informant at Schleswig. Until then, the two assertions must stand in opposition, and I beg the English reader to reserve his judgment upon the subjects in dispute.

But these orders I consider as comparatively subordinate matters, and which do not in any way interfere with the main point of the question. There is, properly, only one point under No. 1—namely, whether a clergyman in Schleswig is obliged to be furnished with a special passport. Then, in respect to No. 3, it is to be remarked that my informant did not mean to say there was any legal prohibition for Schleswig candidates to attend the University of Kiel, but that they dare not; which appears to me to mean that they are unwilling entirely to abandon their prospect of an appointment. Still less is the assertion under No. 4 refuted, that the Government requires a guarantee from the candidates who enter, that they will assist in suppressing the German element; for what your correspondent says that the Government has no intention to suppress the German language in South Schleswig, is precisely the point in dispute. There are not a few who imagine that it is the intention of Government gradually to promote the Danicizing (to coin a word) of the country as far as the Eider; and even if this has not yet been carried out to such an extent, it is sufficiently evident that it is now of the greatest consequence to the Government to restrain the people of the mixed districts\* from going back, by the appointment of pastors with Danish sympathies in South Schleswig.

Your correspondent himself allows, indirectly, what he has directly disputed—namely, when he admits that no pastor would be appointed who meddles with politics. This is just the reason that the country is in such a disturbed state—that people are so blinded as to make a question of language a question of politics, and that every one who does not coincide with them, when their countrymen are forced to call upon God in a language they hate, becomes, so far at least,

\* Who possess the entire sympathy of the people of South Schleswig.

an object of suspicion, as though he would make Schleswig a Prussian province. Under No. 2 your correspondent allows that the usual Church unions were forbidden, because the Schleswigers rebelled in 1848. This is a specially Danish view of the case. Others see, in the pretended rebels, "heroic defenders of ancient rights." At any rate, it is a sorry sign for a Government, when it has carried things so far, that it must scent out, amongst a loyal and generous race, politics and rebellion, even in religious societies. The contradiction under No. 5 is somewhat unusual. I wrote that Danish officials and clergymen have been sent in numbers into the country. This assertion is pronounced "not" at all correct; because, amongst the pastors appointed in Schleswig, since 1850, not a few natives are to be found. This would apply if I had stated that *exclusively*, or *almost exclusively*, Danish clergymen had been appointed in Schleswig. Since this is not the case, as far as I am concerned, I cannot understand why your correspondent should imagine he has corrected me, inasmuch as he brings forward something which I in nowise disputed. As regards No. 6, my statement, that the people of Schleswig were formerly notable for their religious behaviour, is contradicted by the unfavourable sentence of two clergymen. To this I can oppose the judgment of a man who formerly was looked upon as an authority, at least by the Danes—Dr. Jensen (one of the most learned men at Schleswig in the customs of the country and people), who writes—in his "Statistics of the Church in the Duchy of Schleswig," published at Flensburg, in 1840-41—as follows: "During the last two centuries, the influence of the Church has attained a great increase of power, where it had formerly declined; and in many parishes, that irreligious period passed tranquilly away. The people remained unaffected by the spirit of unbelief, and continue so to this day. There are very many parishes in which not a single member absents himself from the Church communion—where no one, or scarcely one, is found who does not partake of the Holy Sacrament, and where family devotion and the fear of God prevail. There are parishes in which no crime has been heard of for years—where, for years, no illegitimate child has been born," &c. This description, by that trustworthy statist, presents, truly, a very different picture from that of the two clergymen of unknown fame, one of whom appears to regard matters from a decidedly Danish point of view.

The argument under No. 7 is similar to that under No. 5: I said that "*often*" there were no persons at the service. The writer brings forward four parishes in which he found full churches. I cannot perceive how my assertion can in anywise be combated thereby; besides, it appears that in three of the instances brought forward, the Danish services are disproportionately worse attended than the German; this is, therefore, only a new evidence that the German decidedly prevails in those neighbourhoods where it has been banished from the schools. But by the conclusion (No. 7) to which your correspondent assents—that very many prefer politics to religion, and do not attend church, intending thereby "to discountenance the suppression of revolt, and the defence which the Danish language now enjoys after centuries of suppression," agrees precisely, again, with the essence of what I am about to bring forward—namely, 1st, that the worship of God and religion have not been introduced into the political struggle; and, 2ndly, that the Danish language, inasmuch as it was spoken there centuries ago, may claim the right to be at the present time re-introduced by force. This being the substance of the whole question, I must enter upon it more closely. In order that the question may be confined to its own province, I will merely notice that your correspondent also here briefly again designates that "revolt," which many public lawyers and political authorities call "a manly defence of their hereditary rights against a malicious infringement of them." I will endeavour to occupy a Danish point of view, and really assume that the brave Schleswigers, who have bled and suffered for their ancient rights, were rebels. From this point of view, it will be at least clearly found, if the Danish Government—I do not notice the solemn assurance which it gave, in reference to Schleswig, to Austria and Prussia—had availed itself of every political and civil measure, in order to guard against further rebellion, in reference to which any amount of oppression and tyranny might have been used, and herein it has in nowise failed. It might not have been a very wise proceeding—still it would only have been what, in similar cases, takes place in tyrannical governments.

But the Danish Government has not contented itself with political measures, but has adopted a proceeding, for which history furnishes no precedent. It has suddenly decreed

that the boundary between the Danish and German languages should be removed further south than formerly; that the Danish should be introduced or forced into schools, in which, as your correspondent himself says, the German language has been taught since the year 1670—fully 190 years; that the pulpits of the German clergy, in which the German had been preached during a period of 190 years, should be occupied by Danish preachers; that German discourses should be delivered only once a fortnight; that confirmation services should also be conducted in the Danish language, &c., &c. One asks with astonishment what can be the cause of measures which must naturally excite the deepest and most sacred feelings of the people?—mere fairness towards the Danes, who, it is undeniable, are in a very small minority? Impossible! for then there would be no necessity to add that other prohibition, whereby wealthy German parents were forbidden to keep private teachers for their children—a measure for which your correspondent can find no parallel in countries where the greatest darkness reigns, as Spain and Brazil. Then they would not dare to put aside the demand of the Assembly of the States, that in each district the majority should decide whether to have the German or the Danish language. But one can conceive no other ground for such a proceeding, except that which the correspondent also points out—viz., that they wished to re-introduce the Danish language by force into places where it had not been spoken for centuries. It is but natural that the German language—a language spoken by forty millions of people—which belongs to the first class of civilised languages—should gradually supersede a language spoken by little more than a million. Every one who bestows a thought upon the subject will readily perceive that the Danes have borrowed the greater part of their intellectual culture, especially as regards religion, from Germany, inasmuch as their numbers are too small, in spite of their intellectual activity, which I particularly acknowledge to originate an independent development of mental culture. It may be that attempts were formerly made by individual Germans, and if they had proceeded from the people themselves, the Government might easily have given them permanence. But had this development been ever so powerful, still it is a fact that at present the great majority of the inhabitants of those districts regard the German language with pleasure. Who will doubt that the Danish is held in

very low estimation? I can bring forward on this point the most positive and impartial authority conceivable—namely, that of your respected correspondent himself, who admits (page 440) that “the population of the mixed districts feel ashamed of being Danes; they conceal that they understand and speak Danish. . . . Danish is despised by many; the richer peasants despise the Danish, and the people feel ashamed to speak Danish.” I thank the correspondent, that he has placed the state of affairs beyond all doubt. Now I ask the English reader: Has any Government the right to impose upon any people, however much they may have revolted, a language which they utterly hate, and to force it upon them in their religious worship? Has it ever been heard of elsewhere, that a *language* should be regarded as a political individual, and introduced again by force, into places where it had formerly been spoken, against the will of the present race?

According to the same logic, the North Americans should be as much compelled to speak the languages which, not so very long ago, prevailed on the banks of the Mississippi, as that Danish should be taught and preached in the schools and churches here. This idea your correspondent hopes to propagate among the English, who have powerfully and emphatically recognised the right of every people to dispose of themselves as they please! But does he hope that any one in the present day will receive now the sentiment of nationality more extensively than ever before, and when other nations are struggling for political rights, even though they did not hitherto? And shall there be taken away from the German Schleswigers the right which they till now possessed—the most inviolable of national rights—the right of worshipping God in the language in which their mothers taught them their first prayer? The consequences of this conduct are apparent. The rancorous feelings against the Danes, who do not conceal their determination to introduce measures of political oppression into the sacred precincts of God's House, becomes yearly more and more intense in the hearts of these lovers of freedom. It has reached the very opposite extreme to that which the shortsighted Danish Government wished—the gulf between their Danish and German subjects has been only widened. The facts which your correspondent has brought forward are my best argument.

But I tarry too long upon this head. I must, however, at least cursorily, touch upon the main

point in the following portion of the correspondence: No. 8 is partly disposed of in what I have already advanced. If your correspondent had stated the case to be in all the schools of the district, as in the three he has brought forward—that the children, notwithstanding the Danish language, learn a great deal—still that would not, as he appears to argue, soften in the least the revolting nature of the new measure, that German parents should be forbidden to engage private teachers at their own expense. He cleverly avoids my assertion that even the withdrawal of that barbarous decree has, in fact, made no alteration, since only a comparatively small number of parents are able to employ private teachers. As little upon the other point—that it is at least an exceedingly wrong measure that children, who are allowed to take part in the German Confirmation, as lately happened, are previously compelled to attend the instructions in Danish. There is now published a list of those who have been confirmed last Easter. Since your correspondent places so great stress upon numbers, I will produce them, because they especially afford conclusive evidence. After labouring ten years amongst the unprotected people, with every means which Danish fanaticism and terror could furnish, this is the result in Anglia: As soon as the candidates for confirmation were first allowed to choose their language, in twenty ecclesiastical districts, concerning which information now lies before me, of 448 children who were confirmed at Easter, 396 were Germans and 49 Danes. In the single district of Steinberg, the Danes were in the majority; on the contrary, in nine other districts, by the desire of the parents, the German confirmation service was used by 127 children. In the remaining districts, the number of German candidates was by far the greater; for example—Gelting, 51 Germans, and 8 Danes; Husbye, 24 Germans, and 1 Dane; Munkbrarup, 27 Germans, and 4 Danes; Sörup, 30 Germans, and 1 Dane; Esgrus, 42 Germans, and 1 Dane; &c., &c. The result in the districts of Adelbye and Glucksburg is not yet known. It is also to be noticed that amongst the Danish candidates for confirmation are, first, all the children of Danish officials; second, all those who, on account of their wishing to go to sea, or to enter upon study, were confirmed previously, as in Steinberg; third, all those who, from loss of their parents, were obliged to obtain express permission; and fourth, the day-scholars of Danish teachers. If we deduct these from

the forty-nine Danish candidates, a great number cannot remain over.

It is unnecessary to add any remark; these numbers speak more loudly than arguments, since they are the immediate expression of a people subjected to oppression by a foreign nation, but still maintaining a courageous independence of spirit.

No. 9 concerns an argument which has no bearing upon the subject, and contains a statement which, perhaps, might have had some weight in 1801, but for the year 1861 proves absolutely nothing. In respect of No. 10, I am happy to say that I am able to appreciate sound objections. It is, indeed, a mistake to call Provost Olzen a Dane by descent. I should have said, a Dane in sentiment, and this, I believe, his entrance into the Assembly of the States sufficiently proves. If his Danish feelings are unaltered, still the value of his testimony will not be changed, whether he is descended from German or Danish progenitors; and since his name has been again brought forward, I will at once adduce his own words: "In the ecclesiastical district under my care," said he in the Assembly, "be nine parishes (*Kirchspiele*) in which the rescript relating to language has been felt very severely. I have heard the bitterest complaints about this state of affairs. I have witnessed hot tears shed over their pitiable condition. I have seen thousands of petitions, and from these thousands of petitions I have heard thousands of voices and prayers, which implore an alteration of the language in the schools and churches. Is there no redress for these complaints, tears, and petitions? Who that loves the Word of God ought not to complain when he sees that in many parishes of our Duchy, the Word of God is proclaimed in a tongue which the children do not understand, and that on that account, on half the Sundays and holidays, the churches are as good as closed? The language rescript has so far served to make the schism between the peoples wider, and to fill them with hatred and aversion, instead of love, towards the Danish language." I challenge your correspondent to weaken the importance of this testimony.

Under No. 11 he promises to give the testimony of the Danish Pastor Grundtvig. I beg of him to append to this what the Danish Pastor Helweg has openly declared.

Under No. 12 he requires a proof of the view Bishop Martensen takes of the illegality of the doings in Schleswig. He will find it in

Valentiner's work (page 26), where a conversation of Bishop Martensen's with a candidate is printed, in which he has expressed the views mentioned by me. It is also added that, as the candidate painted the affairs in Schleswig in all their misery, Martensen replied that he would take a journey to his old home in Schleswig, in order to judge of them personally. On his return he said to the same candidate, "You have not said enough by a great deal!" If it is true that the same Martensen, since he ascended the bishop's throne of Leeland, through the influence of the Danish Court, has expressed himself in a totally different manner, that does not redound to his honour; but still the value of his former verdict is not in any way diminished.

I have thus followed your correspondent step by step in his professed refutation, and I leave it with confidence to the verdict of the English reader, to decide whether he has any reason to assume the mild, explicit, and confident tone with which he closes his correspondence? I regret that he has given his polemics so personal a direction, and that he has considered it proper to declare particularly his belief that I give full credence to what I have advanced. I will not answer him in the

same tone. I conclude with the following, which is fully vouched for, and which happened lately, inasmuch as it throws a bright light upon the manner in which Schleswig is at present governed. Asmus Bruhn, a resident at Mohrkirchenholz, has lately published, under his own name, in the *Itzehoer News*, the following: "On the introduction of the Danish language into the schools, the commune was presented with a mass of schoolbooks as presents. My son also received one of these books. As I am not accustomed to allow my children to receive schoolbooks as presents, I returned the book to the schoolmaster, with the remark that when such books were required, I would procure them at my own expense. There was no particular notice taken of it at the time. A few days after, however, I was arrested by three gendarmes, and carried across from Boel in a cart, like a vagrant vagabond, to Schleswig, where I was taken before the Hargesvagt. By him I was sentenced to ten days' imprisonment on bread and water, and I had to suffer, in all, fifteen days in prison. After my release, I received an order to procure, at my own expense, such a book, which from the outset I had not refused to do." *Facta loquuntur!*

## CHINA.

MISSION WORK AT TIEN-TSIN—BAPTISM OF THE FIRST NATIVE CONVERT IN THAT CITY—PEKIN CLOSED TO MISSIONARIES.

Tien-tsin, China, June 24, 1861.

I know that you are interested in the spread of the Gospel, and will rejoice to learn that in this remote part of China the Word of God is taking effect. At present there are three English and one French Protestant missionaries in Tien-tsin. One of these brethren has been here since last September, and the others have only recently joined him. There are now two places constantly opened for the preaching of the Word of God, and we visit different parts of the city and neighbourhood for the purpose of circulating the Scriptures, and speaking to the people about their eternal interests. In every part we meet with the greatest respect and attention from the natives. They manifest no prejudice whatever against foreigners. Our books they receive with eagerness, and marks of polite gratitude. I have, along with another missionary, been in the country for more than thirty miles from Tien-tsin, and in every town we visited, we were followed by large crowds of people, who listened attentively to the message of salvation,

and received most gladly the tracts and copies of the sacred Scriptures. In no case did we meet with the slightest opposition, interference, or ill-conduct, but the contrary. This shows that the people are quite disposed to treat foreigners with due respect when their rulers open their country to them. A wide door of usefulness is now opened. This city itself contains half-a-million of souls, all lying in darkness and the shadow of death. There is a great need for more labourers here, as in other parts of this great empire. May the right men, and the means for sending them, soon be provided!

It has pleased the Lord to give us some encouragement in this place already. The Divine Spirit is at work in the hearts of several who have been regularly attending the ministry of the Word. They give evidence of a growth in scriptural knowledge, and a change of heart and life. But for the present, no native Church has been regularly formed. Last Sabbath-day the *first Christian convert in Tien-tsin* was baptized by Mr. Blodgot, who was the first missionary to settle in this place. The subject

is a poor blind man, who has been for some time in the hospital opened by the officers of the British expeditionary forces, for the afflicted Chinese. Before going to the hospital, he heard Mr. Blodget preach several times, and showed great readiness at answering questions. In visiting the hospital, Mr. Blodget always found Chang-li (which is the man's name) eager and attentive in listening, and ready and correct in replying, to questions proposed. The first time he seemed affected was on hearing that beautiful hymn beginning :—

Alas ! and did my Saviour bleed,  
And did my Sovereign die ?

So great was his emotion at the time, that his whole frame was convulsed, and he sunk upon the ground. It was manifestly the truth which moved his heart. He committed this hymn to memory, and used often to repeat it in the hospital to the other patients. He said he never liked to repeat one particular verse before other persons, as it always affected him so much, and was the first that moved him so deeply. The verse runs :—

Well might the Sun in darkness hide,  
And shut his glories in.  
When God, the mighty Maker, died  
For man, the creature's sin.

Mr. Blodget became satisfied that the poor man was the subject of a real change of heart, and with due solemnity, in the presence of other missionaries and a Chinese congregation, administered the initiatory rite of baptism. It was a deeply-interesting, impressive, and suggestive service. We thank God for one snatched as a brand from the burning. It

may appear singular that the first to receive spiritual sight in Tien-tsin should be a blind man. His worst blindness is cured, and believing in the Son of God, he can go and ask others, "Will ye also be His disciples?" Who will not pray with us that this may be but the earnest of a large harvest of souls for Christ in this newly-opened field? We thank God for this, and take courage.

I am sorry not to be able to report favourably of Pekin. Though it is open to merchants and missionaries according to treaty, neither class is allowed to go there at present by the English and French authorities, with the exception of *Roman Catholic missionaries*! Two of our brethren went about three weeks ago, and were ordered to leave Pekin. This is very unsatisfactory, and will, I fear, have an unfavourable influence on the minds of the Chinese, as it will strengthen them in their old prejudices, and foster their spirit of exclusiveness. I hope this mistaken policy will soon be abandoned, and that the Protestant as well as the Roman Catholic missionary will be allowed free access to the northern capital of China. One of our brethren, the representative of an English society, but a native of Holland, is trying to establish himself in Pekin, as neither the French nor English ministers have authority over him. It is not unlikely he may be sent away by the Chinese officials, who trouble him very much. He says, that the Romish clergy have taken up all the books that he had distributed. This shows that they are active in trying to keep away the teachers of a pure Gospel, but their plans shall be frustrated.

## POLYNESIA.

MURDER OF THE REV. G. AND MRS. GORDON AT ERROMANGA—PARTICULARS OF THE MARTYR-  
DOM—HEATHEN SUPERSTITION AND IGNORANCE—CALL FOR OTHERS TO TAKE HIS PLACE.

We deeply lament to record the death of the Rev. George and Mrs. Gordon, of the Nova Scotian Mission to Erromanga, who have fallen victims to the hatred to the Gospel of the native idolaters, and to their superstitious fears. To the readers of this journal, the announcement will have more than ordinary interest, as our last number (for September) contained a communication from him under the head of Polynesia, in which he laments the continued opposition of the native mind to the Gospel, and mentions the existence of those passions to which, within one month afterwards, he fell a victim; while at the same time he expresses the

peace and confidence he felt in staying himself on the Lord his God.

It seems that Erromanga, in common with the neighbouring islands, has been suffering for some time past under the scourge of measles, which has carried off several thousands of the population. The natives were not content with attributing the introduction of this disease to the Europeans, which is true; but they charged it directly on the missionary, as bringing down this vengeance from heaven on them, because they would not give up idolatry. This superstitious notion was strengthened by the fact that a short time before the introduction

of the disease, and while it was raging on the other islands, Mr. Gordon sharply rebuked the people for their continued adhesion to idolatry, and warned them of the wrath to come. Within one week after, the measles broke out; and the chiefs, remembering the address, believed that he had brought the disease as a punishment for their refusal to listen to his words. From that hour his death was determined on. For the details we refer to the following interesting letter, written by an English gentleman on the island, who assisted in burying the bodies of Mr. and Mrs. Gordon, and who bears high testimony to the zeal, fidelity, and devotion of these martyred missionaries. The news was transmitted to this country by the Rev. Wm. Guthbertson, of Sydney.

Thus the island of Erromanga, which was the scene of the murder of Williams and Harris, has bestowed the martyr's crown on Mr. and Mrs. Gordon. The natives have, for the present, secured their object: they have driven the Gospel and its teachers far from them. Are they to be left in that state? Forbid it, every noble principle in the Church of Christ! The ages of martyrdom, we see, are not passed away: we cannot doubt that men will be found worthy of the age—men who are ready to take their lives in their hands, and lead the forlorn hope in this island, "where Satan's seat is." Erromanga has, in a remarkable manner, concentrated upon herself the sympathies of the Church; the missionary who takes the martyr's place may go forth strong in the faith that the prayers and aspirations of all Christendom will attend him. We are sure that the energy, enterprise, and courage of the Church will not suffer this, the most deeply-interesting mission-field of modern times, long to remain empty:—

TO THE REV. WILLIAM GUTHBERTSON.

Erromanga, June 7, 1861.

Rev. Sir,—It is with feelings of deep melancholy that I now have to communicate to you the distressing intelligence of the massacre by the natives here of our worthy missionary and his wife, Mr. and Mrs. Gordon.

This mournful event took place on the 20th ult., about one o'clock in the afternoon, and I proceed to detail to you the circumstances connected with it.

On the afternoon of the 20th I was in the act of writing a note to Mr. Gordon, when I was startled by a native (David-uti), followed by others of the mission boys, rushing across the river and shouting that the Bunkhill natives had killed the "Missi." I immediately armed myself, and the few foreign natives which I have, and started in pursuit of the murderers, but unsuccessfully. I found the bodies of Mr. and Mrs. Gordon lying on the ground horribly mangled, and I saw at a glance that anything

in the shape of surgical assistance was out of the question, as, from the nature of the wounds, death must have been instantaneous. I went and locked up the Mission-house, and set a guard of ten natives, well armed, to defend the property. I then went and selected a spot for the grave. It is situated on the right bank of the river, near the spot where Williams was killed, and overshadowed by coconut and banana trees. In the morning I made two coffins, in which the bodies were placed, and at two o'clock we carried them to the burying-place. There, at my request, a native named "Mana," who had been for some time at the Samoan Institution, and who acted as a teacher under Mr. Gordon, conducted the services. A hymn having been sung, he gave an address, which, to judge from the effects visibly produced, must have been deeply felt; and a prayer having been offered up to Almighty God, the bodies were consigned to the earth. It was deeply interesting for me to witness the emotion exhibited by a native standing next to me, who seemed to be utterly overcome by grief; yet this very man, in 1839, murdered another of God's labourers, John Williams. The tears and lamentations of all present at the interment it was painful to witness.

From the accounts which I have gathered from the natives, you may rely on the correctness of the following description of the murderous attack:—

About noon of the 20th, a party of nine Bunkhill natives, of whom the chief Lova was the leader, called at the Mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Naru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had, unfortunately, sent all his boys away to gather grass for the roof of the new house, and was unattended, when Naru-bu-leet walked up to him, and asked for some calico for himself and the others of the party, who, he said, were waiting at the Mission-house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, "Give these men a yard of cotton each." This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Naru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had, therefore, better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, "I have not yet eaten, but never mind! I can do as well at the house." And wrapping up the plate in his handkerchief, he started up the hill, followed by the native. On arriving at the ambush Naru-bu-leet buried his tomahawk in Mr. Gordon's spine. He immediately fell, uttering a loud cry. Naru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was "Ouben," ran towards the Mission-house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out, and was standing near an outhouse. She



asked Ouben what all that noise was about? He laughed and said, "Nothing: it is only the boys amusing themselves." She said, "Where are the boys?" and turned round. Ouben then, with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder-blade; and, on her falling on a heap of grass, he nearly cut her head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God's most zealous servants. It is now four years since Mr. Gordon and his wife arrived here—viz., since June 14, 1857, and during this time they have laboured hard among the rude and ferocious Erromangans with little apparent success. Privations of the most distressing kind have been cheerfully and uncomplainingly borne, and the many attempts made against their lives, although hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.

The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows: Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials, it rapidly made progress, and a serious mortality was the result. The infection was thence carried by the various trading vessels calling there to all the surrounding islands, and fearful were the ravages of the distemper amongst the natives. At Lafou, Mare, Aniteum, Tana, Sandwich, Espirito Santo, and Erromango, thousands and thousands died—in fact, some of these places have been nearly depopulated. Strange to say, a similar disease has never before made its appearance among the natives, and they at once attributed it to their connexion with the white men, and called it "the white man's curse." The consequence of this idea, especially among the more savage tribes, was naturally a bitter hostility against foreigners, and, singularly enough, against the only class who had had nothing to do with the introduction of the disease, but, on the contrary, who had tried all means in their power to avert the calamity—I mean the missionaries. At Aniteum, where the mortality was dreadful, the natives repeatedly threatened to take the life of Mr. and Mrs. Geddie, and they burnt down the two handsome churches there. At Tana matters were equally bad; repeated attacks were made on Mr. Paton and his property; and I myself, on one occasion, heard Miaki, the chief at Port Resolution, threaten to take his life if he would not go away in the vessel which brought me there. He refused to go, and hitherto his life has been spared, but I much fear that unless he has left before the tidings of the Erromangan massacre reaches Tana, he will also fall a victim. Here, however, the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed towards the whites; and, notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine, and endeavouring to alleviate as far as lay in his power their misery, he became the object of their extreme hatred. Nuivan, a chief, having been prostrated by the disease, when almost dying, sent for Mr. Gordon, who gave him some medicine. Nuivan died next day; the tribe said that the missionary had poisoned him, and it was resolved to kill all the whites. A plan was laid, and so ingeniously artful was the scheme, that had it not been

divulged by a friendly native, about ten minutes before the time appointed for its execution, we would almost certainly have all perished. Of course when the party came to carry their intentions into effect we were prepared, and they went off disappointed. To add to their feelings of enmity towards Mr. Gordon, there was yet another reason, and to illustrate this I copy the following entry in his diary. Speaking of this singular disease, which is strange and alarming to all, he writes: "It was preceded by nearly an universal opposition to the Gospel, and much murder and idolatry. I felt sure that God would visit them in judgment, and warned them most solemnly but a few days before they were attacked. The chiefs, who maintain that, to give up their idols is the cessation of their rule, can hardly now persuade their people that this is not the finger of Jehovah. I warned them to flee from the wrath to come, but they took no warning till too late." From the disease following close on these warnings, the natives believed that the missionary had prayed to God to send it on them; and this belief readily accorded with the fixed ideas of witchcraft which obtain universally in this island. About two months ago he writes: "It seems that I was nearly shot two Sabbaths ago, near Bunk-hill, as I was getting on my horse. Some circumstance prevented—perhaps the torrents of rain which fell, while I was engaged as Paul and Silas by the Macedonian river side. It is almost impossible for a missionary to fall into greater perils among such a people, for their belief in witchcraft is universal, and they seem to look upon me as their destroyer." About a fortnight before his death he preached at Bunk-hill, rebuking his hearers sharply for their idolatry and wickedness. This offended the tribe; they resolved on his murder; and how well they succeeded in their devilish designs the event has shown.

Amidst the gloom and grief which the tidings of this dreadful event will occasion to the relatives and friends of these martyrs, and indeed to all Christians who are interested in the cause of missions, it must be cheering to know that in all their troubles and anxieties Mr. Gordon and his wife steadfastly rested their trust on the Rock of Ages, and at all times they submissively bent to His will. The last words in Mr. Gordon's diary are: "Thanks be to God for the measure of faith granted to us in these troublesome and perilous times. Bless the Lord, oh my soul! who redeemeth thy life from destruction." Unwearingly they laboured in the cause of Christ, and now they have been called upon to receive the crown of martyrdom, and to enjoy in His presence the fullness of reward.

We were highly delighted yesterday by a visit from Bishop Patterson, of New Zealand. All the Mission boys wept at the sight of him, as they recalled his last visit here to their remembrance. We crossed over to the grave which has been enclosed by a fence by the boys. The Bishop read with much fervour and feeling the beautiful service of the English Church over the tomb, and immediately afterwards proceeded on his voyage to the northern islands.

He informed me that the John Williams might be expected here daily, and I shall put Mr. Gordon's property on board of her. With sentiments of the deepest respect,

I remain, Rev. Sir, your very obedient servant.

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# Literary Correspondence.

## "THE BIBLE FOR THE PANDITS."

To the Editors of *Evangelical Christendom*.

### LETTER III.

Gentlemen,—Continuing my corrections of certain misconceptions in regard to "The Bible for the Pandits," and to missionary efforts in India generally, I proceed to another passage in the *Calcutta Review* (of Sept., 1860). There are many points on which I am anxious to set my friendly reviewer right; but two of these will, perhaps, require for their treatment as much space as you can afford for the present letter.

At p. 38 the reviewer says:—

We would now gladly close these remarks. But we must not forget—*Amicus Plato, magis amica veritas*. Duty compels us to use our censorial authority on some passages of the introduction, which seem to us more or less objectionable.

He then selects four passages for censure, and commences upon the first of them (which he misunderstands) as follows:—

1. Dr. B. has expended a large amount of his ingenuity on the inquiry, Can the word *Nirguna* be properly applied, as it is by the Vedantin, to Almighty God? It strikes us that the controversy might be easily cut short, if the following preliminary question were first settled. Supposing that *guna* refers only to the qualities of material things; has the Sanskrit, we ask, any term that could be used of spiritual qualities or attributes? If it have, let the word be produced; we shall know what use to make of it. If it have not, where can be the use of employing so inadequate an instrument of thought—one that can only adapt itself to the two antipodal errors of Idealism and Materialism—in the discussion of theological topics? The sooner such a language modestly retires into the domain of the past the better.

Here I interrupt my transcription in order to settle the "preliminary question"—a question akin to that famous one, "Have you left off beating your wife?" Those who are so unhappy as not to have read Whately, may require to be informed, that if you answer "Yes," then you are held to have acknowledged that you were formerly in the habit of beating her; whereas, if you answer "No," you avow that the habit is one which you have not yet given up. When a sophist (or an Old Bailey practitioner) attempts to pass off so stale a trick upon you, you naturally turn contemptuously away, with the intimation that you are too old a bird to be chaffed with the *Fallacia plurimum Interrogationum*. But the case is different when an honest man has slid unconsciously into an employment of the fallacy in question. Him—if (on the ground of his intelligence) you think him worth setting right—you are bound in conscience to try and set right. Now none but a man of great acuteness, with an unsuspected blunder in his premises, could have produced such an ingeniously-tangled skein of confusion as the foregoing extract presents; and, as the confusion is that of a wise and earnest man, not that of a blockhead or a caviller, it is worth disentangling. It is due to the *Calcutta Reviewer* that he should not be left to enjoy the delusion which, under cover of his authority, would be but too readily welcomed by very inferior men.

The *Plures Interrogationes* are contained in the seemingly simple query, "Supposing that *guna* refers only to the qualities of material things; has the Sanskrit, we ask, any term that could be used of spiritual qualities or attributes?" I must not answer "No," because that would be false; and, on the other hand, if I answer "Yes," then, if this debate were oral (which, Heaven be thanked, it is not), I should shudder when called upon to produce the word—well knowing what a burst of "inextinguishable laughter" I should have (sick at heart) to submit to, before being allowed even an impatient hearing of my demonstration—that there was no ground for laughter at all.

Since, seated at my own desk, I can arrange my exposition according to my own

will and pleasure, I am enabled to avoid being peremptorily forced upon the alternative horn of the false dilemma. It is in my power to expose its falsity, and thus to preclude the groundless cachinnation, which, in the case of a reader instead of a hearer, would take the shape of a contemptuous flinging away of my letter with the sequel unread.

The falsity of the imagined dilemma, then, resides in the ambiguity of the clause, "Supposing that *guna* refers only to the qualities of material things." And here I cannot refrain from giving utterance to my mortification and disappointment, at having to heave the Sisyphean stone yet once again uphill, for the sake of one so usually clear-headed as the Calcutta reviewer. Is it not hard, gentlemen, and disheartening, that after I had printed an address, tendered to me by the head Pandits of Benares, declaring their full acceptance of my representation of their view of *Brahm* as *nirguna*, and after I had further taken the pains, in order to facilitate the comprehension of the point by Europeans, to throw the thing into an elaborate (and in some sense exhaustive) dialogue (English and Sanskrit), the Calcutta reviewer should (in his own mind, and in the minds of the numbers who, not unnaturally, pin their faith upon his dicta) have confused (and positively *muddled*) the whole matter again, by ignoring the distinction which I had laboured so assiduously (and, according to the verdict of the Benares Pandits, with such entire success) to elucidate and illustrate, which exists between the application of the term *guna* in the *Nyāya*, or *exoteric*, system, and its application in the *Vedānta*, or *esoteric*, system? At the end of the dialogue (at p. 63) I declared as follows:—

I have thus shown, with the entire concurrence and approval of the Pandits of Benares, that God (*Brahm*) is "without the qualities" (*guna*), amongst which qualities "the Existent" (*sat*)—viz., the existent "Thought" (*chit*), this Thought existing as a "Joy" (*ananda*), is *not* reckoned by the Vedantins.

I added — but I did not anticipate that the remark would prove applicable, alas! to the Calcutta reviewer:—

I shall not be surprised if no missionary in India for the next fifty years shall consent to understand this—unless, perhaps, he be a German. Of course, I shall be just as little surprised if, for the next fifty years, the "zeal not according to knowledge" of the missionaries shall prove, as hitherto, a failure.

The attentive reader will now be in a position to judge how dangerous it would have been for me to answer in the affirmative simply the reviewer's intentionally most sincere, but practically most insidious, "preliminary question," "Supposing that *guna* refers only to the qualities of material things; has the Sanskrit, we ask, any term that could be used of spiritual qualities or attributes?"

In accordance with Whately's indication, that in such a case "the refutation is, of course, to reply *separately* to each question—i.e., to detect the ambiguity"—I have exposed the ambiguity—viz., the lumping together of the *exoteric* and the *esoteric* applications of the term *guna*, and thus there emerge the reviewer's two questions (introducing themselves in his own pages as "Two single gentlemen rolled into one"), viz.:—

I. "Does *guna* refer only to the qualities of material things?"

And II. "Has the Sanskrit any term that could be used of spiritual qualities or attributes?"

Answering the second question first (for the wording of the first question opens to my sad eye "even in the lowest depths a lower still" of misunderstanding of what I flattered myself I had made so clear, so that I find I have not left myself time to dissect it this month) I reply, that assuredly the Sanskrit language *has* a "term that could be used of spiritual qualities or attributes." It is simply the term *guna*, which, in the *exoteric* system of the *Nyāya*, corresponds exactly to our term quality—as may be seen at page 49 of the introduction, where the follower of the *Nyāya* enumerates know-

ledge, pleasure, pain, desire, &c., as qualities of the soul, while he enumerates colour, &c., as qualities of what is *not* soul. The astounding blunder of the acute Calcutta reviewer, in imagining that the Sanskrit language must be an "inadequate instrument of thought," and one which ought as soon as possible to "retire modestly into the regions of the past," on the ground that the Vedantin regards knowledge and joy not as qualities of something else, but as the one solitary reality, would only be paralleled in its stupendousness by the supposition that the *English* language was an inadequate instrument of thought, and one that had better modestly betake itself to oblivion as soon as possible—on the ground that David Hume, with those (if any) who on this point concur with him, regard ideas and impressions not as residing in a spiritual substratum, but as constituting all that really is.

I have not left myself time for more at present.

Faithfully yours,

JAMES R. BALLANTYNE.

India-office Library, Sept. 17, 1861.

### Brief Literary Notices.

*The Unsearchable Riches of Christ.* Illustrated by appropriate Texts and Hymns. With a Preface by the Rev. J. STEVENSON, D.D. London: Seeley, Jackson, and Halliday.

A *VERY* small book, of which the title is a sufficient description, inasmuch as it consists of a selection of texts and hymns, with a preface. The compiler has chosen many of the most beautiful passages of Scripture, arranged them under separate heads, and added a hymn to each head in such a way that we have, at each opening, texts on one page and a hymn on the other. The arrangement proceeds in this way: "Attributes, properties," etc.—"Aspects, operations," etc.—"In Him are treasured up," etc.—"He bestoweth"—"This Salvation is," etc. It is apparent that the work makes no pretences to any character but that of usefulness. Had it been otherwise, we should have suggested a slight modification of some of the headings, and a somewhat different position for some of the texts. In the meantime, we have much pleasure in calling attention to it, as calculated to comfort, encourage, and confirm in the faith, as suitable for spare moments, and as an appropriate little present. We would also recommend the preface, which breathes a spirit of ardent piety and love to Christ.

*The Development of the Wealth of India.* Reprinted from *Macmillan's Magazine*: with Notes on the Different Administrative and Judicial Systems Required for the Asiatic Races, and the British Inhabitants. By THOMAS HARE, Esq., Barrister-at-Law. London: Macmillan and Co.

This pamphlet contains many statements of much importance, and although its aim is civil, and not religious, it deserves the careful attention of all who take an interest in India. It is impossible for missions to be intelligently conducted if their directors have no knowledge of the state of Indian society, the character of the people, and the working of their institutions. Missionaries, of course, make it a duty to attend to these things. There

are some things in these pages which have a general interest, and which throw light upon the moral and religious principles of the Hindoos. It is apparent that a vast work has to be done in that country, before it will be delivered from the accumulated evils which oppress it, and before the Gospel of Christ makes any very general impression upon its benighted inhabitants.

*Seven Speakers, but One Voice*; or, Notices of all the "Essays and Reviews." By the Rev. C. HERBERT. London: Nisbet and Co. 1861.

THIS pamphlet forms part of an addition made by Mr. Herbert to the second edition of his "*Neology not True, and Truth not New.*" It is intended for distribution, and to supply information as to the character and contents of the now famous "*Essays and Reviews.*" We have been interested in it, and regard it as well adapted for the purpose which called it into existence. Mr. Herbert is a resolute and earnest advocate and defender of that good old divinity which is borrowed from the Bible.

*The Tabernacle of Testimony in the Wilderness*: Evangelically Explained, and Practically Improved. By the Rev. W. MURRAY. 3rd Edition. London: Simpkin, Marshall, and Co.

THIS is undoubtedly an interesting work, and one upon the preparation of which the author has bestowed no inconsiderable labour. It is written in an intelligible style, and in a devout and earnest spirit, and it reveals a large acquaintance with the Word of God. The author treats of the Tabernacle, its furniture, and its services, and endeavours to develop their typical allusions to better things to come. With not a few of his conclusions we quite agree, and we admire the general accuracy of his statements. But our main difficulty lies with the views he has adopted in regard to much that is yet future. We are not, in this respect, disciples of the same school; for we believe that most of the modern Millenarians are building on an imaginary basis, and that so far as they look for a person

reign they are mistaken. In a second advent we do believe; but not such a second advent as our friends look for, nor an advent for such purposes. In a Millennium we also believe; but not such a Millennium as they expect. However plausible, attractive, and popular the opposite opinions may appear to be, we cannot receive them as legitimate conclusions from the Holy Scriptures. With this exception, we have much pleasure in recommending Mr. Mudge's excellent and instructive book.

*Words from the Workshop.* Edited by NEWMAN HALL, LL.B. London: Nisbet.

MR. HALL says: "The following testimonies of working men were delivered in the presence of the editor, principally at meetings over which he presided as chairman. They are reported in a condensed form, but as nearly as possible in the words of the speakers." The testimonies are in favour of temperance, and will be found very appropriate reading for those who groan under the sin and curse of intemperance. Some of the cases are very striking; all are in earnest words, and have every appearance of recording personal convictions and actual experience.

*Italian Navvies on the West Swiss Railway.* London: Wertheim, Mackintosh, and Hunt.

THE leading facts contained in this narrative appeared at the commencement of the present year in *Evangelical Christendom*. The work accomplished closely resembles that of which Miss Marsh was the honoured instrument among the navvies at the building of the Crystal Palace; but it has its own remarkable and distinctive features. Our readers will be glad to learn that it is still progressing, and that, in order to impart to it a permanent character, the erection of a place of worship at Maggiore, near Lake Como, for the use of the Italian navvies, is contemplated. The lady with whom the movement originated receives the warm thanks of Dr. Merle d'Aubigné in an interesting preface which he contributes to her little book.

*The Old Theology the True Theology;* or, the Justification and the Sanctification of the Holy Scriptures, the Early Fathers, &c., &c. By the Rev. WILLIAM ELLIOTT, Epsom. London: Nisbet.

THIS neat and compact volume consists of three lectures on Sanctification and Justification, delivered before the members of the Christian Union Institute, and published at their request. This institute, on the principles of the Evangelical Alliance, meets regularly in Trafalgar-place, Charing-cross, for prayer and religious conference on current theological topics.

The subjects of the lectures are of the highest importance, and are arranged with dialectic skill. The form of the lectures was determined, we presume, by the exigencies of the occasion; they are neither discourses nor essays, dissertations nor sermons, but jottings of topics for discussion, with a considerable array of proof passages from the

Scriptures, the Fathers, the Creeds, and the Confessions of Protestant Churches. There are also a few flying shots at Papistical and Neological theologians. Hence, the volume is rather for reference than continuous reading, and will be useful to persons unable to pursue a lengthened examination of the doctrines in question.

The chief merit of the work is its unflinching advocacy of "Justification by Faith" and Sanctification by the Holy Spirit. Many of the quotations from ancient authors are exceedingly interesting, as well as confirmatory of the truths advanced in the text.

We are not prepared to endorse every statement contained in the volume, and most certainly not that in the preface, which represents the holy and loving Redeemer thanking the Father in Matt. xi. 25, 26, on account of the "fatal blindness and well-merited destruction" of the "wise and prudent" Pharisees. His thanks were given on account of the fact, that though the proud Pharisee would not submit to the truth, "the babes" had received this message and become obedient to His will.

The following extract on Faith will illustrate the spirit and style of this useful little volume:—

"Many indeed are the exploits which faith performs; it 'removes mountains,' it 'overcomes the world,' it 'tramples down the devil;' but whatsoever it does, it accomplishes it, not by its own native powers or virtues, but by the power of Christ; who, whenever called upon by faith, 'rides upon the heavens' to the assistance of the saints. To Christ, not to faith, be all the glory! At His feet let all faith's crowns be cast! Faith conquers only by renouncing self, and by calling in the sword and arm of another; so faith justifies, not by becoming herself righteousness for us, but by leading us to take shelter in the righteousness of Christ. And, after all, faith saves only as it is an instrument; and, as an instrument, it is at the best imperfect. It is, in relation to the exploits which it performs, and to the justification which it secures, what the hand of Moses was in relation to the wonderful works which he was employed to execute, and to the liberty which he secured to Israel—an instrument merely, and one far from perfect. Already that hand had wrought two great miracles, and it is appointed to perform many more. Human frailty, even in the meekest of men, was in danger of being 'lifted up by the abundance of the' Divine manifestations. God will, therefore, at the commencement, and when the first honours have been put upon that hand, show unto it that it is polluted, and that it is also powerless. 'Put now thine hand into thy bosom' (Exodus iv. 6); 'out of the heart' all evils proceed, and that hand comes forth 'leprous as snow.' Yet God does not reject it. He uses that which is sinful and powerless to be an instrument of His glory—and so it is of faith. 'That no flesh may glory in His presence;' 'that he that glorieth may glory only in the Lord.'"

We trust, when a second edition is required, that the publisher will abolish the italics with which the pages are now crowded and disfigured. They are too numerous to be emphatic, and are repeatedly given where no emphasis is required.

# Evangelical Christendom.

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## SLAVERY, AND THE SOUTHERN STATES OF AMERICA.\*

THE other day we read in a letter from Virginia: "The South possess nearly four millions of slaves, worth on an average say 150*l.* each." That is to say, there are nearly four millions of the inhabitants of the South who are destitute, by the circumstances of their birth, of every personal, social, and civil right. These four millions of human beings have their value in the market precisely like oxen, sheep, or swine; they are therefore defined as "property," worth in the gross some six hundred millions of pounds sterling. We, on this side of the Atlantic, are accustomed to wonder at the infatuation of our forefathers, who thought and reasoned much as men do now-a-days down South. But we see a considerable difference in the two cases. Our fathers lived before the subject had been thoroughly canvassed; and they never made England a mart for slaves, and the home of slaves. Step by step they recognised the enormity of the evil wherever it existed, and at length cast it away for ever. Not so the Southern States of America. They may have renounced the open and avowed practice of manstealing, and cease to send out publicly those horrid floating dungeons which were glutted with victims on the shores of Africa; but they still perpetuate slavery, and go on from year to year adding to the numbers of their slaves. In 1790 there were, we believe, only six Southern States—Maryland, Virginia, Kentucky, North and South Carolina, and Georgia. As far as we can gather, the number of slaves in these States at that time was 645,022. Then the idea of emancipation was by no means a stranger, and measures were taken, not only for ameliorating the condition of the slaves, but for diminishing the extent of slavery, and eventually abolishing it. Now, however, the perpetuity of slavery is looked upon as indispensable to the welfare, if not to the existence, of society in those districts. Countless acres of waste land have been brought under cultivation during the last seventy years, and the growth of cotton has been extended to such a degree as to be of vast importance to the whole world. For the cultivation of land and the production of cotton, slaves were found to be the cheapest and most fitting agents. By their employment wealth has been accumulated to an otherwise impossible extent. Selfishness has, therefore, prevailed over every other consideration, and the rights of humanity have been trampled under foot.

The North had no such powerful motives for perpetuating slavery—the voice of justice was listened to, emancipation was effected, and all that was done was done by free men. Between the two great divisions of the country a hostile feeling sprang up, in part owing to this difference, and the mournful results are seen in the present fatal war. The complications of the case have been very much increased by the Constitution of the United States. Two points may be mentioned. How far did the several States abandon their independence when they gave in their adhesion to the Union? The Constitution does contemplate and provide for the creation of new States, but it does not say anything of a right of secession. To us it appears that the entire structure of the Government forbids the idea, and requires all the States to form one nationality, under one central and general governing power. The Union was a federation and amalgamation of several States into one organic whole, to be under the control of the central, ruling, and representative body, with the President at the head. This President was to be the President of all the States, and, therefore, of each, and hence

\* *Journeys and Explorations in the Cotton Kingdom.* A Traveller's Observations on Cotton and Slavery in the American Slave States. By Frederick Law Olmsted. 2 vols. 1861. London: S. Low and Co.

optional secession was impossible. Treason was declared to include the arming of State against State. We do not see, then, how the compact could be dissolved, except by common consent. No State could enter into any treaty, alliance, or confederation; it could coin no money, impose no taxes, keep no troops, engage in no war, nor even collect taxes. So much for the first point. As to the second, the Constitution clearly commits the whole of the States to the toleration of slavery, so long as it remains unabolished by the supreme Legislative Government. The second section of the fourth article provides, that "No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due." Here, then, lies the difficulty: so long as the North recognises the Constitution, it is bound to restore runaway slaves to their masters, and such has been the practice. How is this question to be solved? A peaceable solution is no longer possible, and even a constitutional mode of solution is rendered impracticable, because the parties to the agreement are divided and cannot meet. Possibly the States which still recognise the legitimate President and Government, viewing the seceders as traitors, might first pass an act depriving them of their constitutional rights, and then another emancipating all the slaves in the territory ruled by the central Government. And yet, perhaps, if the first law could not be resisted, the second could not be enforced. In that case, until the reduction of the South by the North, all that could be done would be to guarantee the freedom of slaves escaping. This would involve a twofold and a terrible evil. The North would be overwhelmed with miserable fugitives whom it would be ill prepared to provide for. The South would see many of its four millions of slaves rising in rebellion, and a servile war would supervene upon the civil war. The consequences of a servile war are too fearful to contemplate. No mercy would be shown, and whole hecatombs of unhappy men, women, and children, would be slaughtered. It could not be otherwise. Goaded to desperation by their circumstances, the Southerners would rather slay than surrender their slaves. Maddened with the idea of liberty and the prospect of revenge, the half savage African race would plunge into the worst excesses. Every way, then, wherever we look, we see but little expectation of an amicable adjustment of this difficulty. If the Southern States prevail, slavery will continue, and the nation will be divided. If the Northern States prevail, it is only by the compulsion of law over those whom they have subdued that slavery can be abolished. The crisis, however, is come, and it becomes us calmly and manfully to look it in the face. The catastrophe is imminent, and we cannot unmoved ask whether it shall rivet the manacles of the poor slave more firmly than ever, or whether it shall set him free. It is no time for half-hearted, selfish speculation, inasmuch as this is no mere matter of pounds, shillings and pence. We must look at it as men, and as Christians, and try to cast aside our ideas of "King Cotton," and the potent dollar. If slavery is an unholy thing, if slaves are men, and not brutes, emancipation ought to be striven for with all the energy of our souls, and at any cost.

We are often told that the slaves are happy, that they have many privileges, and that they conduce much to the wealth and independence of the South. We are told that slaves are a degraded race, incapable of improvement, and unfit for the rights and liberties of freemen. We are told that emancipation would desolate the country, diminish its resources, and be in every way a universal calamity. Above all, as Englishmen, we are told that slavery is essential to us, because we cannot do without slave-grown cotton, the withdrawal of which would stop our mills, plunge myriads into poverty and want, and be the ruin of Manchester and Liverpool. Some of these things may be true, and no doubt disastrous effects would immediately follow emancipation; but after all, in a question of such tremendous magnitude as a question of

principle, many will be found to say, "*Fiat justitia, ruat cælum*"—let justice be done, whatever befall.

Looking at the state of Southern Society and of the South by the light of Mr. Olmsted's book, we find our sense of the evils of slavery by no means diminished. The author of these volumes is strong in his Northern sympathies, and his views may not be quite impartial. But it is very apparent that what he says is substantially accurate, and we thoroughly concur in many of the conclusions which he draws from undeniable facts. He has travelled extensively, and indeed has visited all the important cotton districts of the South. From Washington to Alabama, from Alabama to Texas, from Texas to Kentucky, and back again to Washington, is a tour which leaves little unseen. The man who has made such a journey with his eyes open, must have seen every phase of slave life and labour, as well as every phase of the Southern character, and must be tolerably familiar with the resources and productions of the country. Mr. Olmsted has journeyed with his ears and eyes open, and with his note-book in his hand; and he has recorded on the spot what he has seen and heard. We regret that we cannot reproduce here some of the graphic scenes which he has depicted, and some of his minute descriptions of men, manners, and the country. It is only with his general impressions and conclusions that we can deal, and indeed only with a few of these. The book itself will show that the South is not upon the whole remarkable for Arcadian simplicity and innocence, nor for apostolic piety. Above all, it will show that the system which dooms the slave to ignorance, degradation, and drudgery, tells very powerfully by its retroactive influence upon very many of the free white population. The very personal characteristics which are created by the effort to carry out the slave system are a punishment, a reproach, and a curse to the tyrant as well as his victims.

It has always been so, and must continue to be so. It is the penalty which the slaveowner and slavedriver must pay; a homage to moral law which they must render. Seventy years since, Mr. Winterbotham, in his "*History of America*," said: "A considerable proportion of the people are much addicted to gaming, drinking, swearing, horse-racing, cock-fighting, and most kinds of dissipation." This was said of Virginia, the colony which was founded by members of the Church of England, and which prides itself on its gentlemanly descent. To such an extent was this beast of blood carried, that before the Revolution it was "considered beneath a gentleman to attend to mercantile concerns." Hence there has always been a greater disparity between the rich and poor in Virginia than in the North. The writer just quoted remarks that "there must doubtless be an unhappy influence on the manners of the people, produced by the existence of slavery among them. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. The children see this, and learn to imitate it, for man is an imitative animal." He goes on to describe the way in which this miserable state of things exemplifies itself, and adds: "With the morals of the people their industry also is destroyed; for in a warm climate no man will labour for himself who can make another labour for him. This is so true, that of the proprietors of slaves a very small proportion indeed are ever seen to labour." This is extensively applicable to the Slave States now, and the narratives of Mr. Olmsted abundantly show that the influence of slavery contaminates and demoralises the free population, and, above all, those who own and oversee the slaves. Now, as of old, "the pride which grows on slavery, and is habitual to those who from their infancy are taught to believe and feel their superiority, is a visible characteristic of the inhabitants." Slavery naturally perpetuates the existence of large estates, and the centralisation of wealth in a comparatively small number, who grow very rich and powerful. It really retards the development of the general resources c



the country, because the rule is, that the whites will work no more than they are compelled, and in this resemble the-slaves. There are, no doubt, many whom the mere love of gain makes active and enterprising; but even the love of money is not sufficient to render those industrious who can get wealth by the forced labour of their slaves. In the remote districts there may be much of a certain simplicity; but it is often associated with a brutal coarseness and vulgarity which is most repulsive. Cases are to be met with in which masters are naturally kind, and who are religious in their habits, and correct in their morals. Then the lot of a slave is tolerable, and he may forget his misery amid the comforts he enjoys, and the kindnesses he receives. But it is truly shocking to regard some of the pictures which are drawn in Mr. Olmsted's pages, and impossible to deny what we have already asserted as to the fearful immorality of every possible kind which slavery fosters. It is assuredly true that "the institution of African slavery is a means more effective than any other yet devised for relieving a large body of men from the necessity of labour." But who will believe that any population which can afford to live in idleness will be morally, intellectually, or religiously great? Now, as ever, "Satan finds some mischief still for idle hands to do." In the minds of such men, "labour is associated with servility, weakness, cowardice;" but there has been generated a spirit of bravado, and overbearing, and haughtiness, which is by no means an ornament or a blessing. After all, however, Mr. Olmsted declares that there is a vast amount of meanness among the free whites, that there is a large population, little better than paupers, and that even cotton-growing by slave-hands is not always the way to wealth.

In the matter of religion and education, slavery is an unmitigated curse. The children of the wealthy often reside with their parents, several miles from their nearest wealthy neighbours, and the consequence is that they grow up ignorant and ungodly. Churches and schools in such localities are few and far between. What the rich do not provide for themselves they will not provide for the poor, whether free or slave. Nay, the poor and the slave may not wish to have what their betters can do without. Books are scarce and but little sought for. Newspapers are, for the most part, wretched productions, very much taken up with commercial and trading matters, commonly adorned with advertisements of runaway negroes, or of the sale of slaves. Yet these newspapers are the only literature which thousands ever see. Amusements there are, but they are not of the most elevating and humanising description. The weekly holiday is often, indeed, a time when all restraint upon their passions is abandoned by the slaves, and they give way to all kinds of excesses and vices. The slave system keeps the poor whites poorer, for the rich will always prefer the slave, over whom they have absolute and perpetual control, by once paying for him, to the free man, who can change his master if he will, who can exact a reasonable price for his labour, and who must periodically receive wages. For food and raiment the slave costs little, and for wages nothing. If he is a child, he is reared somehow, in hope of a future reward; if he is sick he is attended to sometimes, because his death would be a loss greater than that of a horse; if he is old, he is permitted to live and do what he can till he drops in the dust. There are places in which religious privileges are enjoyed, but they are usually managed so as not to interfere with the slave's work, so as not to develop much his intellectual powers, and so as to impress him more deeply with the sense of his duty to serve and obey his master.

We cannot go into the commercial question, and ask where the money is spent which the slaves earn. Mr. Olmsted says, not in houses, libraries, churches, school-houses, mills, railroads, or anything of the kind. It is not expended upon public works, or works of benevolence, nor is it laid out in foreign importations, because next to nothing is imported. It is absorbed somehow, and chiefly it is represented by the greater value of the land and of the slave.

Apart, then, from any quarrel between the North and the South, here is a great field for Christian philanthropy. Here is an immense population of slaves and free-men, who are, morally and religiously, as well as intellectually and socially, in a deplorable condition. Good men there are among them, but they are like Lot in Sodom. Goodness itself is dwarfed and blighted; religious men, ministers of the Gospel, Churchmen, Baptists, Methodists, &c., are tainted with the national disease. There is Bishop Polk, for example, holding 400 slaves, and now carrying a musket in the battle-field. There are many Christian professors who uphold slavery as a divine institution, and who deny that slaves are really men at all. Hence they view them as only in a modified degree morally and religiously responsible. But we pause, expressing the earnest hope and prayer that peace will soon be restored, and that one of its first consequences will be an endeavour to enlighten and to evangelise the black and white populations of the South.

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### THE CONVICTION AND IMPRISONMENT OF REV. J. LONG.

We cannot allow the criminal prosecution and conviction of the Rev. James Long for libel in Calcutta to be passed over by us in silence. Our readers are probably all aware that Mr. Long has been connected with the Church Missionary Society, as one of its missionaries, for upwards of twenty years. Among the many able missionaries of various denominations who labour in and around Calcutta, he has always been deservedly named among the foremost. His mastery of the native languages, his attempts to raise up a native Christian literature, his acquaintance with the vernacular literature current among the Hindus of Bengal, have ever secured for him affection from many and respect from all. We were greatly struck with an idea, expressed by him some years ago, of a work in which the truths of Holy Scripture were to be explained and illustrated by means of similes and imagery drawn from native Bengali and Sanskrit books. Whether his work on that subject has yet been published we know not, but the idea seems deserving of thought by those who would become all things to all men, if by any means they might gain souls for Christ.

No wonder, therefore, that it caused general surprise to hear that a missionary of such zeal and piety was condemned by the Supreme Court of Calcutta to a month's imprisonment in the common gaol of that city, and to pay a fine of 1,000 rupees. His alleged crime was that he had been guilty of libel in translating and procuring the publication of a native drama entitled the *Nil Darpan*, or *the Mirror of Indigo Planting*. This drama was written against the indigo planters of Bengal, and intended, of course, to excite popular feeling against them.

On this account, however, it was the more important that the drama should be divested of its Bengali dress, and set forth in plain English, in order that the native opinion on this point might be more clearly understood. The Lieutenant-Governor of Bengal has expressed his firm conviction that much of the unfavourable condition of the Government in 1857 was owing to the neglect of inquiry into the state of feeling among the Hindus. Officials in India have been too much isolated, and too seldom have been able to understand the spoken languages of the country they governed, through the medium of which alone the true state of native feeling could be known. Of great importance, therefore, it is that the popular songs and dramas of the country should be read by those who have anything to do with the Hindus.

Under a sense of their importance, Mr. Long has been in the habit of sending native books of interest, whether the views set forward in them were correct or not, to those likely to make a proper use of them. Some years ago he procured for the India-house Library, at the instance of the late Court of Directors, copies of all original publications in Bengali. Similarly, Mr. Long has sent to Oxford copies of all Bengali

translations of Sanskrit texts, and on the publication of several works in defence of Hinduism, he likewise brought them under the notice of the missionary body.

Writing on this subject, Mr. Long says: "I have never received, nor would I take from Government, or any other party, one cowrie as pay for services in this way—looking on them as part of my work—as a branch of missionary literary work. Government, however, have encouraged me by publishing some of my reports on the native press. In 1855 they published in the 'Selections of the Bengal Government' my 'Returns of Authors and Translators of Vernacular Literature,' &c.; of this 800 copies were printed by the direction of Sir F. Halliday; and of my 'Classified Catalogue of 1,400 Bengali Books and Tracts' (which was also published in 1855) 300 copies were subscribed for by Government, so that the work paid its expenses. Of my 'Returns Relating to the Vernacular Press,' in 1859, Government also published 500 copies. I have reason to know that these have been of use to the friends of missions and of education in India, in England, and even in Germany, and that they have called serious attention to the subject of the native press."

Again: "Well would it have been for India had the mutterings of the native press been earlier attended to before the mutiny! They were neglected, and men slept quietly over the brink of a volcano. Had translations been made from the native press of the Agra Presidency, indicating the state of feeling towards Government a year before the mutiny, and had these been communicated to official and other influential persons, it is possible that Europeans might not have been taken so unawares with all their arsenals in Sepoy hands. I was in the Agra Presidency a few months before the mutiny, and was much struck with the contempt with which influential parties regarded any indications of native opinions, as expressed by the native press. Similarly, in 1853, when exploring the lanes and gullies of Delhi, in search of vernacular books, I was impressed with the prodigious activity of the Moslem mind, and I left Delhi with the intense conviction that the combustible materials were gathering, and only required the match to be applied to them."

Fully convinced of the truth of this opinion, on the publication of the *Nil Darpan*, Mr. Long brought it under the notice of Mr. Seton-Karr, the Secretary of the Bengal Government. A translation of it was accordingly prepared by a native, under the editorship of Mr. Long. Mr. Seton-Karr gave his full "sanction" to its publication—in fact, he became the real publisher, for the entire number of the copies printed were sent to him, and in general circulated under the Government frank, Mr. Long only supplying a list of some few persons to whom he desired to have it sent. Mr. Seton-Karr was, it appears, under "the impression the translation and printing was to be a Government act, paid for by Government;" whereas the Lieutenant-Governor of Bengal seems to have intended that the translation and the printing of a few copies were to be wholly a private affair.

The indigo-planters naturally took umbrage at the Government publication of the drama, and commenced an action for libel against Mr. Long, which has terminated in a verdict of guilty under the old law of libel still in force in India, and in the sentence before mentioned. The law of the case does not seem to be approved of, and the conduct of Sir Mordaunt Wells on the bench has been severely commented upon, his unfair attacks on the native Hindus having called forth an indignant protest on the part of the leading natives of Calcutta.

That Mr. Long has been very hardly and unfairly treated, is the almost universal opinion of all, except those, of course, peculiarly interested in his conviction. Even the *Saturday Review* has acquitted him of all blame, while it does not see how any notice can with propriety be taken of the Judge's charge by the Government at home. Numbers of sympathisers from all classes, European and native, from those high in authority, have called upon the missionary in his prison. Dr. Duff

relates that no sooner had the sentence been pronounced than a native gentleman stepped forward and at once paid the fine, and other native gentlemen were ready to have done the same, even had the fine imposed been five or ten times the amount. The missionaries of the Church Missionary Society in Calcutta have condoled with their afflicted brother; the General Missionary Conference, composed of all denominations, have similarly sent an address of sympathy; and upwards of 3,000 natives have signed an address to the missionary, in which they state that, while "they deeply regret the result of the late trial, they have still satisfaction in thinking that he will have the consolation of having suffered in the cause of justice and humanity, in promoting the vital interests of the poor, the weak, and the suffering of this country."

Most pleasing of all is the intelligence conveyed in the following extract from a letter of Mr. Long, written from his prison: "— called on me lately, and said how much he was struck with the tone of the native newspapers, who were astonished at the fact of a Christian missionary cheerfully going to prison in the cause of the oppressed. The editor of one Bengal paper writes: 'If this be Christianity, then we wish Christianity would spread all over the country.' Who knows but that this imprisonment may have the effect of imprisonment in the days of primitive Christianity."

We most heartily say AMEN. We trust that more of the attention of this country will be given to mitigating the sufferings of the poor and often oppressed ryot, that those hindrances to the spread of the Gospel from the unchristian conduct of so many of our own countrymen may soon cease in India, and that more zealous, more prayerful, more strenuous efforts may be made for the evangelisation of that dark land.

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### THE DENIAL OF INSPIRATION: WHAT IT MUST LEAD TO.

WHEN a man finds himself in a false position, he has not always the moral courage to abandon it. He more frequently continues in it as long as possible, and sometimes to the end of his life. This is especially the case with those clergymen who have in heart renounced the principles which they have been ordained to uphold and teach. The motives which may detain such men at their post are so many and so subtle, that it is impossible always to fix upon those which really prevail. But whatever the motives are, the decision which common sense invariably arrives at is that these men are inconsistent, and that they ought to renounce a position in which they remain after renouncing the opinions which they professed when they entered it. No doubt it often happens that a clergyman is quite conscious of the change which has come over him, and yet refuses to remove. He tries to persuade himself that his new views are in harmony with the standards of the Church, truly interpreted. He confesses therefore, in effect, that he misunderstood those standards when he solemnly promised to make them his rule of faith and practice; and in effect accuses of like misunderstanding all who retain the opinions which he has given up. Perhaps, instead of this, he tries to persuade himself, that so much liberty is allowed by the Church, that he violates no law, even though he pass from Evangelical views to ultra-Tractarianism, and from that again to the lowest forms of rationalistic neology;—so elastic and supple are the Prayer-book, the Articles, and the Canons, or rather so unmeaning are all the doctrinal creeds and formularies, in his estimation, that a clergyman may believe what he will and not violate them. With others, the case is different, and they remain because they are afraid to take so public a step as the renunciation of their office, and expose themselves to the twofold charge of having taught heresy while in the Church, and of having left it only when popular opinion constrained them. Others again remain because of the

loss they must suffer by abandoning a profitable benefice, and because of the uncertainty of the future. It is probable that some remain because they can, and because it would be difficult to remove them, or because they live in hope to see their opinions more generally prevalent. Finally, there may be those who remain, because they do not know what else to do; they could not join the Socinians, or the Roman Catholics, or the orthodox Dissenters, inasmuch as their affinities with any of them are only partial, and in uniting with them they must repudiate what they still hold, or profess what they do not believe. Their case would not be improved therefore by such a step, and they would occupy a position as false as their present one. It is plain, then, that there are practical difficulties in the way of resignation and of secession, and hence it probably is that so many retain their hold upon the Church, although they have rejected some of its leading principles.

After all, however, the retirement of clergymen from the Church of England is no great novelty. We all know that modern dissent was in a manner founded by the seceders of 1662. The Act of Uniformity in the first of Queen Elizabeth did not make Dissenters, but recusants, did not divide Protestants, but separated them from the Papists. Those who refused to comply with its provisions, either buried themselves in secessy, or withdrew from the country. Far different was the law of 1662, by which the Protestant body was divided, and it is said two thousand clergymen were sent adrift at one fell swoop. Of these, not a few were in heart Independents or Presbyterians, but many more were true Episcopalians—holy and God-fearing men, who suffered for conscience' sake. If they are charged with inconsistency, the charge can be easily met. The Book of Common Prayer, to which they were now required to give assent, was not the one with which they were familiar; and the adherence demanded for the new book was very different from that which was expected for the old one. By the new law, a new subscription was exacted to a new book. Every clergyman, whatever his rank, every schoolmaster, and every public and private tutor, was compelled to declare his unfeigned assent and consent to all and everything contained and prescribed in and by "the Book of Common Prayer; and to declare that it is not lawful upon any pretence whatsoever so take arms against the King," etc. The second of these declarations looks like an unnecessary determination to make some, at least, condemn the course they took in the civil wars. Of course it had other reasons. But it was the "unfeigned assent and consent" to the new book, which many could not, as honest men, declare, and they left the Church, its services, and its emoluments, as men who would not tell a lie. Right or wrong, this is what they did. The consequences are visible at this day. Many years later, Whitefield, Wesley, and others, retired from the Church practically, less perhaps because they had conscientious objections to the Prayer-book, than because of the resolve to labour every way, everywhere, and always in their Master's work. Others, like Hervey and Law, Newton, Berridge, and Romaine, were content to comply as far as they could with the restrictions of the Establishment.

While, however, the new life which some had received from above took them out of the regular ranks of the clergy, others were led to resign from opposite motives. The Arian leprosy, which had attacked the Church in common with dissent, brought great gain to the Socinians. Men were found who, like Dr. Disney and Theophilus Lindsey, seceded from the Church of England and officiated among the Unitarians. In later days, from time to time, a few others gave up their position on wholly different grounds. The current which set in towards Rome, a quarter of a century since, has drifted out a much larger number, and they have sought refuge in Popery. Romanism has taken away its hundreds, evangelical principles have removed a few units, but who among the neologians has seceded?

This brings us to the point. Germany has made many converts in the Church,

but has induced scarcely one—perhaps only one—to renounce his official position. The movement which originated years ago in favour of Rationalism has been fruitful in results. Clergymen of high name and standing have often uttered sentiments by which High Church, Low Church, and even the Broad Church parties have been shocked and confounded. Isolated publications appeared attacking the recognised principles of orthodoxy, and raised a storm of indignation on all sides. But still the authors of these works remained in their places. Doctrinal questions were associated with the Tractarian discussions, but questions of ritual and ceremony, of sacerdotal dignity and the like, were far more prominent. Not so with Rationalism, or whatever it might be styled. That directed its assaults as much against the Bible as against the Book of Common Prayer, or rather more. The Prayer-book was not repudiated, but explained away, and by being understood in a non-natural sense, it could be retained. Ingenuity the most extraordinary was had recourse to to make it express the new opinions which had been adopted—to make it mean anything, in fact, which the modern school thought proper. What had been tauntingly said of the Bible, that men of all sects found their opinions in it, became equally true of the Prayer-book. As for the Bible, that was subjected to a twofold process. Its proper divine inspiration was challenged and denied. On this subject, the Rev. John Macnaught himself published a work, a few years since, which caused a powerful sensation. The discussion which arose out of that book revealed the fact that, if orthodox belief could not be assailed with impunity, there were many who had deserted it. In due course, the now famous “*Essays and Reviews*” made their appearance. Here were seven Churchmen at once combined to gather together and present in a single volume the latest results attained by their school. The Church awoke to a sense of the magnitude of the evil, and a storm of indignation immediately broke upon the offenders. Not only was inspiration undermined, prophecy was explained away; miracles, the Biblical history, the atonement, shared the same fate; heresy was favoured, praised, and honoured; and orthodoxy was satirised, and made to look contemptible. How could men holding such opinions remain in the Church? Everybody felt their position to be anomalous—at least, everybody but the party to which they belonged. But they held on their way, and still (except Baden Powell, who is dead) remain where they were, an extraordinary example of inconsistency, and of the flexibility of the human conscience.

Five months ago, the Rev. H. B. Wilson, one of the seven Essayists, was engaged by Mr. Macnaught to preach in his church. It will be remembered how the Bishop of Chester issued a monition forbidding Mr. Wilson to preach. It is not forgotten how that gentleman went, notwithstanding, and his sermons were read by Mr. Macnaught. This tortuous proceeding was not considered honourable to either of the parties. As for the sermons delivered on the occasion, they are probably as far removed from pulpit eloquence as anything which has for a long time emanated from the press; and the preface which accompanies them in their printed form is equally contemptible. By this proceeding Mr. Macnaught identified himself more closely with the Essayists, and did not diminish the difficulties of his position. At length, he issued a circular to the churchwardens and congregation of St. Chrysostom's Church, in Everton, Liverpool. This circular is dated September 30th. Its intention may be gathered from the opening paragraph, which we copy from the *Times* :—

My dear Friends,—The connexion which has existed between us for some nine years or more comes to an end as I write these lines. At the same time that I deliver this letter to the churchwardens, I shall hand them back the half-year's seat-rents, which were, as usual, paid to me in advance three weeks since. Those pew-rents will, I make no doubt, be returned to the pew-holders. Be that as it may, however, they shall be repaid by me to the wardens, and I shall then send in my resignation to the Bishop of Chester and to the trustees for the patronage of St. Chrysostom's Church.

This act announces his resignation to the people, his resignation to the Bishop, and his resignation to the trustees. It also announces his resignation of the pew-rents for the last six months. The next paragraph intimates that the resolution is sudden, but is the result of many months' deliberation. It is published at once to prevent suspense and excitement among the people, and to prevent the charge of inconsistency. All this is honest and candid. Mr. Macnaught has taken time for consideration, and he had a right to do so. He has returned his last six months' pew-rents, which he was not compelled to do, but which will probably be soon substituted by a testimonial from his admirers. He has come out as soon as he resolved to come, and found he could not stay with a clear conscience; and herein he has acted honourably. We only wonder that he did not attain his conviction earlier, since, by his own confession, he has not now begun to change his doctrinal opinions. So far from this, he says:—

You are aware that my opinions have undergone a great change since I entered on the incumbency, nine years ago, and a still greater change since my coming among you as a newly-ordained curate, in May, 1849.

This change has been gradual, and has, in all its phases, been honestly avowed. As soon as I have been fully persuaded in my own mind that some formerly cherished dogma was erroneous, I have candidly taught you what appeared to me as God's truth. I have concealed nothing which was in my own mind a distinct and recognised conviction.

We gather from this that he has abandoned, one by one, his early opinions—opinions which at his ordination he regarded as in harmony with the principles of the Church whose ministry he entered. He does not say that he thought his new views taught by the doctrinal standards of the Church. Rather, he seems to have had the unpleasant persuasion that they were not. Yet he has made known his changes of sentiment to his people, and their knowledge, and tacit or avowed acquiescence in them, seems to have quieted his conscience, or reconciled him to his position. By his own declaration, therefore, he has not only changed his views, but taught his new opinions to his congregation. This may be regarded in two ways. Either it was very frank and open on his part thus to avow the “phases” of his faith; or it was a humiliating spectacle which he presented; the spectacle of a man who never knew his own mind, who could not be looked to for a certain sound, but who refuted to-day the doctrine he preached yesterday, and who might refute to-morrow the doctrine he preached to-day. “Phases” is an ominous word; it reminds us, not of the steady, constant, and genial light of the sun, but of the ever-changing moon. Yet, alas! we almost tremble to think how many are like Mr. Macnaught, and who do not publish one fixed, settled, and immutable Gospel; but who, unlike him, have either not the courage to do, or the perception to realise their duty.

In his next paragraph, Mr. Macnaught intimates that his previous course has exposed him to opposition, and brought him sympathy. Of late, however, he has had a considerable measure of quiet, and has been able to reflect upon his position. The results of his reflection are before the world, but he also give us some intimations of the thoughts which passed through his mind. We cannot do better than let him speak for himself, and we do this the more willingly, because his thoughts must be to a great extent the thoughts of others; not entirely so, as his conclusion evinces:—

There have been many inducements for me to remain as I was. The social position of a clergyman, the enjoyment of a moderate, but sufficient income from the Church, the wishes of dear friends, the evident opportunities of manifold usefulness, the flattering attention of a large congregation in a full church, the generally improved and improving condition of schools and choir and district, the desire to vindicate freedom of speech and thought for the ministry of England's Church—these have been mighty, though far from being the sole, inducements to remain and minister among you.

In alliance with these motives there has been the dread of changing one's profession, the risk of losing valued friendships, and the fear of doing positive harm, if any should suppose that one abandoned religion or Christ in abandoning the position of an English clergyman.

These and such like considerations have so far kept me at my post, though I have sometimes

found it difficult to reconcile the changes of my opinions with the unchanging formularies of ancient centuries. Till quite lately I have accepted all the Prayer-book in some scriptural sense. Now I find myself unable longer to express my "unfeigned assent and consent to all and everything contained in the Book of Common Prayer;" and, therefore, it is time for me to retire from a position which demands such "assent and consent" from its occupants.

So it is: position, income, friendship, outward prosperity, liberty, consequences, and an ability to accept "all the Prayer-book in some scriptural sense:" these are the things which keep men in the Church, when they are not of it. There is a depth of meaning in the phrase, "the Prayer-book in some scriptural sense," which we shall not endeavour to fathom; and it suggests reflections and applications which we shall not venture to make. One thing, however, must be said, and it is, that there are portions of that book which not even Mr. Macnaught could accept in any scriptural sense. Either his conclusion is right, or it is wrong; if it is right, he ought to tell the world what he knows, and the book ought to be revised; if it is wrong, it is because he has misunderstood the book, or has adopted erroneous canons of interpretation. In any case, he cannot harmonise the two books, and has very properly abandoned his position. People will naturally be anxious to know what the difficulties are, and to a certain extent they may be gratified. Mr. Macnaught affirms that he holds many great principles, but he adds that—

With many of the Prayer-book's teachings—for example, on the clergyman's supposed power to remit or retain sins, as expressed in the Ordination Service; on the subject of confession, as contained in the Service for the Visitation of the Sick; on the doctrine of "Regeneration," as treated of in the Baptismal Service; on the Athanasian Creed, on vicarious punishment—with the teaching, I say, of the English Prayer-book on these and other points, I can no longer express "unfeigned assent and consent," if these words and the Church formularies are to bear any natural and grammatical signification.

There are doubtless multitudes who can sympathise with him in all or much of this, but who do not, like him, ask, "Under these circumstances, what am I to do?" Perhaps if we except the one article of vicarious punishment, thousands will be found who do not know what to make of the points which he has mentioned. It is clear that the "unfeigned assent and consent" must, in such cases, be a very modified one.

Mr. Macnaught goes on to say, "I know of no other communion which is as tolerant as the Church of England, or whose ministers are as free as hers. Other communions vary very much in the liberty they give to their ministers." However, Mr. Macnaught will join none of them. He will go to seek a livelihood in any calling of simple industry that may open to him, and will take his place among the laymen of England's Established Church. No one can complain of this; it is the most straightforward course for him to pursue, and will leave him free to resume his ministerial functions, if the "phases" of his faith should bring him back to his original creed. Meanwhile, he has vindicated to himself the great and inalienable right of carrying out his convictions, and of this no man in England can justly complain. He has done more, he has established a precedent for his school. Nay, his act identifies him so far with those who have declared it an anomaly and an inconsistency for the Essayists to retain their status in the Church.

What will be the effect of this retirement? Who will follow Mr. Macnaught, and, abandoning all casuistry, declare honestly that it is not right to stay in defiance of the natural and grammatical sense of the Prayer-book? These questions must be answered by time. Common honesty is not a common virtue, and we anticipate that few indeed will do as the incumbent of St. Chrysostom's has done. To some extent we sympathise with him, but we regret to think that his quarrel is not merely with the Book of Common Prayer. The roots of his heterodoxy go deeper than that, and it is plain enough that he has imbibed the deleterious draughts which modern rationalism has prepared. These have done the mischief, and here, though he seem to know it not, lies the secret influence which has driven him from his office.



# MUIR'S LIFE OF MOHAMMED.\*

SINCE the revival of Arabic letters in Europe by the famous French Orientalist, Silvestre de Sacy, a large amount of attention has naturally been devoted to tracing the life of the founder of the Arabian religion and studying the averredly inspired volume which he bequeathed as a guide to his people. Older works, such as those of Prideaux and Gagnier, were obviously no longer adequate to the demands of the age, partly because they were based on insufficient documents, and partly because they were written in that violent party spirit which is the surest hindrance to impartial historical appreciation. As usual, the Germans were the first to break ground. In 1833, Geiger (now Rabbi at Breslau) published his prize essay, entitled "Was hat Mohammed aus dem Judenthume angenommen?" (What has Mohammed adopted from Judaism?), which was followed, in 1839, by Gerook's "Christologie des Koran;" whilst in the interval the French scholar, Noel des Vergers, had re-edited, with a translation and notes, the sketch of Abū'l-Fidā, which formed the basis of Gagnier's work. A new epoch was marked by the appearance, in 1843, of Weil's biography, "Mohammed der Prophet, sein Leben und seine Lehre" (Mohammed the Prophet, his Life and Doctrines), an admirable book, in which the author made use of many native works that were inaccessible to, or had been neglected by, his predecessors, and took far more enlightened and correct views of his hero's character and teaching than had been previously current. As a necessary supplement, Weil published, in 1844, his "Einleitung in den Koran" (Introduction to the Korān), in which, after enumerating the principal editions and translations of that book, he briefly reviews the life of its author, and then, for the first time, attempts to arrange in historical order the disordered mass of fragments of which it consists. After this there is a pause in these studies, for, with the exception of the third volume of Caussin de Perceval's "Essai sur l'Histoire des Arabes," 1848, nothing of importance was written regarding Mohammed, till Dr. Sprenger published the first volume of his "Life" at Allahabad, in 1851. Sprenger may be said to be as far in advance of Weil as Weil was of his predecessors. Their views regarding the Prophet's character do not differ greatly, but Sprenger has the great merit of having gone deeper into the original biographies and collections of traditions, which enables him to distinguish with more certainty between the real and the mythical in the narrative of Mohammed's life. Based chiefly upon the works of Weil and Sprenger, appeared in 1856 Noeldeke's treatise, "De Origine et Compositione Surarum Qoranicarum ipsiusque Qorani;" in which especial pains was taken with regard to the chronological arrangement of the Sūras, or chapters of the Korān. Three years later, the Académie des Inscriptions of Paris offered a prize for the best history of the Korān, which was competed for by, and finally divided between, Sprenger, Noeldeke, and Amari. Of the three prize essays only that of Noeldeke has as yet been printed under the title of "Geschichte des Qorāns" (History of the Korān). Commencing with a short estimate of Mohammed as prophet, the author notices at more length the style of the Korān, the manner in which it was at first committed to writing, and the alterations made in it from time to time by Mohammed himself. He next endeavours to classify and arrange the Sūras chronologically; after which he narrates the principal incidents connected with the first collection of the Korān, under Abū Bekr, and the second, under Othmān. The last portion of the book is occupied with the criticism of the text of the Korān, the various readings and their origin, the history of the written character (Kūfīc, &c.), and cognate topics. Of Dr. Sprenger's work, the first of four volumes is announced for speedy publication; but Amari's will, we fear, be long delayed by the present state of Italy, which is by no means favourable to literary undertakings of such a character. Meantime, that indefatigable Arabist, Wuestenfeld, has just

\* *The Life of Mahomet.* With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia. By W. Muir, Esq., Bengal Civil Service. Four vols. London: Smith, Elder, and Co. 1858—61.

completed a handsome edition of one of the principal sources from which all these writers have derived their materials, the *Strat Ar-rasûl*, or "Biography of the Apostle," by Ibn Hishâm.

Whilst the Orientalists of France and Germany were thus occupied in extending our knowledge of the origin of el-Islâm, but very little was done with the same object in England; for the productions of the Rev. Charles Forster and Dr. Macbride are scarcely, if at all, superior to that of Prideaux, nor does the work of the Rev. M. Arnold show any very decided step in advance; whilst Lane, in his "Selections from the Kur-ân," has merely reproduced Sale's preliminary discourse, with a few additions and corrections of no very great consequence. Happily, however, for the credit of our Oriental scholarship, Mr. W. Muir, of the Bengal Civil Service, brother to the well-known Sanskritist, Dr. J. Muir, began as early as 1853 to devote his leisure hours to the study of the earliest periods of Arabian history, and published the results in a series of articles in the *Calcutta Review*, from 1853 to 1856, which he has now expanded into the work of which we have placed the title at the head of this article.

To Mr. Muir no one can deny the credit of being a laborious, accurate, and, on the whole, impartial writer. Of Mohammed's claims to be considered a prophet, he not unnaturally takes a different view from Sprenger and Noeldeke; but he nowhere exhibits that bitter sectarian spirit which degenerates with Prideaux and Forster into personal abuse. Noeldeke regards Mohammed as a true prophet ("ein echter Prophet"), falling short of his mighty predecessors in Israel only because, though rich in fancy and feeling, he was deficient in speculative reason and the logical faculty of abstraction, and did not possess that fine, though strong sense of good and evil, which ought to have withheld him from the employment of bad means for the attainment of what he sincerely believed to be a good end. He looks upon Mohammed's sad decline in his later years as merely the natural consequence of his altered worldly position, and regards his acts of fraud as the almost necessary concomitants of an over-wrought religious enthusiasm, quoting with approbation the words of Sprenger ("Life," p. 124): "Enthusiasm, in its progress, remains as rarely free from fraud as fire from smoke; and men, with the most sincere conviction of the sacredness of their cause, are most prone to commit pious frauds." Muir, on the contrary, whilst admitting Mohammed's sincerity in the earliest part of his career, regards his assumption of the title of prophet and vicegerent of God as a yielding to a direct temptation of Satan. "The early doubts of Mahomet," says he (vol. ii., p. 90), "and his suspicion of being under the influence of genii or evil spirits, suggest the inquiry whether that suspicion had in reality any true foundation, or was the mere fancy of an excited imagination. It is incumbent upon us to consider this question from a Christian point of view, and to ask whether the supernatural influence, which appears to have acted upon the soul of the Arabian prophet, may not have proceeded from the evil One and his emissaries. It is not for us to dogmatise on so recondite and mysterious a subject; but the views which Christian verity compels us to entertain regarding the angel of darkness and his followers would not be satisfied without some allusion to the fearful power exercised by them, as *one at least of the possible causes* of the fall of Mahomet—the once sincere inquirer—into the meshes of deception." This view is, however, somewhat modified, or, at all events, expressed in a less decided manner, in vol. iv., pp. 315—20, where Mr. Muir judges more leniently of the character of Mohammed—a character uniting in itself the strangest inconsistencies—a character thoroughly Shemitic, not only in its excellencies, but also in its faults. Read Muir's account of his deathbed, vol. iv., pp. 277—8. "His strength now rapidly sank. He seemed to be aware that death was drawing near. He called for a pitcher of water, and wetting his face, prayed thus: 'O Lord, I beseech Thee, assist me in the agonies of death!' Then three times he ejaculated earnestly, 'Gabriel, come close unto me!' . . . After a little he prayed in a whisper, 'Lord, grant me pardon; and join me to the companionship on

high.' Then at intervals: 'Eternity in Paradise!' 'Pardon!' 'Yes; the blessed companionship on high!' He stretched himself gently. Then all was still. His head grew heavy on the breast of Ayesha. The Prophet of Arabia was dead." And who shall dare to say that he did not find the pardon and the companionship on high for which he so earnestly prayed with his latest breath?

Another point on which Mr. Muir differs decidedly from most of his predecessors, is the view which he takes of the relation of Mohammed to the age in which he lived. At the end of the chapter, entitled "Review of Parties in Arabia" (vol. i., p. 285), after having spoken of the progress of Christianity in some parts, and of Judaism in others, and of the material for the religious inquirer ready prepared by both, he goes on to say:—

The material for a great change was here. But it required to be wrought; and Mahomet was the workman. The fabric of Islam no more necessarily grew out of the state of Arabia than a gorgeous texture grows from the slender meshes of silken filament; or the stately ship from unshewn timber of the forest; or the splendid palace from rude masses of quarried rock. Had Mahomet, stern to his early convictions, followed the leading of Jewish and Christian truth, and inculcated upon his fellows their simple doctrine, there would have been a "SAINT MAHOMET"—more likely, perhaps, "MAHOMET THE MARTYR"—laying the foundation-stone of the Arabian Church. But then (as far as human probabilities and analogy indicate), Arabia would not, certainly in his day, have been convulsed to its centre, or even any considerable portion of it converted. He abandoned his early convictions; for the uncompromising severity of inflexible principle, he substituted the alluring designs of expediency and compromise; and then, with consummate skill, he devised a machinery, by the plastic power and adaptive energy of which he gradually shaped the broken and disconnected masses of the Arab race into an harmonious whole—a body politic, endowed with life and vigour. To the Christian he was as a Christian;—to the Jew he became as a Jew;—to the Meccan idolater, as a reformed worshipper of the Kaaba. And thus, by unparalleled art, and a rare supremacy of mind, he persuaded the whole of Arabia—Pagan, Jew, and Christian—to follow his steps with docile submission. Such a process is that of the workman shaping his material. It is not that of the material shaping its own form, much less (as some would hold) moulding the workman himself. It was Mahomet that formed Islam; it was not Islam, or any pre-existing Moslem spirit, that moulded Mahomet.

Here, we think, Mr. Muir has spoken somewhat too decidedly; indeed, were we obliged to side definitively with either the one or the other, we would rather adopt the opinion of Renan, who, in his essay entitled "Mahomet et les Origines de l'Islamisme" (*Revue des deux Mondes*, t. xii., 1851), expresses himself as follows (p. 1,089):—

Mahomet n'est pas plus le fondateur du monothéisme que de la civilisation et de la littérature chez les Arabes. Il résulte de faits nombreux, signalés pour la première fois par M. Caussin de Perceval, que Mahomet n'a fait que suivre, au lieu de le devancer, le mouvement religieux de son temps.

But the fact is that both are right and both are wrong. It is the old story of the two knights and the shield, which the one maintained to be gold and the other to be silver, simply because they were looking at it from opposite sides. Renan persists in his, as we believe, erroneous idea of a "primitive Shemitic Monothéism," which is always cropping up through the superimposed strata of Polytheism; but, on the other hand, had not the spirit of inquiry been abroad, and a not inconsiderable number of inquirers preceded him,\* we should, in all probability, never have heard of Mohammed, the Prophet of the Arabs.

Want of space prevents us from entering into a more minute examination of Mr. Muir's learned and deeply interesting work; nor can we do more than merely call attention to an excellent tract, also from his pen, entitled, "The Testimony borne by the Koran to the Jewish and Christian Scriptures" (2nd Ed., Allahabad, 1860†). But we would take this opportunity of impressing upon our missionaries, more especially on those in India, the necessity of studying and making themselves thoroughly acquainted with the

\* See, for example, esh-Shahrastani's "Book of Religious Sects and Schools of Philosophy," translated into German by Haarbruecker, vol. ii., p. 345.

† Reviewed in *Evangelical Christendom* for January of this year, pp. 42–45.

life and character of Mohammed, as well as with the Korān and the theological and juristic literature that is based upon it, if they wish to make any real progress in converting the Muslims of Hindūstān. In their case, as well as in that of the strictly Hindū population, it will not do to ignore their past history and literature. The ground of which we wish to take possession is not unoccupied. The missionary has, in fact, a double work before him—on the one hand, that of eradicating certain ideas, and training others to a different growth; on the other, that of implanting such as are entirely new. The educated Muslim knows his Korān better than many Christians know their Bible, whilst in merely secular branches of learning he is not unfrequently well matched with the man who takes upon himself to convert him. If our missionary colleges and societies are wise, they will henceforward devote a portion of their time and their funds to encouraging the study of the Oriental languages and literatures among the men whom they send out to the East, and then we may hope that a larger measure of success will attend their efforts than has hitherto been vouchsafed.

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## Foreign Intelligence.

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THE Papal Allocution has excited considerable notice in France, and is keenly criticised by our French correspondent. He also exposes the inconsistency of Count de Montalembert, who, in his pamphlet on Poland, strongly insists on the principle of nationality, which yet in the case of Italy he utterly repudiates. Of the intolerant proceeding at Sévres our readers have already heard, for the daily press of this country has been occupied with it. No act is too mean for a bigoted priesthood, and the denial to a poor child, because a Protestant, of the prize for diligence and good conduct, which has been awarded her by her schoolfellows, is the more remarkable as having taken place immediately adjacent to what Parisians deem the "centre of civilisation." Perhaps the most important fact from France, however, is the politico-clerical agitation set on foot in connexion with the Society of St. Vincent de Paul, and the suppression by the Government of the supreme councils of the associations which, under the pretext of piety, are enabled to disseminate sedition.

The additional information respecting the Geneva Conference will enable our readers still better to appreciate its memorable proceedings. Notwithstanding the space devoted to the Conference in our last number, it was found impossible adequately to notice some minor meetings and less public gatherings, which, with other interesting facts, are now reported. The unfurling of the Evangelical Alliance standard in Geneva called forth sundry attacks from the Rationalists, which were repulsed by the orthodox, and hence a host of pamphlets, the varied aims of which are described. The admirable address of Mr. Monsell, on "The Religious State of the Nations of Eastern Europe and Western Asia," we give entire, both on account of its intrinsic merits and of the importance of the subject at the present crisis in the history of Turkish Missions.

In Spain, a visit of Christian sympathy has been paid to the imprisoned Protestants, on behalf of the assembled brethren at Geneva. For an obvious reason, the fact that a deputation was appointed for that purpose is not published until its mission has been accomplished. The letter of Matamoros, referring to the Geneva address, will be read with mingled feelings of regret for his sufferings, admiration for the spirit in which they are borne, and thankfulness to the God of all consolation, who thus comforts those that are His, in their sorest trials.

Amid the darkness which broods over Portugal a solitary ray of light is just perceptible, revealing yet more manifestly the surrounding gloom. A suggestion is made for the employment of the pen in connexion with journalism, where the living voice may not be heard. It is worth attention.

Italy is the subject of two brief articles. In one we have cheering evidence of the thirst of the Neapolitans for instruction in the elements of secular learning, and the disposition of those possessing the ability to satisfy it, as far as possible. In the other, the interrogs

tories which the Italian Government is alleged to have transmitted to the theological faculties of the kingdom show the business-like way which it is taking to get rid of the Pope's temporal power, and remind us of the course adopted by England's monarch, in addressing certain queries to the European Universities, shortly before the Reformation.

Germany sends three contributions. In the first our old and valued correspondent, whose communications have been for a while interrupted, resumes his pen to describe the interesting anniversary of the Gustavus-Adolphus Society at Hanover. Another respected writer traces, in the generous spirit of Christian love, the character and career of the late Dr. Stahl. And a third esteemed brother sends the first of a series of articles, in which he testifies to what he has seen and known of German piety generally, as introductory to his account of the latest German revival.

In Turkey, as many of our readers are aware, there exists a very peculiar state of things in relation to the native Protestants. Forming, as they have been compelled to do of late, a distinct political community, they have incurred certain pecuniary responsibilities which are unavoidably incident to their new position. With reference to this matter, the *Vekeel*, or Civil Representative, at the Porte, of the Protestants, addresses to us a statement, which we have the best authority for knowing contains nothing that does not meet the approval of our experienced friends, the American missionaries in the Turkish field.

A letter has been received by the Committee of the Evangelical Alliance from the new colony of Queensland, announcing the formation of a branch of the Alliance in Brisbane. This has suggested to the Committee the issuing of an address to Christian brethren in colonies. Both documents will be found in our subsequent pages.

## FRANCE.

Paris, October, 1861.

### HOW THE LAST PAPAL ALLOCUTION IS REGARDED IN FRANCE.

You have read, I suppose, the address delivered by Pius IX. in a consistory of cardinals on the 30th of September last. This strange document, published in all our journals, has produced a most unfavourable impression on public opinion, and the organs of Ultramontanism have scarcely dared to make even a timid apology for it. Nothing, in fact, is more shocking than the language of the Roman bishop. When the Pope speaks in the Latin language before his *venerable brethren*, the princes of the Pontifical Church, he can say what he pleases, and employ the most bitter expressions. But when these addresses are translated into living languages, and come under the eyes of hundreds of thousands of laymen, the words in question acquire an unseemly, violent, and almost ridiculous character. It seems, in fact, as if some clerical Epimenides had quitted the tomb, after a sleep of six centuries, and were interrupting the discussions of the present day by the discordant accents of a barbarous age.

Pius IX. showers upon his adversaries the coarsest invectives. They are, upon his lips, *profane* persons, *shameless* and *impudent* men, *criminals*, *wretches*, *cursed beings*, who circulate *infamous* journals, who trample under foot *natural and eternal laws*, who outrage *honesty*,

*decency*, *virtus*—who ruin the *foundations of the family and of civil society*, &c. What is all this? Gratuitous abuse, revolting calumny. Cicero said, of a speaker who abandoned himself to this intemperate language, that he was like a drunken man among sober people (*ebrius inter sobrios*). It is what an English writer calls *drunken prose*. The Pope and his counsellors would do well to remember that they live in the nineteenth century, amidst intelligent people, and that, far from strengthening their cause, they compromise it more and more by employing terms which do violence to truth and decorum.

Another part of the Papal allocution has produced something more than astonishment. Pius IX. asserts that the Roman people have manifested towards him *unshaken fidelity* and *devoted submission*. "This people," he says, "thus prove how desirous they are to remain firmly attached to us and to this apostolic see, to this temporal principality which belongs to us, and with what warmth they repel and condemn the guilty attempts of those who seek to spread disturbance among them."

So that, according to the solemn declarations of the Pope, the inhabitants of Rome and of the Pontifical States are, by a great majority, very faithful and devoted to their temporal sovereign. But in that case, as the liberal journals of Paris have justly observed, this simple question is raised: Why is a French

garrison maintained at Rome? The Pope's own subjects are amply sufficient to protect his throne! Besides, Pius IX. could easily prove, in the face of heaven and earth, this affection of the Roman people, by having recourse to the plan of universal suffrage. But lo! this same Court of Rome, which boasts of being so beloved and venerated by its subjects, urgently begs the support of foreign bayonets, and rejects with horror the bare idea of universal suffrage. What is the conclusion to be drawn from this circumstance? It is that Pius IX.—I regret to say it—has uttered a *falsehood* in bearing witness to the fidelity and devotedness of the Roman people—yes, a palpable falsehood—a falsehood which has not even the poor merit of deceiving a single intelligent man. Ought not the cardinals to have sufficient sense of shame to spare the members of their communion such a flagrant violation of truth?

Moreover, the Roman Pontiff (and I am still quoting the French press) has not addressed a word of thanks to Napoleon III., nor to our soldiers who defend his person and power. We are spending a deal of money, we are making heavy sacrifices for the temporal authority of the Papacy, and this is how we are recompensed! It is certainly high time that the Emperor should consult the true interests of the country, and of religion itself, by ordering our troops to return to France!

M. DE MONTALEMBERT'S PAMPHLET UPON  
POLAND.

The Ultramontane faction is a source of injury to every people which it essays to take under its protection; and if a fresh proof of the fact were necessary, I should find it in the recent publication of the *Count de Montalembert*. Everybody is aware that the Polish nation has excited in England, France, Italy, and elsewhere, profound sympathy. What liberal-minded and generous man has not cherished a desire for the political restoration of that people which succumbed beneath the formidable coalition of the three Northern Powers, and which is now loaded with the chains of the Muscovite Czar? But if these sentiments of compassion and affection have existed for many years, and are to continue, it is on condition that the Poles should proceed in the path of modern ideas, and should aid in the onward march of civilisation.

M. de Montalembert, in his pamphlet entitled, "A Nation in Mourning," has presented the question in a totally different point of view. He warmly embraces the cause of the

Poles; but why? Because, in his opinion, the Poles are the best champions of the Roman See; because their emancipation will arrest the encroachments of *schismatic* Russia and *Protestant* Prussia; because, in short, the Papacy, with their assistance, will have more strength to struggle against its enemies in Western Europe. *Nothing is more dangerous than an imprudent friend*, said our illustrious fabulist, Lafontaine, and the present circumstance gives fresh force to the saying.

What is the practical result of the maladroit advocacy of M. de Montalembert? M. Proudhon, the famous apostle of democracy, immediately took up his pen, and attacked the Poles as *mystics*, men of retrograde views, under the yoke of priests, and incapable of thoroughly recovering their independence. He reminds us how intolerant they were during past generations, and how they merited their fall, because of their blind obedience to the suggestions of the Jesuits. He adds that the restoration of Poland would be not a step in advance, but a step backwards; and the conclusion at which he arrives is, that the people would do better to unite cordially with the Russians, by forming the vanguard of the empire of the Czar, than to persist in demanding an emancipation which has become impossible. Assuredly I do not adopt M. Proudhon's opinions; but they deserve notice, as showing the discredit which the Ultramontane party inflict upon every cause they embrace. The greatest misfortune which could befall the Poles would be for them to be regarded as the soldiers of the Papacy. Already the French liberal press is less favourable to them. If they accept the dangerous encomiums of the Jesuits, they are lost.

The same Count de Montalembert, who has so warmly advocated the claims of nationality in the case of the *Poles*, has violently attacked *Italian* nationality. The Poles, beneath his pen, become saints and heroes; the Italians are vile revolutionists and senseless demagogues! Whence this contradiction? Is nationality less respectable, less legitimate, in the south than in the east of Europe? The explanation of these contrary sentiments is easy: the power of the Pope is in peril by Italian nationality, and M. de Montalembert hopes that it would be strengthened by the Poles.

LATEST DEMONSTRATION OF THE POLITICO-  
CLERICAL AGITATORS.

While Italy and Poland are the theatre of great and troublous events, it is not the

fault of the Roman clergy if France continues to enjoy internal tranquillity, and her population to obey the laws. Bishops, priests, monks, and lay bigots, do all they can to create agitation among the humbler classes. I shall cite an example in the Conference of the *Association of St. Vincent de Paul*, which has taken place at *Lusignan*, in the department of the *Vienne*.

I have frequently spoken in my letters of the Society of St. Vincent de Paul. This institution was formed *ostensibly* to distribute bread and other alms to the poor. The exercise of charity is the banner of the society; but it has also *secret* designs, which involve serious danger. In reality, the founders of the association have had recourse to this means in order to recruit and organise the adherents of the clerical and Legitimist party. Their centre of authority is at Rome, in the hands of the General of the Jesuits. The superior committee for France is at Paris. The country is covered with auxiliary societies, whose members are selected with scrupulous care, and who cheerfully obey the orders of their leaders. They constitute, in fact, a vast secret association—a well-disciplined army, which may, upon certain occasions, exercise the most powerful influence.

Well, from thirty to forty of these auxiliary societies lately sent delegates to Lusignan. This great conference was presided over by the Romish Bishop of *Angoulême*. Other ecclesiastical dignitaries and influential laymen were present. It is evident that the principal object of the meeting was to excite and increase politico-clerical agitation. Violent harangues were delivered by the Bishop of Angoulême and other speakers. "We must not fear the new Judases," said they. "Valiant soldiers of St. Vincent de Paul, form yourselves into one unbroken phalanx. If you are assailed by opposition and *persecution*, present to the *revolutionary* tempest a calm, dignified, and proud front—proceed forward under the *spotless flag*; tyranny lasts but a short time, and the bodies of our enemies shall be made our footstool. . . . Let us pray for Monsigneur Pie (the Bishop of Poitiers), that *noble martyr of the faith*. We will never place ourselves under the *impious* banner of sacrilege. *Religion is menaced*: it is in danger of perishing; and it is your mission, soldiers of St. Vincent de Paul, to *prevent the edifice from falling*," &c.

These words are clear enough. Everybody knows what personages are designated under the name of the new *Judases*, and who are the

tyrants, those sacrilegious men who persecute the Roman Church. As to the *spotless flag* (*drapeau sans tache*), it is an equivocal expression, which means at the same time the white flag of the Pretender, Henri V., and the white banner of the Immaculate Virgin. The leaders of the Conference of Lusignan have therefore attacked, under the mantle of charity, Napoleon III., his Ministers, his policy, and existing institutions. The Jesuitical and Legitimist faction never, till now, displayed such audacious impudence. The object of this demonstration was to irritate, to arouse the people against the Government, and this enterprise appeared the easier, as we are now in a crisis arising from the price of food and the condition of the industrial classes.

The Paris journals have strongly censured these irritating proceedings. The affair is not ended. A well-accredited organ of public opinion, the *Siècle*, has suggested that a judicial inquiry should be instituted respecting what has passed in the Conference of Lusignan. We shall see if the Government, which suppresses with such severity all political associations, and even industrial and literary societies, will grant to the organised bodies of St. Vincent de Paul the exclusive privilege of attacking the laws and the proceedings of the authorities. The *Siècle* reasonably says, that if the priests and the Legitimists possess such great liberty, the same rights must belong to *all*. No privileges! Allow the friends of democratic ideas to struggle upon *equal terms* against Jesuitism and absolutism: this is all we ask, and it would be unjust to refuse it.

#### CONSECRATION OF A RUSSIAN CHURCH IN PARIS.

An interesting spectacle has been lately witnessed by the inhabitants of Paris: I refer to the solemn consecration of a church, according to the Oriental or Russian type. The building cost one million two hundred thousand francs (48,000*l.*). It is constructed according to the rules of *orthodox* architecture—that is to say, in the Byzantine style. It consists of a double church: the one, the *upper church*, dedicated to the Trinity; the other, *subterranean*, dedicated to St. Alexander Newski. The whole is surmounted by five gilded domes, having golden crosses.

A Russian bishop, Monsigneur *Léonce*, coadjutor of the Metropolitan of St. Petersburg, came expressly to Paris to preside at the ceremony. He was assisted by an archimandrite, seven priests, several deacons, and a large number of choristers. The Russian Government had given orders that all possible mag-

nificence should be displayed in this festival. It appears that M<sup>onsieur</sup> Léonce is the first bishop who has consecrated an *orthodox* church in the West.

The edifice was filled by a numerous and brilliant audience. The Russian Ambassador was there as the representative of his Sovereign. Marshal *Vaillant* and the Prefect of Police of Paris, both in official costume, had been directed by Napoleon III. to take part in the ceremony: it was a guarantee and an expression of the religious liberty which reigns in France.

The rites are curious and complicated. There are no organs, or other musical instruments, in *orthodox* churches; but edifying hymns are sung by men and children. There are numerous paintings, but, according to the arbitrary interpretation of the Orientals, respecting the command of the Decalogue which forbids the making of *graven* images, sculpture is forbidden. The sacerdotal vestments are of silver cloth, embroidered with gold. The incense, the holy water, the holy oil, the relics, the sign of the cross, the genuflexions, the ceaselessly-repeated salutations, the act of kissing the crucifix—in all these things there is a resemblance to Roman Catholic worship. The communion in two kinds, however, the frequent use of the national tongue in religious service, and the marriage of priests, prove that the Eastern churches are not so far removed from primitive Christianity as is Popery. The Russian Church in Paris and the usages of the *orthodox* clergy will long excite public curiosity.

#### AN ACT OF INTOLERANCE AT SÈVRES.

While the Russians in France are peacefully exercising liberty of conscience and worship, it is sad to see that the Protestants are still exposed to painful and vexatious treatment. The Romish priests, in contravention of the express provisions of the laws, obstinately refuse to admit the complete equality of the various Christian communions, and wherever they possess a preponderating influence they endeavour to oppress and humiliate the *heretics*. Here is a fact which has taken place lately at Sèvres, near Versailles, in the department of *Seine-et-Oise*—that is to say, close to Paris. The affair is insignificant in appearance; but it involves grave questions of right, of justice, and of liberty. The entire daily press has been occupied with it.

There exists at Sèvres two schools, to which are admitted the children of Romanists and those of Protestants. An honourable citizen,

M. *Loubat*, who long filled the office of mayor of that commune, placed at the disposal of the cantonal committee of elementary instruction a sum of 300 francs annually, to be awarded to the best scholars, as a recognition of their application to study, and of their good conduct. By a wise provision, it devolves upon the scholars themselves to select the children who appear to them most worthy of the prize.

This year young *Henriette Foras*, twelve or thirteen years of age, was chosen unanimously by her companions, as most deserving the reward in question. There seemed to be no difficulty whatever in the matter. But alas! *Henriette Foras* is a Protestant. This was a stain of deepest dye in the eyes of the Popish priest of the parish and his curate, whose duty it was to give the prize, with their own hands, to the young girl. They, therefore, called together the committee, and, after much solicitation, got the lay members to consent to a new election. But the scholars persisted in their former choice. Did this end the matter? By no means. The priest and his curate resorted to other subterfuges. In short, *Henriette Foras* did not obtain the prize; and some Protestant ladies, having sent an additional sum of money, in order to repair the injustice of which she was the victim, the same priests consented to give this recompense, at a public meeting, in the name of *benevolent*, but not of *Protestant* ladies! It seems as if the word *Protestant* would burn the skin off the tongues of these reverend gentlemen!

Intense was the excitement and great the scandal. The priest and the curate having been publicly interrogated by the Paris journals upon this denial of justice, put forth the most pitiful excuses, saying that the prize is intended for the poorest children, that *Henriette Foras* belonged to a family in comfortable circumstances, and so forth. M. *Passa*, pastor of Versailles, addressed to the *Opinion Nationale* a letter in which he overthrew this scaffolding of puerile subterfuges. The question is now before the departmental council: let us hope that they will do justice to the Protestants.

#### OBJECTIONS OF THE LATITUDINARIANS TO THE CONFERENCE OF THE EVANGELICAL ALLIANCE AT GENEVA.

Two words more upon a subject which is of special interest to your readers. I shall say nothing respecting the sittings of the Evangelical Alliance at Geneva. The last number of your journal contained copious details upon



this subject. But it is not unimportant to mention the objections which have been put forth against the Conference by the *Lien*, the organ of Latitudinarianism, or Neological Protestantism in France. The editor of that periodical has published two long articles, in which he reproaches the Geneva Committee of the Alliance with having instituted a confession of faith, and in particular, with having laid down the doctrine of the divinity of Jesus Christ as a *sine qua non* of admission. From this fact, he draws the conclusion that the Evangelical Alliance is *narrow, sectarian, and intolerant*. Such accusations are a eulogy rather than matter of blame; for doctrinal fidelity is, to the disciples of Christ, one of the most sacred of duties. X. X. X.

#### SOCIETIES OF ST. VINCENT DE PAUL.

[Since the receipt of our correspondent's letter, M. de Persigny, the Minister of the

Interior, has issued a circular, the effect of which will be the suppression, until duly authorised, of all the superior councils, or chief local committees, whether in Paris or the provincial towns, of the Society of St. Vincent de Paul. Hitherto, its supreme central committee at Paris exercised almost unlimited power, and, according to M. de Persigny, governed the association by its sole authority, like a secret society, and levied a budget, of which the employment is unknown. Other associations are joined in name with that of St. Vincent de Paul, but it is understood that it is against the latter that the measure is really directed. The others are only mentioned to give an appearance of impartiality to the proceeding. Even the Freemasons are enumerated, and with commendations, and on a tone of equality with the rest, which must be particularly aggravating when we consider with what feelings that body is regarded by the extreme Romish party in France.]

## SWITZERLAND.

### Evangelical Alliance.

#### FOURTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, AT GENEVA.

##### MEETINGS FOR SPECIAL OBJECTS.

Besides the public meetings of the Conference, of which we have given a lengthened report in our last number, several smaller gatherings took place, some of which were of the deepest interest; and as a picture of the Geneva Conference would be imperfect without some account of them, we are assured that our readers will welcome this additional information.

On Tuesday evening, Sept. 10, the subject of the *Irish Church Missions to the Roman Catholics* was brought before a well-attended meeting at the Salle de la Rive Droite. After an opening prayer by the British Chaplain of Geneva, the Rev. Mr. Downton, the reading of the 6th chapter of the Apocalypse by Pastor John Bost, and some introductory remarks of a most interesting and affectionate character by Mr. William Brooke, of Dublin, the meeting was addressed by the Revds. Alexander Dallas, and C. H. Eade, who gave full and interesting details of the mission among the Irish Roman Catholics, its difficulties and its success. M. Bost narrated some incidents of his journey in Ireland, twenty years ago,

especially the history of a peasant who, on his way to a Bible meeting, was fired at. The ball pierced the Bible which he carried under his coat, and was found lodged at the passage, "*Love your enemies!*"

The friends of the *Gospel in Italy* met on the evening of Sept. 11, in the same place, for prayer in behalf of that country. Pastor Vallette, of Paris, who, thirty years ago, was called to the Prussian chaplaincy at Naples, presided. The meeting was attended by Christian brethren of different nations and denominations, and was occupied in prayer, the reading of the Word of God, singing, and short addresses. Pastors Vallette, Meille, Revel, Malan, Geymonat, and Turin, took part in the proceedings. The meeting was also addressed in Italian by Mr. John Bette, of Hertfordshire, who in touching words and trembling voice stated that for many years he had made Italy the subject of daily prayer.

The principles of the *Systematic Benevolence Society* were expounded by the Rev. Dr. Cather, to a meeting under the presidency of Pastor Barde. The meeting was also addressed

by the Rev. W. Arthur, Mr. Walker, Dr. Urwick, and by Pastors Emile Cook and Paul Cook. The meeting expressed a wish that a similar society might be established at Geneva, for the purpose of spreading on the Continent the principles of systematic Christian liberty, and the following resolution was adopted:—

"This meeting has listened with great satisfaction to the statements which have been made of the principles of the society, and hails its formation as a means of rousing the churches to a sense of their responsibility and duty to spread the Gospel to the ends of the world."

A meeting, of a social character, of about eighty French pastors and laymen, was held on Saturday, September 14, at Zerl, in the grounds of the late Professor Peschier-Fontanes. After having formed an immense circle, every one gave his name and place of residence. A friendly and cordial conversation then ensued among a great many brethren, who, though known to each other by name, had never seen each other's faces before. Short addresses were delivered by Messrs. Rosseeuw Saint-Hilaire, Pueux, Pozzi, and Casalis. The latter, the excellent Director of the Paris Missionary Institution, made a touching appeal to the brethren in behalf of the work to which he has devoted his life.

On Thursday evening, September 12, the large room of the Casino was filled with more than 600 *young men*. This meeting took place at the same time as the farewell meetings at the Oratoire and the Salle de la Rive Droite. The young men were successively addressed by Messrs. E. de Pressensé, Vallette, Rosseeuw Saint-Hilaire, and G. Monod; and the impression which these short, but eloquent, addresses produced upon this large number of young Genevese will not easily be forgotten. "We cannot," said M. Rosseeuw Saint-Hilaire, "give to your fine and noble city a truer testimony of our gratitude than by leaving to you this wish, which fills all our hearts: Young men of Geneva, be Christians!" This same wish was in various forms expressed by all the other speakers. "As to me," said M. Vallette, "I am not come to you as a stranger; I am one of you. Like you, I have in my youth boated on our lake and skated upon our old fosses. There is, then, in my heart a deep affection for you, and I prove it by giving you a piece of advice—respect and cultivate your conscience." A visible emotion spread over the assembly,

when Professor Saint-Hilaire, speaking of the religion of Rousseau, said, with trembling voice, "And I, also, during twenty years, had no other God than that of the Vicaire Savoyard. But he left me just at the moment when I most needed him! When trials came to lay me low, in the midst of my pride and security, I could not pray to him; he was too far from me! Oh, my dear friends, operatives of Geneva, leave the God of Rousseau, and accept that of the Gospel!" M. Guillaume Monod, in summing up all these counsels, wished his auditors the two essential qualities of Christians, independence and dependence, "the liberty of the strong young man, who has overcome the evil, and the humility of the sinner, who humbles himself under the mighty hand of God."

During the whole time of the Conference there was every morning at seven o'clock a prayer-meeting in the Chapelle de la Pelissérie. *Social and devotional meetings* were held in the grounds of M. Eynard, on the evenings of Sept. 3 and 6, as well as at the country seats of Messrs. Lasserre, Sillem (for the German brethren), G. Naville, and Empeytaz. A large social gathering was proposed for all the members of the Conference at the country seat of M. Adrien Naville, at Malagny; above 2,000 persons were invited. A special train and two steamers were to have conveyed the guests to Malagny, but the rain which set in during the last two days of the Conference prevented this gathering.

### SERMONS.

Sermons were preached every evening during the Conference, and on the two intervening Sundays—

*In French*, by the following pastors: G. Monod (Paris), de Pressensé (Paris), Bois (Montauban), Dupasquier (Neufchâtel), Rognon (Paris), C. de Faye (Lyons), Monsell (Neufchâtel), E. Panchaud (Brussels), Desplands (Canton de Vaud), Bonnet (Frankfort), and B. Noel (London).

*In English*, by Revs. Daniel Wilson, Prebendary R. Burgess, Wm. Arthur, Alexander Dallas, Dr. Guthrie, B. Noel, Dr. Cairns, and T. R. Birks.

*In German*, by Superintendent Hanstein (Pomerania), Dr. Krummacher (Potsdam), Professor Tholuck (Halle), Pastor Tretzel (Nuremberg), Pastor Burckhardt (Westphalia), Professor Cossack (Konigsberg), and Pastor Hahn (Wurtemberg).

*In Italian*, by Professor Mazzarella (P

logua), Pastor Meille (Turin), Pastor Malan (La Tour), and Pastor Geymonat (Florence).

*In Swedish*, by Pastor Sivelius (Finland).

*In Danish*, by Pastor Kalkar (Copenhagen).

### RESOLUTIONS.

On the day of the opening of the Conference a *General Committee* of about forty members of various countries was appointed for the purpose of examining propositions which might be submitted to the Conference. Three special sub-committees were nominated to prepare the different resolutions. No resolution was brought before the Conference without having been examined by one of the sub-committees, and approved and sanctioned by the General Committee. After this, they were submitted to the vote of the Conference. A secretariat, consisting of M. Lucien des Menards, Racine Brand, L. Serment, and Hermann Schmettau, was more especially charged with the business of the committee.

Among the resolutions adopted by the Conference were also the following, in addition to those which appeared in our last number :—

#### CALVIN TERCENTENARY.

The Evangelical Alliance having met at Geneva at a time not far from the third centenary of the death of John Calvin, which took place on May 4, 1564, and Evangelical Christians of different countries, grateful for the great blessings which the Lord has bestowed upon the Church through the glorious Reformation, having celebrated the anniversaries of the deaths of various Reformers, especially that of Luther, and, quite recently, that of Melancthon, in order to express their gratitude towards God, and towards those whom He has chosen to promote His kingdom, publicly give thanks to the Lord for having called forth John Calvin in the sixteenth century to the work of reforming His Church and of re-establishing Evangelical truth.

The Conference expresses the wish, that on the Sunday nearest to the anniversary of the death of this Reformer, in 1864, the remembrance of these benefits of God should be recalled; leaving it entirely to the wisdom and the piety of the leading bodies of the churches, either at Geneva or elsewhere, in what manner this may best be done; it expresses also the wish, on which the will of the Lord and the opinion of the brethren should be consulted, whether it might not be well to leave a permanent memorial of this commemoration; and rejecting the thought of a statue, because, among other reasons, this would not be in

harmony with the humble character of Calvin, the Conference thinks that an edifice might be erected, destined for some useful purpose, which might be used for the religious services of the two churches—the National and the Free—towards the erection of which surely many Christians would be happy to contribute.

#### CIRCULATION OF THE SCRIPTURES IN RUSSIA.

In humble gratitude to God, that He has been pleased to answer the fervent prayers which rose to the Throne of Grace from the Conference of Berlin, the Conference of Geneva expresses its gratitude to the Lord, and to all those who have been His blessed instruments, that the New Testament has begun to be published and circulated in Russia, in the language of the people, and expresses the hope that the dissemination of the Word of God in that country may be still more widely extended.

#### RESOLUTION OF THANKS.

Arrived at the termination of its meetings, the Conference, with adoration, returns its humble thanks to the supreme and only Head of the Church.

At the same time, it feels itself bound to testify its sentiments of deep and lively gratitude to all those persons whom the Lord has condescended to employ to procure for it, during the whole time of its various meetings, the benefits of peace, order, liberty, and edification.

It presents, therefore, its heartfelt thanks to the Council of State, to the Administrative Council of the City of Geneva, to the Consistory, and to the "Venerable Company of Pastors," to the Presbytery of the Evangelical Church, to the President and Committee of the Alliance, to the families who have received the members of the Conference with such cordial and amiable hospitality, to the Evangelical Union, to the Christian Union of Young Men, to the Society of Sacred Music, as well as to the whole population of Geneva. Above all, it fervently invokes on them the most precious blessings of God, our Father in Jesus Christ, His Son our Lord, through the influence of the Holy Spirit.

#### PUBLICATIONS ON THE CONFERENCE.

It is not our intention to analyse the pamphlets which were published on the Geneva Conference; their number amounted, when we left Geneva, to twenty-three. They may be classified in the following manner: Nine or ten are decidedly hostile to the Alliance; three or four are rather favourable; and ten

are calm, wise, and Christian replies to the attacks against the Evangelical Alliance. Among the latter we would especially mention the pamphlet of Pastor D. Tissot, "Who are We? A Word on the History of the Evangelical Alliance."

Among the violent opponents we mention particularly the following Theological Professors in the University of Geneva: Hugues Oltramare, D. Munier, and Chenevière. Among the able defenders of the Conference and the Evangelical Alliance we find Dr.

Felix Bungener, L. Roehrich, Mestral, and D. Tissot, pastors of the National Church: and Dr. Merle d'Aubigné, of the Evangelical Church.

It is with pain we refer to an address which appeared during the Conference, signed by twenty-two pastors of Geneva, who disavowed the doctrine of the Trinity, and in violent terms attacked the Alliance. A counter-address appeared the next day, signed by fifty-seven distinguished members of the Geneva clergy who had not signed the first address.

## THE RELIGIOUS STATE OF THE NATIONS OF EASTERN EUROPE AND WESTERN ASIA.

READ AT THE GENEVA CONFERENCE, MONDAY, SEPTEMBER 9, 1861, BY THE REV. E. W. MONSELL, OF NEUCHÂTEL.

We have to inquire into the religious condition and prospects of Greece, of Turkey in Europe, and of Western Asia. The Christian population, in the European part of the region with which we have to do, amounts to about eleven millions, and to about four millions in the Asiatic part.

The Greek Church—the most numerous and the most enlightened of the Eastern communions—has been placed by Schleiermacher at a lower level than the Church of Rome itself. It is with deep regret that I find myself constrained, by the evidence of facts, to accede to the judgment of the celebrated German theologian.

At first sight such a sentence may appear too severe. The errors and superstitious practices common to Roman Catholics and to Oriental Christians are more fully developed at Rome than at Constantinople, and they have been affirmed in a much more positive way. Many forms of religious corruption present themselves in the Greek Church in the bud, or in an intermediate, rather than in the final stage. It is thus there is but one monastic order—that of St. Basil. Celibacy is imposed on the monks and on the higher clergy, but marriage is required of the simple parish priest; the worship of pictures and images is carried to a great extent, but men are not allowed to honour the statues of the saints; there are prayers for the dead, without any formal recognition of the doctrine of a purgatory; confession of sins to the priest exists as a practice, but without any public confessional; there is faith in the traditional authority of the Church, but there is no attempt to fix upon any one centre of such authority, and no refusal of salvation to those who remain out-

side of it. Observations of this kind might be multiplied, and they apply more or less to all the communions of the East. They are so many unfinished ritualistic religions—so many patriarchal hierarchical organizations, without a pope. Unfortunately, the fact that sacerdotalism and the other evils of these Churches are imperfectly carried out, does not warrant us to suppose them less fallen from the faith and from real religious life; for, when closely examined, their moral immobility is found to be an evil more than equivalent to the progress which the Catholicism of the West has made in the definition and in the assertion of its errors. The development of evil has been suspended only because every kind of development is arrested. The various morbid tendencies have not produced all their symptoms, because there was not life enough in the sufferer to call them forth.

It was to the Churches speaking Greek, or else to their rulers, that the letters of the Apostles were addressed; for many generations the Churches of the West were but so many Greek religious colonies; to the Greeks belong the greatest doctors of the first four centuries, and the seats of the first eight general councils. However, almost all the great corruptions of Christianity, having had their cradle in the East, wrought their first ravages there. Moreover, the subtle genius of these nations made them more liable than others to fall into intellectualism—i.e., the temptation to substitute for conversion of the soul to God a mere speculative adhesion to Christian doctrines propounded with metaphysical precision. The despotism of the Byzantine emperors certainly presented, in their half of the world, the strong organization of the hierarchy under a

single chief, usurping the place of God in His temple; but it also hindered all spiritual independence and energy. Finally, the Arabs, those locusts out of the pit, and the Turks, those angels of destruction, let loose from the Euphrates, crushed down under a cruel and degrading yoke whatever remains of Eastern Christendom they allowed to subsist. The grass, says the proverb, cannot grow where the Osmanlee has set his foot, and the same thing may be said of every virtue and of all moral dignity. Thus, while the barbarians who overthrew the Western Empire appropriated the faith of the conquered, and contributed to the formation of European character some of its most precious qualities, the barbarians of the East have done nothing but destroy, break to pieces, and tread under foot.

From these various influences has resulted a displacing of the centre of religious life. The great experiences of the Christian Church have been made in the West; first of all, that of the theocracy, then that of the Evangelical reaction at the time of the blessed Reformation. From Gregory I. to Martin Luther, all the really eminent men in Church history have appeared in the West. If the Eastern hierarchy has not rejected the truth of the Gospel as formally and deliberately as that of Rome, and if it has not been to the same degree drunken with the blood of the saints, it is because the sphere of activity for good or evil, and consequently the scene of all great conflicts, has been the lands occupied by the Latin and Germanic races.

At present no infidelity exists among the masses in the East, because of the intellectual apathy that prevails. We do not find there that scientific elaboration of Pelagian principles and of salvation by works which the Council of Trent have accomplished, because there has not been the antagonism of the truth to elicit it. But the consciousness of the corruption of human nature is wanting, as is also the understanding of the grace of God in Jesus Christ. Fasts, penances, pilgrimages, ceremonies, priests, saints, relics, fill the Saviour's place, and keep at a distance all thoughts of real and personal relation with Him. The worship of the Virgin Mary reigns supreme in all hearts; the first prayer the little Greek child is taught to lip runs, "All my hope rests on thee, Mother of God; save me!" The adult prays, "Amid all the sorrows of life, to whom but thee should I flee for refuge, most holy Virgin?" . . . "Grant that we may love thee with all our heart and all

our soul, and all our strength, and never swerve from thy commandments!" Finally, the aged die with the name of Mary upon their lips, and the priest that accompanies the remains to the tomb proclaims that the resurrection is to be the work of Mary! The Armenian liturgy is marked, among all the rest, by this deplorable feature, that in it the Saviour is not even associated with other mediators; His intercession is never invoked at all.

The different communities which make use of dead languages in prayer may be compared to a succession of fossils, reproducing with tolerable fidelity the physiognomy of the Church at different bygone epochs. The Nestorians recall a phase comparatively little removed from primitive purity—at least in its usages; they honour the Scriptures, receive three sacraments only, baptism, the Lord's Supper, and holy orders; they revere the cross, but do not use either crucifixes, pictures, or images, and celibacy is only required of bishops. The Armenians, Jacobites, and Greeks, are representatives of the patriarchal and imperial age. The very bitterness with which the Greeks of to-day rake up controversies that have been forgotten by the West for the last ten centuries is a curious illustration of their comparative immobility; one would suppose them the contemporaries of Photius. The Church of Rome, in its turn, is a fossil of the feudal age.

If I have allowed myself to use this comparison, it is not, however, that there is the absolute immobility and rigidity of death, but whatever rare modifications do take place are made in the wrong direction. At this very moment we see the Church of Rome finishing off its Ultramontanism, and decreeing the doctrine of the Immaculate Conception. Similarly, every time that the Churches of the East have been brought to declare themselves on the questions controverted between Evangelical and materialistic Christians, their decision has been in favour of the latter. The number of fast days has gone on increasing; the canonical authority of the Apocrypha was received by the Greeks of the 17th century; the word transubstantiation was formally sanctioned by a council of Jerusalem in 1672, but the germ of the doctrine had existed among them from the days of Chrysostom. So late as 1828 the clergy of Greece boasted that they had never hindered the diffusion of the Scriptures in the vulgar tongue; but shortly afterwards, as soon as the effect produced by reading the Bible

became manifest, it was included among forbidden books. The Armenians followed exactly the same course.

Greek priests seldom preach except in places where they are compelled to do it by Protestant or Roman Catholic competition, and even in liberated Greece there is an almost total absence of any religious literature worthy of the name. The precious manuscripts of the rich convents of Mount Athos are only used to keep the feet of the monks from the cold and dampness of the flags during their long and sleepy services. The yet more marked inferiority of the other communions of the East is confessedly the absence of all literature whatever, and above all, by the state of ignorance and degradation into which woman has fallen.

However slow to preach, the priests can curse with the most astonishing energy; and there is one art in which it must be owned that even the clergy of Rome are unable to surpass their elder brethren—that of making money. The sums raised in various ways by the Greek priests are known to exceed the amount of taxes levied by the Ottoman rulers. The Government of independent Greece, in order to relieve the people, adopted the plan of substituting a regular moderate salary for their arbitrary dues and exactions; and ever since it is said that the higher clergy still remaining under the Ottoman sceptre have separated their cause from that of Greek liberation, and are now devoted to the maintenance of the Ottoman rule, because it is more favourable to their fiscal interests. Ordination costs from 32*l.* to 40*l.*, and every priest has to pay the bishop an annual contribution. When a new church is dedicated, the bishop is liberally paid for the “laying down” of the altar; in cases of marriage, he invents prohibited degrees, in order to sell a greater number of dispensations; in cases of death, the body must remain in pledge upon the funeral mat until the family have disbursed a *ψυχωμερίδιον*, varying from 16*s.* to 16*l.*, according to the fortune of the deceased. The prayers so procured only secure the rest of the soul for three years; before the expiration of this term, the tomb is opened, the bones are collected, they are washed with wine, a sort of cap or handkerchief is put upon the skull, more prayers are intoned; and this time, since the operation is final, it is rated higher than before.

The labours of the Evangelical missionaries present the first dawn of hope that has risen upon these benighted regions since the armies

of Omar crossed the Syrian frontier. The children of a new world have brought the torch of life back to the cradle of the human race; they preach Christ at the sources of the Euphrates, and in the birthplace of Abraham, at the foot of Lebanon, and amid the ruins of the Acropolis. It was the desire of the American Board of Missions at first to quicken the old churches, if possible, rather than bring about the formation of independent communities; but this aim has not been realised except among the Nestorians, and even among these but partially. The ever-increasing hostility of the clergy, and the spirit of persecution which they have exhibited towards all professing the Gospel, have gradually compelled the latter to assume an attitude of complete independence.

The Greeks were the first to be brought into contact with Protestantism, so far back as the time of the excellent Mr. Hartley. Unfortunately—ever disposed, like their ancestors, to despise strangers, full of their glorious past, and of hope of future political greatness—they look upon every attempt at reform or proselytism as an outrage upon their nationality. They feel less need of the consolations of the Gospel than their neighbours, and exhibit less moral preparation to receive it. Thus the Constitution of 1843, which gave the liberated Greeks more control over their Government, was the signal for an increase of violence towards the venerable Dr. King and his fellow-labourers. During the last few years Professor Pharmakides, of Athens, has done a good deal to secure the ecclesiastical independence of his country, and to check sundry abuses; but he has given utterance to no direct protest against the great errors of his Church.

The Greeks still belonging to the Turkish empire are, in general, more accessible. Among those who are scattered throughout Anatolia and Roumelia there is a more and more widely-spreading conviction that the Bible is the great authority in religious matters, and that the Protestants have the truth on their side; but they are unwilling to change their religion, lest they should interfere with the prospects of their race.

Impatience of the odious tyranny of the priests awakens a spirit of inquiry in a great many minds. The Turks, under the double influence of indolence and of a feeling of disdain towards their Christian subjects, have never governed the latter immediately. They leave every community to the arbitrary control of its own ecclesiastical rulers, and deal with it through them. This system has allowed the

*rayahs* to maintain their respective nationalities, and it makes the recovery of their liberty possible; but it has put in the hands of the priests a power which they abuse beyond measure. Thus, in the year 1828, ten thousand Catholic Armenians were at once deprived of their property and condemned to perpetual banishment, because the Porte made itself the instrument of the Armenian Patriarch's hatred. Very recently two Bulgarian bishops were banished in consequence of an unjust sentence pronounced by the Patriarch and the Greek Synod of Constantinople.

Of the various sections of the Greek Church, it is the Bulgarians whose present state is the most hopeful and interesting. This people—once the terror of the later empire, converted in the ninth century, a bone of rival contention to rival popes and patriarchs, subject to the Turks since 1396—is now dispersed in Bulgaria proper, Servia, Thrace, and Macedonia, to the number of 3,400,000 souls, of whom a strong minority have become Mohammedan. The Bulgarian peasant is mild, grave, laborious, and his neighbours will have it that he is as slow as his own buffalos. He has been reproached with servility, because he refused to take up arms on the arrival of the Russian army, in 1828, which only signifies that he distrusts the Russians, that he is weary of being a prey to the rapacity of the Greeks, and that he is not disposed to revolt for the advantage of others; but liberty in itself he would prize; for the communes of the Balkan are really so many little pastoral republics. Up to the year 1764 the Bulgarians had a patriarch of their own; but at that period the Fanariots, so called from the Greek suburb of Constantinople, managed, by dint of intrigue, to get the Bulgarian patriarchate absorbed by their own, and since then the higher clergy, chosen from the monasteries of Mount Athos, have governed this people with a tyranny only to be equalled by their avarice.

The patience of the Bulgarians has been completely exhausted by multiplied abuses, by the immoralities and extortions of their rulers, and by their systematic opposition to the use of the Bulgarian tongue. After the publication of the *Hatti-Humayoun* this down-trodden people lost no time in claiming the recognition of the independence of their Church. The Porte refused it, not wishing to offend the Greeks and to give umbrage to Russia, but the Bulgarians, three or four times more numerous than the Greeks under the

same jurisdiction, are determined not to bear the yoke of the minority any longer. Some of them, in their despair, turned their thoughts towards a union with the Church of Rome, to which they were drawn both by the active proselytism of the Jesuits and by the political influence of France. Hence, on the 30th of last December, two archimandrites, three priests, and twenty heads of co-operations, meeting at the Latin Archbishop's palace, signed an act of adhesion, which reserved, however, the use of their own liturgy and the maintenance of their customs. For a time 150 deputies from different districts threatened that they would follow this example in a body; the French papers used to speak of the two millions reconciled with the Church as of a *fait accompli*, and on the 14th of April, in the Sistine Chapel, the Pope ordained the Archimandrite Joseph Socolski, Bishop of the United Bulgarians.

There is every reason to believe that the triumph of the Roman Catholic press was premature. The movement towards union with Rome has met with the strongest remonstrances from all quarters, and with an apparently invincible repugnance. Bishop Socolski himself speedily repudiated the step he had taken; the Bible and Protestant tracts are spread abroad and read with avidity; the missionaries, both at Constantinople and at Philippopolis, agree in thinking that the leading men are more disposed to become Protestants than Roman Catholics, and a formal appeal to the Evangelical Alliance has been signed by the bishops of the capital, and the representatives of the community there. "The Bulgarian nation is now awake," writes Mr. Meriam (March 12th). "It is the right time to sow the seed. For the coming few months, the people will think more on spiritual topics than they have done for the past five years. If, after the present excitement is over, they sink down again into stolidity and spiritual death, our work will be a comparatively hopeless one."

Meanwhile the Greek Patriarch himself has become conscious that he must make some concessions. He has just published an encyclical letter, which, had it appeared a few months earlier, would have prevented the whole movement. As it is, it may, perhaps, help to check Romish proselytism, without putting a stop to the spirit of inquiry awakened among this honest and persevering race.

The secondary communions of the East are beyond all comparison the best-disposed to welcome the Gospel, because they are not

drawn away from it by hopes of earthly greatness; just as in the days of our Lord and His Apostles the Samaritans were more easy of access than the Jews, because they could not entertain any dreams of national glory or supremacy. In every sense, the kingdom of Heaven is for the poor.

The *anastere Jacobites*, a monophysite sect scattered through Mesopotamia and Syria, have not shown themselves hostile to the mission.

The *Nestorians*, estimated at about 150,000 souls, of whom a third are in Persia, and the remaining two-thirds in Kurdistan, are the feeble remains of a once powerful Church, that was persecuted by the Greeks, tolerated for political reasons by the Persians, and which spread the Christian faith abroad, even to India and China. The success of the missionary work among this interesting population has been great and rapid beyond all expectation. The pulpits of the community have been from the first open to the Americans; two seminaries with 80 pupils, 68 day-schools, with 1,430 pupils, of whom one-third are girls, are silently exercising an incalculable amount of religious and general influence; the press has awakened thousands from sottish ignorance to mental activity; nearly 60 native preachers, intelligent, believing, devoted men, carry the Gospel to the masses; and the faith and love of several hundred communicants adorn their profession in the midst of their countrymen. The present patriarch is favourably disposed; the recent marriage of a bishop, Mar Johanna, proves that superstitious traditions are losing ground. The astonishing transformation of the Nestorians has awakened general attention among the Mohammedans, whether Kurds or Persians, and this ancient body, after its long torpor, promises to become once more a missionary church.

The same state of preparedness for the truth, combined with still greater facilities for spreading it, is exhibited by the *Armenians*. This is a people driven from its home, dispersed throughout the East, isolated even among Christian communities by its monophysite doctrines. They now form only a third of the population in their native mountains, ever the theatre of war and devastation; but like the Jews, they are to be found in all countries, and, like them, they have in their hands great part of the trade of the East, and are everywhere remarked for their intelligence and enterprising spirit. After the Jews, it is the race most fitted to become a missionary people.

Besides half a million and upwards scattered throughout Asia and part of Europe, they reckon two millions in Asiatic Turkey—that is to say, half the Christian and one-seventh of the whole population.

The beginning of this work dates from the arrival of the Revds. Dr. Goodall and Dr. Dwight at Constantinople, in 1832. The first sermon in Armenian was preached in 1836. In 1839 and 1846 the firmness of the little band of disciples was put to the test by severe persecutions: during the space of six months, the prison, the bastinado, banishment, and confiscation were the everyday arguments of a hierarchy determined to put an end to the Evangelicals.

Fifteen years have since elapsed, and now, without reckoning the Syrian and Nestorian mission fields, there have been added to the solitary Armenian flock of Constantinople forty-two more, having 1,400 members, and these represent a Protestant community of 9,000 souls. The result of six years of labour in one locality may show to what degree the doors are at present open to the Gospel in the very heart of Asia Minor. In 1855 two American missionaries succeeded in fixing themselves in the town of *Marash* after great difficulties. There are now at that place a Protestant community a thousand strong, a regular congregation of from 700 to 1,000 persons, a church which had 225 members last May, and is daily increasing, and six schools with 350 pupils. About 200 Protestant adult women and fifty Greek and Armenians have learned, or are learning, to read.

The elevation of woman is one of the most remarkable as well as the happiest results of the Protestant mission. Among the Christians of Asiatic Turkey the character and condition of women had fallen almost as low as among the Moslem. Now, seminaries to train female teachers, and day-schools also, are scattered throughout the remotest districts of Turkey, and upon the frontier of Persia. Future mothers of families and members of churches are prepared in them. There are mothers' prayer-meetings in every flock, and not only in the old Christian churches, but the very Mohammedans themselves are stirred up to jealousy, and begin to perceive that women have souls.

Even the Armenians who do not become Protestants are gradually emancipating themselves from practices which only a few years ago were regarded as the touchstone of orthodoxy. The symbols of superstitious worship



gradually disappear from the churches. The fear once entertained of the anathemas of the priests have given place to a feeling of disgust at their selfishness, their duplicity, and cruelty; the Bible in the vulgar tongue is generally read, and the doctrine of the Church compared with its teachings; relations of private friendship have been re-established between the members of the two churches; the Armenian children attend Protestant schools, and the adults Protestant places of worship. Another crisis must speedily come about, says Dr. Dwight, another exodus from a corrupt Church, but this time it will be upon a far grander scale than before.

The American brethren have shown great practical wisdom and praiseworthy respect for the people among whom they labour, by aiming at the creation and organization of a native ministry, and of self-sustaining churches. Instead of rendering Armenian Protestantism for ever dependent upon America, they labour to prepare a state of things in which their own co-operation will be no longer necessary. The missionary himself is never, properly speaking, pastor of a church; he devotes himself to train the native preacher, who is thus set to work in a station or at the head of a church. The extremely moderate sum for which a theological education can be obtained in their seminaries—12*l.* yearly at Bebek, 6*l.* at Kharpoot—is of itself enough to show what care they take not to *Europeanise* their students, by inspiring them with a taste for the material side of our civilisation. The salary of the pastor and the expenses of the school are never entirely defrayed by the American Board; the churches are expected always to contribute to each according to their means, and the amount of their contributions increases from year to year.

The missions of Syria and Palestine are in one sense the most interesting of all, because of the sacred remembrances connected with the places which form their sphere; but they have not to do with a numerous population, like some of those of which we have been speaking. The most blessed result of the episcopal mission to Jerusalem may perhaps be found hereafter to consist in that intercourse with the Abyssinians which the venerable Bishop Gobat has been able to keep up or to renew. The American Mission has survived the horrible massacres which so recently dyed the slopes of Lebanon with human blood.

The zeal and impartiality exhibited in the dis-

tribution of the funds sent from Protestant countries have opened every door to the missionaries, so that the stations which they have been able to occupy once more are more promising than ever; they even possess the confidence of the Druses still more than that of the Maronites.

It was only recently that the American Board of Missions tried to reach the Bulgarians, and that without having as yet established any station north of the Balkan. Hitherto nothing has been attempted among the *Roumans*, although circumstances are most favourable. It is a people of the Greek religion, but of Duco-Latin origin; forming consequently an island in the midst of the Slavonian races which surround it. They boast of the tolerant spirit which has always distinguished them; they are extremely distrustful of Russian ambition, and exasperated against the Fanariots, and that Greek hierarchy which has so long and so shamefully preyed upon them. Without speaking of their congeners under Russian and Austrian rule, the Roumans amount to nearly 4,000,000 within the limits of the Principalities, and to 210,000 scattered south of the Danube. I should wish to speak of the proud and chivalrous Servians, of the Christians of Bosnia and the Herzegovina—in short, of the whole basin of the lower Danube, a vast and important region, where the advanced guard of Evangelical Christianity has scarcely appeared. But alas! for the present, we are not summoned to fresh conquests; as we shall see, it will be a hard matter to retain the old.

*The Roman Catholics* of Turkey in Europe and Greece, or the fractions of Oriental communities united with Rome, are reckoned by Professor Ayer, with perhaps some slight exaggeration, at 529,000 souls, principally inhabitants of Albania and Turkish Croatia. He computes those of Asiatic Turkey to be about 200,000, including the whole tribe of the Maronites. Rome is conscious of the great importance of this field, and she keeps up in it an entire army of servants, with which the little contingent of Protestant labourers cannot measure itself as far as number is concerned. In 1841, when the Catholics of Independent Greece only amounted to 23,000, they had an archbishop, three bishops, seven convents, forty-three churches, eighty-three chapels, and two seminaries. We know how Roman Catholic agents were able a short time ago to raise up all Lebanon in arms. Lazarists, brethren of Christian doctrine, sisters of charity, swarm in all the im-

portant towns of the Levant. I have not been able to procure a recent statistic of their establishments, but even in 1850 that of Constantinople alone contained a college with 80 pupils, a girls' school with 160 boarders and 60 orphans brought up gratuitously, day schools with 1,300 children, an asylum for foundlings, a hospital, an institution for distributing money and food to the poor, and lastly, a printing-office. The persons employed in these various establishments, *at this single station*, were fourteen Lazarists, seventeen brethren of Christian doctrine, and forty-four sisters of charity!

On the other hand, Catholic proselytism has to contend with the disadvantage of having to offer these populations nothing but a form of religion of the same order as that they already possess, and I believe we have every right to assert that the 10,000 native Protestants of the East—with characters elevated and ennobled by their faith, and a probity recognised even by their adversaries—constitute a moral power altogether out of proportion with their numbers.

Protestant missions have to confront an enemy more formidable than Catholic proselytism; Russia dazzles the Greeks by the hopes with which ever and anon she dexterously plies them, and she courts the Armenians, whose ecclesiastical centre and patriarchal seat, Echmiazin, is upon her territory. The Crimean war may, perhaps, have only suspended the dismemberment of Turkey, but it saved the American Mission; at least, humanly speaking, it is necessary that the political existence of the Ottoman Empire should be prolonged for some time, if Protestantism is to take root in the East with any measure of security.

We fully agree with the assertion so often made by the Continental press, that it is absurd to expect the least progress from a Mohammedan power remaining such. The evils of Turkey are inseparable from its religion; it is impossible, for instance, that a fusion of races should be effected there, or that a real equality of races should prevail there, as long as the Koran remains the supreme law of the land. It is impossible that there should be upright and devoted governors so long as the minds of all classes remain out of reach of any regenerating principle. We must also own that were we not to take into consideration the interests of Evangelical proselytism, we should see nothing to recommend that policy of superficial routine which persists in providing for

the balance of power in Europe, by keeping the resources of this great empire locked up under the feeble guardianship of a race that is dying away, instead of committing them to races full of life and hope—races that are daily growing in number, wealth, and self-reliance. We have before us at one and the same time a rising and a decaying Eastern society, a cradle and a coffin. British statesmen have thought it wise to identify us with the latter; they have made its interests, real or supposed, override, not considerations of generosity merely, but even those of justice; they have made the disease and debility of the head to serve as a measure of the prosperity which the limbs might be permitted to enjoy. However, the designs of the only wise God are registered on high, far above the ken of shortsighted statesmen; and those who know what sort of Cross should replace the Crescent, in order really to regenerate the East, *they* may hope that these involuntary errors may one day be found to have contributed to the highest good of the human race.

The Evangelical public of Great Britain and upon the Continent is placed, at the present time, in a position of serious responsibility with respect to Eastern missions. Here is the only place in the world where the three great Christian sections, Greek, Catholic, and Protestant, meet on a footing of equality and reciprocal liberty of action—the only place apparently where great conquests can be made in our day at each other's expense, and where there is any present probability of changes affecting the standing of these several communions in the Christian family. It is the region where Christianity has fallen lower than anywhere else, except Abyssinia; at the same time, a general spirit of inquiry prevails; wants and aspirations hitherto unknown are felt in all directions; of missions upon the same scale, this is the most useful and the most blessed. These motives for increased activity should be enhanced by the feeling that the position is a most precarious one; our liberty to preach the Gospel apparently depends upon the fleeting breath of a man sinking under mortal disease. Time presses; it is necessary to establish ourselves in the heart of the place, so as never to be driven out of it. And now, just as if things were purposely ordained so to fall out as to render our responsibility more crushing—at this moment, at once so favourable and critical—the work receives a fearful shock from the fratricidal war which rends America asunder. While every post tells us of new

doors open in the East, every month witnesses a lamentable diminution in the receipts of the mission. The Board has had to come to the determination of curtailing the expenses immediately, to the amount of 60,000 dollars. In order not to turn adrift its trained and tried missionaries, the reduction must fall upon the department of the schools and native workmen, and nothing short of a sudden and enthusiastic outburst of Christian liberality in Europe can hinder the dismissal of 300 pupils from various theological seminaries and boarding-schools, of 4,000 pupils from the day-schools that must be closed, of 100 schoolmasters, 100 catechists, and 50 preachers; many native pastors, belonging to the weakest churches, must also be left to their own resources. Tocat, where the ashes of Henry Martyn rest, is one of the places included in this melancholy sentence. Half of this retrenchment is to be made in the sphere of Turkish Missions, where it becomes a great disaster to the cause of Evangelical Christianity. What a practical appeal to a universal congress of the Evangelical Alliance! Hitherto, our American brethren have given of their abundance to the old world. They were better placed than any others could be for the work which they undertook, since of all Protestant nations they could be least suspected of any underhand political scheme. But it is for us now to sustain their failing hands. They have been doing our own work at our very door, they have been ploughing our field at their expense; the time has come to show them our gratitude and our sympathy.

The Turkish Missions-Aid Society was formed in 1854, in order to give assistance to all Evangelical missions in the Turkish Empire, but especially to the American; it has been enabled to be most useful to all departments of the work, but chiefly to the Bulgarian Mission, which was undertaken, I believe, upon its own recommendation. Unfortunately, its income has never been in proportion to the greatness of its end. Let us hope that it may no longer be so with a work which has the privilege of being so many things at the same time—a pledge of international friendship, a testimony of brotherly love, the stay of a mission, the existence of which is at once so important and so menaced.

Is it only with a view to the spiritual weal of the Christian populations that we should wish for a prolongation of the Ottoman Empire? or is there any ground to hope for a change in the Turks themselves? We are aware that all Moslem populations are now

alternately disheartened or roused to fits of fanaticism. It would seem as if the consciousness of the decrepitude of their civilisation were now acting upon the minds of a number of thinking Turks, disturbing their confidence in the infallibility of their Prophet, and disposing them—to use the language of one of themselves—to change a dead mediator for one that “ever liveth.”

The number of Mohammedans actually baptized is inconsiderable, but the New Testament is sought after with avidity, conversation on religious subjects is well received by Turks of all classes, and the missionaries in general, especially those of Constantinople and Ualikir, are struck by the kindly feeling manifested towards them by men of every rank. Labourers among the Nestorians remark the same feeling among the tawny Persians and the savage Kurds. The ragged Moslem children of Aintab can be heard singing in the street the airs of American revival hymns! In a word, apart from the vexations caused by the venality of functionaries, requests for Protestant teaching are universal among all the Mohammedans who know how to distinguish between our worship and that of the idolators, as they are in the habit of calling Eastern Christians, with but too much justice. More than fifty families of Kurdish mountaineers of the sect called *Guzlebush* call themselves Protestants, give up their habits of plundering, and ask for a teacher to explain the way of salvation to them, saying that they will honour him as they do their own sheik.

The rise of reforming sects, aiming at a syncretism of Mohammedanism, and of a modified form of Christianity, is a remarkable symptom of the process which is going on in men's minds. The most important specimen of this kind is the sect founded by Omur Effendi, at Broosa and in the neighbourhood. It is a sort of mysticism, presenting much that is analogous to the primitive doctrines of the Society of Friends. Its founder is at present in exile.

Are the barbarians of the East, then, about to become speedily Christian, and to form a new society, like the barbarians of the West? Our unbelief is disposed to tax as chimerical the very thought of the possibility of such a thing. For many centuries back we have seen no religious movements except upon a small scale; hence the looking forward to very little seems to us to be so much wisdom and sobriety; but real experience is that which draws its conclusions from the ways of God as

a whole. Now, it is evident that human history has always presented great epochs of crisis, development, and sudden transformation, even though they have been prepared by the slow and silent labours of ages. The real connexion between the different spheres of human life is also an undeniable fact. Intellectual, social, and political progress, scientific discoveries, the consolidation of nationalities, the increase of intercourse between nations—all these elements of labour, of conflict, of a germinant future, synchronise mysteriously with a secret preparation of minds for a higher life. The half century preceding the Reformation is the most illustrious example of this great law of simultaneous development. Our generation has advanced with giant steps in its material acquisitions and in every kind of science, and, just as in the beginning of the sixteenth century, this progress has been accompanied by deep moral disquiet, by decomposition of opinions, and by increasing scepticism. A new effusion of the Spirit of Grace alone can bring this time of transition to a happy issue, and put the higher life of man in harmony with the magnificent expansion of all his faculties. It will surely be granted us this grace from on high. It is sound Christian wisdom to discern the signs of the times, to understand that we are on the eve or at the beginning of a great epoch of religious crisis, and to feel the responsibility of such a moment.

The commencements of spiritual revival in

the East coincide with an even more marked tendency to appreciate the importance of these regions from a political and a commercial point of view. Asia Minor, Syria, the Valley of the Euphrates, are opening to European enterprise. The past and the future, the holiest remembrances of mankind, and part of its hopes, meet upon these ancient fields of battle between Eastern and Western hosts—these points of contact between the Japhetic and the Shemitic races, the bridge that unites the two continents, the land of passage for armies, and merchandises, and ideas. From the siege of Troy to the massacres of Soio, these regions have witnessed more horrors than any other part of the world—wars of extermination, followed by those stifling peacees in which races disappear, and their place knoweth them no more. When shall the nations only meet for their mutual good? When shall the happiest lands be those in which the most various tribes are found in contact? When shall Asia Minor become the high road of a loftier civilisation than that which three thousand years ago wended its way to Europe across its highlands and along its shores? There was a time when the prophet, standing on the mount of Judah, looked toward the distant West; he thought he heard the singing of hymns, voices glorifying the Lord in the isles of the Ægean, and from the extremities of then Pagan Europe. (Isaiah xxiv. 14—16.) Be it ours now to stand upon our watchtower in turn, look to the East, and listen.

## SPAIN.

### THE IMPRISONED PROTESTANTS AT GRANADA.

The sufferings of these brethren since the beginning of July have been intense. It was after the insurrectionary movement at Loja that Matamoros was dragged from his cell and sepulchred in a dungeon, the most distant and lonely in the horrible prison of Granada, poisonous with bad odours, and only lighted by artificial lights. Alhama was also placed in a vile cell and in solitude. These severe measures were adopted by the Government because the Jesuits had spread the report that the rising at Loja was a Protestant movement, and that the prisoners were connected with it. In order to obtain the necessary proofs of their complicity, a fellow-prisoner (under sentence of seven years' penal servitude) was summoned by the Governor and Captain Junial, who offered him his liberty and 8,000 reals, if he

would obtain possession of the papers and documents which were believed to be in their possession, and to contain proof of their guilt. This man, who had been brought by the priests to give false testimony against the prisoners, robbed Matamoros of a letter which he had received from his friends in Dublin, his answer to it, two letters from his family, and a letter from Pastor R—. On the evening of July 7, these papers were given up to the authorities; on the morning of the 8th, the prisoners were placed in solitary confinement; and on the following day this wretched man was set at liberty; and not only so, but he was permitted to occupy Matamoros' and Alhama's former room for the space of a week, for the purpose of examining their property, to discover, if possible, some further proofs of their suppos-

guilt. One day he robbed Matamoros of a pocket-handkerchief, and took it to Alhama's wife, asking in Matamoros' name for "papers," and showing her his handkerchief as a token. She was surprised, and told him she had no such papers. She declared that Matamoros had never entrusted her with any such things. Notwithstanding this, the spy reported to the authorities that she had them, and the whole family was arrested. After a fortnight of anxiety, they were released from their solitary confinement. Alhama's wife has been set at liberty, but his mother, *seventy-two years of age*, is still in prison. Matamoros, in a letter to a friend in England, to whom we are indebted for this information, writes: "The unhealthiness of my dungeon, my wretched condition, my sorrowful recollections of my unhappy family, and a thousand other causes, proved too much for my strength. On the third day a fierce and burning fever laid me low. For three days I struggled on without asking for any assistance, but on the night of the 13th of July I was so ill that I asked for medical aid. The fiscal refused to allow me to see a doctor. I asked for medicine; it was also refused. For eight days I lay there unable to rise, burnt by the fever, until the goodness of God saw fit to remove it. Then I heard of the unjust imprisonment of Alhama's family. On the thirteenth day of my imprisonment in this dreadful cell, at five o'clock in the morning, I was brought out to be examined by a military commission. I was *eleven hours* under examination, and only by the questions addressed to me I learned of what I was accused."

The friend to whom the letter was addressed, in writing to us, says: "I fear that when you hear Mr. Dallas' account of the emaciated, heart-broken captives, you will be constrained to confess that the half had not been told you. I, who for twelve months have had their weekly prison letters telling me all, one-tenth of which has not been in print, have some idea, though a faint one, of the insatiable and inhuman cruelty of the Romish Thugs that are around them."

Before we give the following two letters, we may mention that the person who desired to betray Matamoros and Alhama has since made three attempts at destroying himself, which were frustrated; and at length, remorse of conscience becoming too strong, he confessed that all his accusations were a foul calumny; but in spite of this, they are harassing these dear brethren as badly as ever. It is indeed

a time for much prayer on their behalf. Nothing is too hard for the Lord. May He bless the combined efforts of God's children of all countries, which are being made at the very moment that we write these lines, through the medium of the Evangelical Alliance.

#### LETTER TO THE PRISONERS AT GRANADA FROM THE GENEVA CONFERENCE.

Dear brother Matamoros, and ye all beloved of God, who are in prison for the sake of His Word, and for the testimony of Jesus: The Evangelical Alliance, founded in the year 1846, for the purpose of uniting the children of God of different Protestant churches of the whole world, has just held its fourth Ecumenical Conference at Geneva, as its three preceding ones were held, successively in London, Paris, and Berlin.

The Evangelical Christians who attended this Conference from all countries of the globe, to the number of about two thousand, remembered in their meetings their brethren in Spain, who are prisoners for the Gospel's sake; they fervently prayed for them, and resolved to testify to them their deep interest in various ways, and first of all, by sending to them this expression of their fraternal sympathy.

We have been charged to write to you in the name of the Conference, and we hasten to do so with all our heart.

We all have been deeply moved by your affliction, for we can understand your privations, difficulties, temptations, and sufferings of all kinds; and as you are, with us, members of the body of Christ, and if one member suffer, all the members suffer with it, we feel ourselves associated in heart with you in all your trials, and visit you in spirit in your dreary dungeons, and fill them with our prayers.

These prayers we shall not cease to offer to the God of deliverance, begging Him, if it be His will, speedily to do for you what He did for Peter, when He opened for him the prison while the Church was engaged in prayer. We desire also to pray for your august Queen, that God would bless her, and make her heart favourable to you.

But meanwhile we shall continue to lay your case before God, and beg of Him to watch over you and keep you in health, to comfort you in all your sufferings, and above all, to sanctify you for the glorious service to which He has called you. For it is a great mercy and honour which He has conferred on you, that He has chosen you, not only to believe in Jesus Christ, but also to suffer for Him. He

has chosen you out of all your countrymen to entrust to you the glorious office of testifying, even in chains and bonds, for the Gospel of His grace in Spain. In the blessed conflict for the faith which has recommenced in your country He has assigned to you the post of honour.

Therefore, dear brethren, if on the one hand we suffer with you, on the other hand, we praise God for the sacred mission which He has entrusted to you, and for the hope of those blessings which this will bring on your nation as well as on yourselves.

"Blessed are they which are persecuted for righteousness sake," says the Lord himself, "for theirs is the kingdom of heaven;" and as regards your people, he has declared, that His Word shall not return unto Him void.

Rejoice, then, and triumph in Christ, as He Himself rejoices over you and glorifies Himself in you, and take up for yourselves that word of the French martyrs of the sixteenth century. "If the feet are in chains, the head is in the heavens."

But we thank God, especially, that, as we have heard, He has given you grace to suffer with humility and patience;—that you have learned to glory only in the cross of our Lord Jesus Christ, by which the world is crucified unto us, and we unto the world; and that the earnest desire of your heart is to bring forth by the Holy Spirit, who dwelleth in you, ever more abundantly and more manifestly the fruits of the Spirit.

May He teach you more and more to love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them which despitefully use you, and persecute you.

And to this end, look continually unto Jesus, the Author of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. Yes, dear prisoners of Jesus Christ, carefully consider Him, who endured such great contradiction of sinners against Himself, lest ye be wearied and faint in your minds; may you be kept steadfast, remembering that Jesus is always with you.

Finally, yet a little while and He that shall come will come, and shall not tarry. His last word is: "Surely I come quickly." Let us, dear brethren, keep this blessed hope in a good conscience, and may you and we, with all those who love Him, be always ready by the Holy Spirit to answer: "Even so, come Lord Jesus."

Now, unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

We greet you in Him with sentiments of brotherly affection. Let us continue in His love.

T. ADRIEN NAVILLE, President of the Conference.

G. MONOD, Pastor at Paris.

EMILE DEMOLE, Pastor at Geneva.

Geneva, Sept. 16, 1861.

#### LETTER FROM MATAMOROS.

Prison of the Audiencia, Granada,  
Oct. 4, 1861.

... After three months of unspeakable suffering, and thirty-five days of rigorous and horrible solitude, we have been again for the last fortnight placed in our dungeons—this time on the pretext that we propagate the Protestant religion among the prisoners, that we set a bad example in never hearing mass, and other such charges. I am, however, permitted the visits of my dear and affectionate mother, and by her aid I am enabled to send you this letter. . . . In this poor and lonely cell we have had the comfort of receiving the Christian visit of the worthy rector, the Rev. A. Dallas, and H. C. Eade (made in the name of those members of the Evangelical Alliance who met at Geneva), for the purpose of conveying to us a most important document; a document of great edification to us, as much by the eminently Evangelical spirit which it breathes and the wise counsels which it conveys, as by the important and comforting portions of the Book of Life which it recalls to us; and, finally, by the sympathy which that worthy and Christian assembly manifests for the disciples of Christ now in bonds in Spain. I need not tell you with what satisfaction we have received this expression of Christian love. You know enough of the communion of saints to be able to imagine the greatness of my joy and consolation, and of my eternal gratitude.

This eminently Evangelical society, which has displayed so much zeal, constancy, self-denial, and uninterrupted charity towards us, has now augmented its Christian consolations by this new proof of solicitude and interest, which cannot but produce a salutary impression on the minds of all Spanish Christians.

And what shall I say to you of those worthy

pastors? What shall I say of their mission that will not appear weak and futile in comparison with the real value of this memorable visit? Oh, what love! what interest! what feeling were manifested by those saints! Their visit lasted three whole hours, which appeared but one moment—a moment of happiness, of such heartfelt joy! We, who only see around us sights of sin, and suffer daily from cruel despotism and Satanic injustice—we had the comfort of receiving evidence of the Christian love of those dear friends. All that I can say is inadequate and weak. No one can understand & save the heart that has experienced the blessings of such love.

In spite of a sentinel at our door, we prayed together to our Supreme Lord and Saviour, Mr. Dallas leading us with feeling and affectionate love like that of Paul. I should like every one to know my gratitude towards these good and venerable brethren. They also visited my mother, and she accompanied them to the diligence on their departure.

Your brother in Christ,

M. MATAMOROS.

#### THE INTERVIEW OF THE DEPUTATION AND THE FAREWELL.

It would be obviously undesirable to publish all that we have heard, though authentic, of what has transpired since the return of the deputation. They were instructed not only to

visit the suffering Protestants, but to make certain inquiries, the answers to which will be published at some future time, if that course should commend itself to those with whom the responsibility in this matter lies. But we feel no such reluctance with reference to what has been stated respecting the prisoners themselves. One member of the deputation says: "We have seen the prisoners, and have had full conversation with them. They appear to be in the most settled and calm state of mind. They were greatly comforted by our visit. We delivered to them the letter of sympathy from the Conference, and I translated to them sentence by sentence, and they were charmed and grateful, and gave thanks to God for the consolation afforded by the sympathy and prayers of so many Christians."

The other member of the deputation thus describes the parting scene. We give his own words: "The parting scene, when we left these poor dear brethren, was touching in the extreme. They clung to us with a long embrace, as if they could not let us go, and went to the door at the foot of the steps of the one room to which they are confined, anxious to see us as long as possible. The key was then turned on them. They went back to their confinement, and we went forth to light and liberty. Yet, what were we better than they? And how truly they call for our sympathies and our prayers!"

## PORTUGAL.

LABOURS IN CONNEXION WITH A PROTESTANT SCHOOL—THE ROMISH ORDERS AT WORK—POPISH VIRULENCE—LITERARY EFFORT SUGGESTED.

Portugal, October, 1861.

... I shall enjoy very much seeing Mr. Dallas again—God's messenger to me, as I always look upon him; for, after wrestling in prayer that some comforter would appear, after the deep affliction of 1856, he appeared. And it was after my interview with him that I turned to try to do something, and prayed to be allowed to do more, in placing the glad tidings of salvation before the souls of men around me. When I think of how the smallest beginning has been owned of God, I cannot help believing that my prayer has been heard—for most assuredly abundance of help has been given me. And how? I scarcely know.

Since you left us, I have commenced my school. It is going on very nicely, and increasing daily. The prior of the parish has told the schoolmistress that, if she does not teach the Ave Maria, he will report her. But I go on until it is put down, and sow

seed while the sun is up. There has been a procession of all the four saints of the Church round the Largo, to keep evil from the parish; but I take no notice, not seeming to suppose that the evil was suspected to be originating in me. I have thirty-one children.

The state of things, however, has changed considerably during the last twelve months. Since the French Sisters of Charity, with their Lazarist confessors, have been allowed to settle in Portugal, an acknowledged reaction has taken place in the old Roman Catholic party. An aristocratic Popish association—long existing in France and Spain—has extended its ramifications to Portugal. Its central committee is at Lisbon, and it has several regular organised branches in the provinces. It is composed of a great many of the high and parochial clergy, of the old nobility, of persons favourable to the "Union Iberica," of weak-minded fanatics, and of

French Jesuits, who, within the last two years, have established themselves in Portugal, and of the French Sisters of Charity, who are well known as the cleverest pioneers of Jesuitism;—and particularly are they so here, accompanied as they have been by their Lazarist confessors. To this powerful association there is also an influential auxiliary in the charitable institution of St. Vincent de Paul, which, through the free access of its members to families, and the knowledge they obtain of the most confidential kind, exercises great influence among the middle and lower classes.

The aim and effort of this great association, "União Catholica," is directed against all liberal institutions—religious and political—and England and Protestantism is attacked until their abuse becomes quite ludicrous. I have sent you some numbers of their organ, *A Nação*, that you may judge of their virulence. Missionaries are being sent over Portugal, and the Sunday before last one of them was raving on the *Largo of Belem* against Protestants and Protestantism. It is absurd what these ignorant men say and make others believe of England and her religion. I often think, and therefore I now place it before you for consideration, whether great good might not be done by now and then inserting in the liberal papers an article, in which the truth of the Gospel, and the blessings it has conferred on all those

nations which have received it, and allow the Word of God not only to be freely circulated and read, but make it the basis of all instruction, might be stated. France is doing its utmost to obtain religious and political influence in Portugal, and I often wish I had sufficient pecuniary means to have articles of the right sort written and inserted, to counteract in some measure the mischief which this society does among the ignorant, benighted classes, to whom the Protestants are represented as people who, since they have fallen away from the holy Church, no longer believe in God. Do you know of any society that would help in this work? I mean, the making use of opportunities as they occur, to make known the leading fundamental doctrines of Protestantism, as well as increasingly to enable Portugal to understand that England, and not Rome, is her faithful ally—her friend, and not her enemy—and that all the happiness, and the blessing, and peace which England and the other Protestant countries enjoy, are the fruits of the reverence and the high estimation in which God's holy Word is held. There are, as you know, not wanting men of talent and the right spirit, whom I could employ now and then in this important work, and I trust that among the friends of the Gospel there may be some who will support me in this particular work\*. . .

## ITALY.

THIRST OF THE NEAPOLITANS FOR EDUCATION—NUMEROUS ATTENDANCE AT TRAINING SEMINARIES—A SCHOOL IN THE STREET.

Naples, Oct. 6, 1861.

... The people are beginning to take breath, and to feel an interest in questions tending to improve their moral and material condition. The first symptom of this confidence in Government is shown in the eagerness with which they receive the proposals of the officers delegated by the Minister of Public Instruction for re-organizing educational matters in these provinces. Municipalitians and private persons vie with each other in voting funds for founding schools and colleges; and I must tell you that in some localities one has to restrain rather than stimulate their zeal in this direction. I will give you a fact: In the various provinces magisterial schools are open for preparing elementary teachers; well, at this moment more than 4,000 persons attend

them. Is not this a good omen for the future? This people is, indeed, very wide awake. If well directed, it will do great things. Owing to the climate, it lives very much out of doors—in the streets and squares. To-day, for instance, I witnessed a curious spectacle—an elementary school held in the middle of a street!

An excellent citizen, an enthusiast for Garibaldi and Victor Emmanuel, a man of property, and much esteemed by his fellow-citizens, has taken a fancy to teach the children of his street by establishing in the Quarter S. Guiseppe, where he resides, a school for the passers-by. A large board is hung on the wall with the letters of the alphabet, and the cardinal numbers printed on it, and this is never taken down. At four o'clock every

\* If this suggestion should commend itself to the judgment of any of our readers, and they should be disposed to afford pecuniary aid for the proposed object, we shall be happy to secure the prompt transmission of contributions which may be entrusted to us for that purpose.—Eds.



afternoon there is a great influx of students, as then two masters explain the lessons and teach. The number of those who attend increases daily, and I assure you that they give good heed to the explanations given. When a child has learnt to pronounce the syllables clearly, and to spell, he receives a

little book of easy reading, worth 2d.; and this prize is so valued by the little urchins, that not a few of them spend many hours in practising their lessons, in hopes of obtaining the prize sooner than others. The name of this good citizen is Edoardo Pangrazio. He is now about to form evening schools in his quarter.

GOVERNMENTAL ACTION UPON THE PAPACY—QUESTIONS TO ITALIAN THEOLOGIANS RESPECTING THE POPE'S TEMPORAL POWER.

(From *La Buona Novella*.)

The national and foreign journals have spoken of a ministerial circular, in which the Minister of the Interior invited the theological faculties of the kingdom to give their opinions upon this question: Whether the following propositions are contrary to the faith?

1. The temporal power of the Pope is a fact, by its very nature accidental and of human origin.

2. The spiritual power and the religious liberty of the Pope being guaranteed, the temporal power may be diminished and even terminated.

3. In the actual order of things, the temporal power of the Pope lacks every reason for enduring longer, and instead of being useful, is injurious to the State and to the Church.

4. The holy father ought not to refuse to treat with the Italian Government, and to

guarantee by such means the less difficult and more untrammelled exercise of his Catholic ministry.

It is reported that the theological universities of Palermo and of Milan, and others, have already replied, declaring the four above-named propositions not to be contrary to the faith.

Here the following dilemma presents itself: Either the Pope is silent, and by his silence abdicates the temporal power, or he excommunicates the theological faculties, and then—behold a schism! Except, indeed, the theological faculties should give to Italy and to the world the spectacle of the Montalemberts and the Rossinis, the spectacle of a retraction. This is the most probable.

We have no confidence, then, in such expedients, although we rejoice in all their manifestations, because they are so many steps onward in the great problem.

GERMANY.

ANNUAL GENERAL MEETING OF THE GUSTAVUS-ADOLPHUS SOCIETY.

Frankfort, Oct. 17, 1861.

A few days before the opening of the great meetings of the Evangelical Alliance at Geneva, of which *Evangelical Christendom* has given such a prompt and full report, other meetings were held at Hanover, which, although of less universal interest, nevertheless ought not to pass unnoticed by the readers of your journal. These were the annual sessions of the *Gustavus-Adolphus Society*, some particulars of which will not, I think, be unacceptable to your readers.

On Tuesday, the 27th August, the capital of Hanover was as full of animation as on the eve of a national festival. At six P.M. the ringing of bells summoned the Christian inhabitants to one of the largest churches, which was soon filled. There was held a religious service, introductory to the festal meetings about to follow. The hymns, the prayers, and a fervent discourse by Dr. Ehrenfeuchter, Professor at the University of Gottingen (on John vi. 28, 29), were well adapted to excite

gratitude towards God and hopeful anticipation of the coming meetings. On leaving the church the delegates from the auxiliary societies met to arrange the business of the succeeding days; they were to the number of 71, representing 44 auxiliary societies, exclusive of 28 other delegates, who sought the admission of newly-formed associations.

At ten P.M. a choral society, including nearly 200 members, met in front of the Hotel de Russie, where the majority of the members of the Central Committee were lodged, and sung several pieces with exquisite taste and skill. Thousands of listeners who filled the square, with one accord joined their voices to those of the singers, when the latter struck up the potent hymn of Luther, *Eine feste burg ist unser Gott*. All the surrounding neighbourhood re-echoed these strains of the Reformation, sung in the deep silence of the night.

Next morning, at three A.M., a procession of more than a thousand persons set out, at the sound of all the bells of the city, for the

Market Church. Here the day was opened by another religious service, Prelate Dr. Zimmermann preaching from Heb. x. 32—34 a soul-stirring exhortation of the Apostle, which the orator applied to the sufferings of the Evangelical Christians who were the objects of the cares and labours of the Gustavus-Adolphus Society.

An hour afterwards the deliberations of the assembly commenced in another church. The President, Dr. Hoffman, after having offered up prayer, delivered a short speech, in which he expressed the thanks of the assembly to the King of Hanover, who had invited the society to his capital, saluted the delegates and friends present, and announced, with joy and gratitude towards God, the accession of the auxiliary societies of Austria, which for the first time had been authorised by their Government to unite themselves to the Gustavus-Adolphus Society. This was indeed an important fact—one of the numerous results of that new liberty of which the day has at last dawned on this great empire.

The Vice-President read a letter of the King of Hanover, in which he expressed his regret at not being able to be present at the meeting, and his warm desire for the success of the society. The Vice-President further announced that a goldsmith of the city, wishing to testify his joy at seeing Austrian delegates in the Gustavus-Adolphus Society, had presented a silver communion service designed for a church in that empire.

The Secretary of the Central Committee, Dr. Howard, of Leipzig, then read the annual report, from which we extract the following facts: In the course of the year, thirty-four new branch societies have been formed, and twenty-seven ladies' associations, making altogether the number of these last one hundred; on the other hand, the report announced the suppression of the auxiliary society of Mecklenburg-Schwerin. This is a fruit of that ultra-Lutheran fanaticism which has given that small country so unhappy a celebrity within the last few years. The report contained numerous facts, proving the existence of a growing interest on behalf of the society throughout the whole of Germany. The sum of 157,618 thalers has been absorbed in aid rendered to different Evangelical communities. The 550 communities who have shared in these donations are thus distributed in different countries: 1 in Africa, 4 in America, 2 in Belgium, 339 in Germany, 18 in France, 17 in Holland, 4 in Italy, 36 in

Bohemia, Moravia, Silesia and Gallicie, 26 in Austria, 59 in Hungary, 32 in Poland, 1 in Portugal, 7 in Switzerland, 11 in Turkey, in the Danubian provinces, and in the East. The ladies' associations, the object of which is to supply certain necessities of the poor churches with which the society cannot occupy itself, have expended 15,627 thalers. By the instrumentality of the society, fourteen churches or chapels have been inaugurated, and seven more will be so during the course of the year. School-houses have been opened in ten communes. The building of twenty-two churches and eight schools has been undertaken. Notwithstanding this progress, however, the society is pressed by fresh necessities, of the most urgent character. Requests for aid have reached the Central Committee for the erection of 123 churches, 97 schools, and 61 houses for ministers. Amongst the churches which applied for aid to the society, there were 13 which have together a debt of 200,000 thalers, for building expenses.

The report concludes with an appropriate tribute to the memory of the deceased King of Prussia, who was the protector of the societies in his kingdom, and expresses the gratitude of the Central Committee to the present King, who has deigned to accept this inheritance from his brother.

After the reading of this report, which was listened to throughout with lively interest, permission was given to the delegates, and to those members who had communications or demands to make, to address the society. The first speaker was Pastor Meyer, President of the Consistory of the Lutheran Church at Paris, who described in a touching manner the wants and misery of the German Protestants, who live by thousands in that great city. Works of evangelization have been commenced and pursued in ten different quarters, but the need is still prodigious, and the work is prosecuted in the face of a deficit of 29,000 francs. (The Central Committee of Leipzig has allotted, for this year, 1,500 thalers for the German Mission at Paris.) M. Pastor Widmann, of Liesthalen, in Switzerland, expressed the salutations of the Swiss societies affiliated to those of Germany, and their thanks for a grant from the latter towards the new Protestant church built at Soleure (a canton until now entirely Catholic). This speaker called the attention of the society to the wants of the German church of Marseilles, for which the Central Committee designs 400 thalers. An Austrian delegate, Pastor Porubsky, of Vienna

addressed the society, in the name of his country, with much emotion, and thanked it for all the good it had done during thirty years to the Protestants of that vast empire. He blessed God for the liberty now granted to them to unite with it. He sought the admission of two auxiliary societies, which had been formed in Austria, although he was constrained to confess that the Protestants of that country, in their poverty, will always have more to receive than to give. Another Austrian delegate, M. Teutsch, Director of the Gymnasium of Schaeßburg, expressed similar sentiments in the name of the Protestants of Transylvania. The President replied to these two speakers, with an emotion of which the whole assembly partook, and announced, at the same time, that he had just received, through the Austrian legation at Hanover, a telegraphic despatch, acquainting the society that his Majesty the Emperor of Austria had just made a large donation towards building an Evangelical church at Ferdinandsburg. On the motion of one of its members, the assembly resolved to forward immediately to the Emperor, by telegraph, the expression of its acknowledgments. To comprehend the feeling of joy which this incident caused throughout the assembly, one must be acquainted with the spirit of intolerance and oppression which has hitherto prevailed at the Court of Vienna, and the injurious attacks, on the part of the priests, to which the Emperor exposes himself by manifesting any interest in a Protestant church.

Interesting communications and pressing demands for help were laid before the society by M. Trümpelmann, Pastor of the German Church at Lyons; by Dr. Hurban, of Hungary; by Pastor Coll, of Belgrade; by Prelate Zimmermann, of Darmstadt; by Director Silem, of Oberschützen, in Hungary, by Pastor Schmeidler, of Breslau; by M. Burger, Member of the Superior Consistory of Munich; by Pastor Neumeister, of Galatz; and by Pastor Frauentberger, who, in describing the poverty of the churches in Moravia, and the good that the society had done them, said that every stroke of the bells of those churches was an expression of gratitude to that society. The meeting was then addressed by the delegates of Königsberg, of Nuremberg, of Bremen, of Stettin, of Kiel, of Wiesbaden, &c.

The following day, like its predecessor, was opened by solemn worship in the Market Church; afterwards, at about eleven o'clock, the deliberations of the assembly were resumed.

Their first topic was the admission of the Austrian societies, which was decided by a unanimous vote. The President announced this result in touching language, expressing his ardent wishes on behalf of the Protestants of Austria. The whole assembly responded with heartiness to his *Amen*. Drs. Schenker, of Vienna, and Tentsch, of Schaeßburg, expressed, with visible emotion, the gratitude of the Protestants of Austria, who, by the mouth of these speakers, solemnly pledged themselves to form but one body with the Evangelical churches of Germany. This moment was a touching one for the assembly, which was moved even to tears.

The second object of these deliberations was the destination of a special and considerable donation, which the society grants every year to one of these poor churches which are the objects of its care, and towards which all the auxiliary societies contribute according to their power—a donation which this year amounted to 5,000 thalers. Three churches were severally proposed as recipients of this gift—those of Gruppe, in Prussia; Oels, in Moravia; and Uerdingen, in the province of the Rhine. The vote decided the point in favour of Gruppe, whither the telegraph immediately conveyed the news, and whence, too, it speedily brought back the thanks of the church in question.

After having elected some new members of the Central Committee, and discussed sundry propositions altogether of a practical nature, the assembly proceeded to consider the place of its meeting for the next year. Dr. Burger invited it to meet at Nuremberg, which he did with the authorisation of the King of Bavaria. The invitations of Lubeck and of Darmstadt were then withdrawn, and Nuremberg was chosen. This will be the first occasion of the Gustavus-Adolphus Society meeting in the kingdom of Bavaria, in which some years since the Protestant churches were not even authorised to receive assistance from its funds. Shortly before four o'clock the sitting was closed with a fervent prayer by the Superintendent-General Wiesmann. Several of the members of the society, in returning to their several countries, were invited to hold, in various cities, meetings, in which, in the midst of numerous auditors, they narrated what had taken place during these delightful days at Hanover. There is indeed ground to hope that precious Divine blessings have rested upon this general meeting of the Gustavus-Adolphus Society.

## SKETCH OF THE CHARACTER AND CAREER OF THE LATE DR. STAHL.

Berlin, September, 1861.

The most important event which has happened during the last few months to the Established Church of Prussia is undoubtedly the removal of Dr. Stahl from the ranks of her party leaders. On the 10th of August he was unexpectedly called away by the Lord of Life and Death from the midst of the Church Militant. During his lifetime he stood forth as the most powerful opponent of the Low Church party in Germany; indeed, it was he who gave to his own party, which was otherwise rather deficient in men of eminent abilities, spiritual importance and unity; he raised the standard, which most of the others blindly followed. Now, at his grave, it becomes us, as Christians, to recall especially that point which we held in common with the deceased—viz., a living faith in the Saviour, to whom he clung with his whole heart. Allow me to give you a brief sketch of his remarkable life:—

Dr. *Friedrich Julius Stahl* was born of Jewish parents, in Munich, on the 16th of January, 1802, and originally bore the name of Schlessinger. When a youth he entered the Christian Church. In 1825 he took the degree of Doctor of Laws, and was appointed Professor at the University of Erlangen (Bavaria) in 1832. Already, at that time, he had attracted public attention by his parliamentary abilities in the Bavarian Diet; still more, however, by the publication of his "*Rechtsgeschichte*" (History of the Law). King Frederick William of Prussia, soon after his accession to the throne, in 1840, called him to the University of Berlin, where he laboured with the greatest success till his death. In the year 1848, when the infidel leaders of the revolution would have overthrown the whole Christian Church, as antiquated, he boldly stood forth in behalf of the Church, and took a leading part in the formation of the German Evangelical Kirchentag, of which he was for a long period President. He was also made a member of the Supreme Ecclesiastical Council of Prussia (the Evangelical Oberkirchenrath), and received the title of Oberconsistorialrath. This appointment, however, he resigned, because he found himself in a minority in his hostility to the Union (United Lutheran and Reformed Church of Prussia). By his lectures and his addresses as President of the Pastoral Conference of Berlin, as well as by his numerous writings, especially by his last book, "The Lutheran Church and

the Union," and above all, by his personal character, he exercised great influence over his party; indeed, it was completely ruled by him.

A similar eminent and influential position he acquired as a political orator and debater in the Upper House of the Prussian Parliament (Herrenhaus); he guided in every question of difficulty. He was, without doubt, eminently fitted to be a party leader. In point of eloquence and logical acumen we have none in Germany who could ever be compared with him. Notwithstanding a total want of external and personal advantages, having an insignificant figure and rather a weak voice, there was a charm in the brilliancy of his diction, in which he eschewed all pathos and over-embellishment—in the force of his expression, which went immediately to the point—and above all, in the elevation and grandeur of his views, in which he treated even subordinate questions on the highest principles;—which irresistibly carried away the hearers, even those among them who did not share his views. It was his firm faith in the truth and in the triumph of his principles which gave his speeches this extraordinary power over the minds of his hearers. If the question should arise, how it was possible that a genius thus eminent could allow himself to be drawn into the service of so narrow-minded a party, it is necessary, in the first place, to dismiss the idea, rather prevalent at one time, that he acted from impure motives, and against his better judgment. Only those who were personally strangers to him, and had no opportunity of judging for themselves of the truth and purity of his character, could have so spoken of him. Much may be explained by the fact, that in churchmanship and statesmanship the peculiar character of the lawyer always predominated. He was accustomed to decide and judge every question according to strictly defined legal formalities. He was unable, therefore, to comprehend the great movements of the nations in favour of moral principles and convictions, which, above all things, cannot be measured and judged by legal standards; and on that account stand higher, and exercise a more powerful influence than that which can be determined upon merely legal principles. This is plainly shown in his relation to the United Church. The Lutheran and Reformed Churches, at the time of Luther and Calvin, presented many essential points of

difference. This cannot be denied. In the course of centuries, however, both Churches, especially in the north of Germany, made such great approaches, that the differences as good as disappeared from the minds of the people, and could only be re-awakened by unnatural means. The right estimate of this fact was the motive for the formation in Prussia of the United Church. Dr. Stahl, in his book on the Union, almost entirely ignores the historical development of three centuries, which, it is true, cannot be demonstrated nor fixed by legal forms, but which is nevertheless a fact. He proceeds as though the confessions, which had their origin at the Reformation, in their various articles, and even all the consequences which his logical mind deduces from them (which, however, were never thought of in practical life), continued to express, at the present time, with the utmost exactness, the precise views of the Lutheran and the Reformed Churches. They do so, undoubtedly, in their great fundamental and essential truths, but not in every minor point. And thus Dr. Stahl finds, by his logical, abstract reasoning, that the two sister churches so far differ from each other, that to unite them is impossible. It does not concern him, that life, with all its rich indwelling aspirations, will not be bound and fettered by *clauses*.

On similar grounds Dr. Stahl entertained an instinctive aversion towards all movements which he feared might in their progress call in question "historical rights." His constant language, on all occasions, was, "the pernicious ideas of the revolution of 1789." To these pernicious ideas he traced nearly all that at the present time fills the minds of the nations with sublime thoughts, especially their desire for liberty. However justifiable in itself any movement might appear, the first question for Dr. Stahl was, Has it any connexion with the ideas of 1789; that is to say,

the sacrifice of the sacred rights of the ruling powers, of the law of nations, and of all other well-established rights, to the will of the populace? And as soon as he discovered the most remote connexion of this kind, he opposed the movement with all his talent and energy. Dr. Stahl had no sympathy with a freely moving and independent national life. With him majority was always a wrong; "authority, not majority," was his motto. It is astonishing that a statesman of his abilities overlooked the plain truth, that each tendency and opinion which is the moving power of a whole age, possesses this power only by the certain measure of truth which it contains, notwithstanding, perhaps, many and grievous errors which accompany it. He might by an unbiassed examination of the principles of the revolution of 1789, which are certainly in part very detestable, have discovered the true justifiable cause of the movement—namely, the claim of every individual to free, unfettered development and to freedom of thought. It is impossible for a man successfully to combat a whole age, if his ideas are still those of an epoch long passed away, and for this reason Dr. Stahl's activity and influence will not have any lasting fruit. It is not yet seen who will be the leader of the Confessionalists. Dr. Hengstenberg, who, together with Dr. Stahl, formed the spiritual centre of that party, is totally deficient in the gift of eloquence. Most of the other prominent members, however distinguished they may be in their practical vocation as ministers of the Gospel, do not possess a high degree of scientific accomplishments. Perhaps an approximation of the two great orthodox parties in the Church of Prussia may soon take place; various symptoms and preparations for which event have lately appeared. Then the battle against infidelity and materialism may be carried on with united strength and energy.

## RELIGIOUS LIFE AND THE RELIGIOUS REVIVAL IN GERMANY.

Bonn, Oct. 16, 1861.

The associations which the English mind forms with the German fatherland are not generally of revivals of religion, but the contrary. He thinks of a quiet, indifferent, speculative, tobacco-consuming population, among whom the Sabbath is desecrated, all positive belief annihilated, and the Bible itself, by their theories and speculations, reduced to a mass of wax. The people live in gardens, dine in hotels, have no carpets in

their houses, speak in abstractions, rarely leave their country, and yet have no *home*. When the German appears among others in ethnographical pictures he is always in some kind of meditation, with a pipe in his mouth. He revels in the boundless domain of imagination; so that De Stael's delineation of the three great nationalities of modern civilisation has some grains of truth in it—to the English God has given the dominion of the sea, to the French that of the land, and to the Germans

the air. So thinks the modern Englishman concerning the Teutonic races. He forgets the past in the present, and draws general conclusions from a particular premise. Yet Germany is, more than all other lands, the land of revivals. It was in this land that the first vigorous movements were made in the middle ages, both against civil and religious tyranny. Prague and Bohemia are associated historically with most glorious movements of the human mind. It was Luther and the fearless band of heroes that broke the power of the Papacy, and cleared the way for the religious and political revival of the sixteenth century. In the cold reign of stiff, starch, intolerant dogmatic orthodoxy, in the eighteenth century, the Pietists kept the flame of life still burning within the boundaries of the fatherland. They did not indeed, like Wesley and Whitfield, publicly assail the dead and corrupting dogmatism of the land; they wrought in silence and in quiet. The boundaries which the law gave them were narrow, but they used their opportunities well; they sought to unite the two principles of the conventicle and the Church, and they did so in their practice. They were ridiculed, they were slandered, but they held on in the course of well-doing, and to them Germany owes nearly as much as the English Church and the English nation owes to the Methodists or the Independents. Germany, too, gave birth to the Moravians, whose influence over their own country, and over the world, has been, and is still infinitely above their numbers. Their little brotherhoods formed centres of light in the land. They were not proselytisers, nor are they so now. Their mission was not enthusiastic, warlike, victorious. Their martyrs are not among the corrupt, persecuting Christians, but among the barbarians and the heathen. Their movements are marked by a bland, gentle, Quaker-like quietism, which seeks to convince you rather by example than by speech. They excited no commotions, awakened few jealousies, even in the Established Churches, and yet their influence over the Christian mind of Germany was both extensive and profound. Schleiermacher himself owed much to the Moravians. It is unjust, then, it is ungenerous in the highest degree, to associate only Rationalism and Sabbath-breaking with Germany. Their type of Christianity is not exactly the same as ours, but it may not be the less acceptable to God on that account. They have had far harder battles to fight than any other nation for the

faith once delivered to the saints. The Deism of England, though fully as tolerated, was nothing to the Rationalism of Germany. It was confined to a few vigorous speculators, but it never either descended to the masses, nor influenced public opinion. Not so in Germany. It was sanctioned by a king, it was hailed by philosophy, it was preached from the pulpits, it was popularised among the masses of the population. Rationalism was dignified with a theology and a history. It flattered the thoughtful by appealing to the supremacy of reason, and it gained over the ignorant by making knowledge unimportant. The moral were entangled by its delineations of virtue and rectitude, while the vicious were delighted in the rationalistic message that there is neither hell, nor devil, nor judgment to come. The upper classes were naturally pleased with it. It flattered their pride, it was their own child, and its home was among them. They did not see (what the lower classes speedily found out, and were charmed with the discovery) that by relaxing the restraints of religion, it was dissolving the bonds of society, and preparing the way for an equal division of property. He that has no fear of God will not long continue to reverence his fellow-men. All authority, and order, and superiority of place, or power, or person, must go down in the deluge of universal infidelity. God and Christ and the future world influence the people no more; then how could you expect reverence for kings and earthly superiors? No, the thing is impossible, and this truth is confirmed by the theology, and progress, and downfall of Rationalism in Germany. Into this terrible furnace Christianity was thrown, bound hand and foot, like the three Hebrew children. Its history was a mythology, its miracles were tricks, its origin was of the earth earthy; and, like the other religions of the world, it was destined to perish and be forgotten. So wide were these destructive principles disseminated, that they had nearly become universal. It is a historical fact that, fifty years ago, among the many hundreds of theological students in Halle, you could not have found half-a-dozen who believed in the atonement and godhead of Christ! How different it is now in that celebrated seat of theology we all know, where Tholuck and many other faithful men surround the banner of the cross. There is no land in Europe where the revival of religion has made such progress during the last fifty years as in Ger-

many. They have revered the faith of their fathers, they have fought and conquered in the bloodiest battle that ever was waged against the claims of the Son of God. Rationalism is dethroned. It is far from dead; but its power over the minds of the nation is gone; and as soon as the rationalistic pastors and professors die, they are generally succeeded by men of a more earnest and positive religion. This is the revival of the German Churches, and, so far as I know, there is nothing to compare with it in Christendom. It is true that the life of the Church is much less revived in Germany than her faith. But is not this quite natural? How could life flow in but through the channel of faith? The cross must be erected before the Spirit could draw men to it. It was so with ourselves. We passed through the same process of national and ecclesiastical purification. Did love and joy and missionary fervour abound in England when the doctrines of Arminianism and passive obedience ruled in the Church? Was not the overthrow of Moderatism in the Church of Scotland necessary before she could receive and develop the treasures which the Saviour had in store for her? It is and must be the same in Germany and in England and the whole world,

for "without faith it is impossible to please God." Life without faith is impossible. Therefore the first thing for a nation or a family, or an individual, is faith as it is written, "Believe on the Lord Jesus Christ, and thou shalt be saved." God is now saying to Germany, "Believe," and we need not fear but in due time the fruits of faith will follow. Life will flow in through the channel of the Apostolical faith, and works of faith and labours of love will surely and necessarily accompany it. There are many questions connected with the doctrine of revivals which are keenly discussed in Germany, and which bring out quite different phases of truth from those we are accustomed to meet with in England. Elberfeld has become the centre of an extensive literature, and the voice of the Orphan-house, like a cry among the rocks, has awakened a multitude of sleeping echoes. What is revival? How does it stand related to theology? To the Bible? To prophecy? To the nationalities of the world? To the ministry of angels? and to the moral and psychological nature of man? We shall have occasion, in discussing the Orphan-house of Elberfeld, to touch more or less upon most of these questions. W. G.

## TURKEY.

### MEETING ON BEHALF OF THE PROTESTANT COMMUNITY IN TURKEY.

We have been requested to publish the following statement:—

The financial affairs of the Protestant civil community of Turkey having been for some time in an embarrassed condition, a committee was recently appointed by its representatives to consider in what way a remedy could be found, and especially to endeavour, by a full statement of the circumstances, to enlist the sympathies of Protestant Christians of all parts of the world. With this view, the committee requested the presence in the Protestant Chancery of all the Protestant chaplains, missionaries, and ministers in Constantinople, to hear a statement of the facts. The meeting was held on September 2nd, when the following parties were present to meet the Vekeel, or representative, Stepan Effendi, and the committee—viz.: Rev. Charles B. Gribble, Chaplain to the British Embassy; Rev. Dr. Riggs, American Board; Rev. Alexander Thomson, Agent of the British and Foreign Bible Society; Rev. Alexander Tomory, Free Church of Scotland; Rev. W. Marcusohn, Church of Scotland; Rev. Mr. Weakly, Church Missionary

Society; Rev. Mr. Tien and Mr. E. Williams, Society for the Propagation of the Gospel; Mr. P. O. Flaherty, Free Church of Scotland, and the members of the native committee, including the Rev. Pastor Simon Entujan.

Having called upon the Rev. C. B. Gribble to open the proceedings with prayer, the Vekeel briefly addressed the meeting in Armenian, the Secretary translating his remarks to the following effect.

"Rev. Sirs,—We have invited you here to-day for the consideration of a matter of great importance; and I feel much obliged to each one of you for your kind acceptance of our invitation. The matter to be proposed to your consideration is the present financial state of the Chancery of the native Protestant community, over which I preside. I will, gentlemen, briefly explain how it is that, although this Chancery is wholly a civil establishment, yet the sole reason for its existence is the profession of the Protestant religion by subjects of this empire. On account of the particular form of Government exercised in this country, the professors of each different

religion must be represented at the Sublime Porte by a separate president, otherwise they cannot enjoy any civil or religious right. According to this principle of the Turkish Government, the Protestant Chancery stands here to represent the Protestant religion, and to see that all professors of that religion, of whatever nationality they may be, fully enjoy all the religious and civil rights and privileges bestowed by the Government. Fifteen years ago no one could profess Protestantism without incurring open persecution from the chiefs of the Rayah communities, whether the Greek or Armenian Patriarch, or the Jewish Rabbi; now it is not so. Anybody may now profess Evangelical Christianity, and enjoy full protection. Our Chancery spends, for its four officers, about 60,000 piastres annually; and, as the committee appointed to inquire into the financial state of the Chancery will represent to you, our community can at present hardly contribute the half of this sum. For the other half, which is absolutely necessary in order to maintain the Chancery, we have no other resource to look to but the Protestant Christian churches—our co-religionists—who are, we believe, greatly interested in the Protestant movement going on in this country. We have, therefore, invited you here as representatives of almost the whole Protestant Christian world; and being confident that you will sympathise with our difficulties, and be interested in the matter, we shall now present the facts of the case to your kind consideration."

The Secretary was then directed to read the statement prepared by the committee, the substance of which may be briefly expressed as follows: "The office of the Protestant Vekel, or president, is the only regular and recognised means of communication between the Turkish Government and the Protestant community; the only means by which a Protestant can be protected in case of molestation or encroachment on his rights and privileges; in a word, but for its existence, nobody could in this land profess Evangelical Christianity, and enjoy the civil and religious privileges granted by the Sultan to his Christian subjects. This institution, however, unavoidably requires, and that with the strictest economy, an annual expenditure of 60,000 piastres, or less than 300l. The Protestant community, numbering at present rather more than 7,000 souls; of whom 1,500 or 1,600 may be liable to assessment, cannot, in its present circumstances, possibly raise the whole of the required re-

venue; because, first, they are generally poor. Secondly, they have, as a civil community, a great deal to expend for the transaction of their local civil affairs, in more than 120 places, which was unnecessary till their separation from their old communities. Again, they have a great deal to expend for religious and educational purposes, in which they are always prone to be considerably more interested. For instance, in Marash the Protestant community contributed, in 1860, 11,500 piastres for religious purposes alone, while for the Chancery they sent only 2,500 piastres. Besides these expenses, the people have to pay three different taxes to the Government, the amount of which is two or three times more than all their civil and religious and educational expenses put together. And once more, those who are indirectly persecuted by being deprived of employment, or being forsaken by their friends, for their adherence to Protestantism, must necessarily depend for help on the charity of their brethren—a not unfrequent occurrence. Taking into consideration these and other similar causes, we think that the inadequate support extended to the Chancery does not arise from any reluctance on the part of our people to perform their duty, but from their present circumstances, a change of which would soon enable them to support this establishment for themselves. Now, however, with a balance of 25,000 piastres already against the office, and with the certainty that the end of the year will exhibit a deficiency of 30,000 more, the Board of Representatives of the Protestant community is placed in a condition of painful embarrassment.

"Now, gentlemen, in coming to you to ask your advice in these, our difficulties, we feel convinced that you take as much interest in the existence and good standing of this Chancery as we ourselves do. And as Protestantism, in this country, still requires missionary sympathy and political protection, and as the Chancery is the means not only of protecting the personal interests of Protestants, but also Protestantism itself, we think it claims the earnest consideration and support of all who are desirous of seeing that religion take a firm stand in this great empire. We think the societies you represent will not refuse to help, and specially if they know that to have Protestantism properly represented at the Sublime Porte will greatly facilitate all missionary movements here. We believe that from year to year the revenue of the cou-



munity will increase, and not very long hence it will be large enough to keep the Vekeel office in thorough working order. But, in the meantime, what is to be done? Can we look to you for the making up of the amount required? or if not, what advice would you offer in a matter which places us in such perplexity?"

It was then suggested that, as the substance of the facts now communicated had been stated by members of the American Mission some months ago to several of the missionaries present, and a short statement of them furnished for the purpose of being transmitted to several of the missionary societies in Britain and America, some report might possibly be now given of the result of that movement. In reply, the Rev. Mr. Weakly stated that on the personal application of Dr. Pfander, the committee of the Church Missionary Society had agreed to give 50*l.*, on condition that the London Jews' Society, the Turkish Missions-Aid Society, and the Society for the Propagation of the Gospel, should agree to give a similar sum; that application had accordingly been made to each of those societies, but that the only answer received had been from the Turkish Missions-Aid Society, and was to the effect that they were prepared to sanction the application of 50*l.* to this object out of the funds they transmitted to Turkey, provided such a course should be approved of by the American missionaries there. As it did not appear that the matter had ever been formally proposed to the American Mission, it was arranged that Dr. Riggs should take steps for that purpose, while the Rev. Mr. Gribble undertook to apply to the committee of the London Jews' Society, in the absence of any missionary from that body now in this city. Mr. Tien reported that the Rev. Mr. Curtis had applied twice to the committee of the Propagation Society, but without receiving any reply; while Mr. Tomory stated that the Free Church Jewish Committee had given 10*l.* last year, and were prepared to make a similar grant for this year.

Mr. Thomson then stated that though, from the peculiar constitution of Bible societies, it had not been thought advisable to apply to either the British and Foreign, or to the American Bible Society, for aid towards this object, he was sure it would command the sympathies of all the true friends of those institutions. He himself had always regarded the Protestant Chancery with peculiar interest, not only for the sake of his excellent

friend, the Vekeel, who presided over it, but as the material embodiment of the religious liberty which, through God's blessing, had been achieved for this country, chiefly through the influence of Lord Stratford de Redcliffe, but perhaps scarcely less so through the high moral character of the Protestant Armenians themselves, and the self-sacrificing constancy with which many of them had submitted to pecuniary losses in defence of their principles. To allow it to collapse would be to relinquish nearly all that had been gained by twenty years of labour, suffering, and representation to the Government, would reduce the Protestant Rayahs to their former bondage under ecclesiastical authorities, and deprive them of the only recognised medium of intercourse with the Government in any case of persecution that might unhappily arise in time to come. On all these grounds, and further, as it admitted accessions from every class and race of the subjects of the empire, whether originally Armenians, Greeks, Jews, or of any other race, he thought the maintenance of the civil organization of the Protestant community an object in which every society was interested which was engaged in seeking the evangelization of this country.

Mr. O'Flaherty and Mr. Tomory followed. The latter illustrated the practical value of the Chancery, by relating how it had shielded more than one Jewish inquirer from being immured in the madhouse by the Spanish Hacham-Bashi, or Chief Rabbi.

After some conversation, the following resolution was moved by the Rev. Alexander Thomson, seconded by the Rev. C. B. Gribble, and unanimously agreed to, viz.:—

"This meeting, having heard the statement of the committee of the Protestant civil community, and being convinced that the maintenance of the Protestant Chancery is essential to the protection of the civil and religious rights and privileges of the Protestants of Turkey, as well as satisfied that it is conducted with all possible economy,

"Resolved, that the brethren here present do recommend it to the cordial support of the various religious bodies with which they are connected, and that until such time as the native Protestants shall be in circumstances to meet its expenses without foreign aid.

(Signed)

"STEPAN SEROPIAN, Vekeel, President.

"A. GHAZAROS BOGHOSIAN, Secretary to the Protestant Chancery."

# Evangelical Alliance.

## THE ALLIANCE IN THE COLONIES.

### FORMATION OF A BRANCH OF THE BRITISH ORGANIZATION IN BRISBANE.

We are requested by the Secretaries of the Evangelical Alliance to insert the following letter and address:—

TO THE SECRETARIES OF THE EVANGELICAL ALLIANCE.

Brisbane, Queensland, July 11, 1861.

Gentlemen,—I have great pleasure in conveying to you the information that on June 24th a public meeting was held in the Congregational Church, of which I am the minister, which was attended by Christians of all denominations, for the purpose of forming in Brisbane a Branch of the Evangelical Alliance.

The following resolutions were adopted:—

1. That it is desirable to form a Branch of the Evangelical Alliance, to be called the Brisbane Branch of the Evangelical Alliance, for promoting objects similar to those of the parent society.

2. That all Christians holding the doctrinal views expressed in the basis of the British Organization of the Alliance may become members of this branch.

3. That for the purpose of meeting expenses which may be incurred, each member be expected to subscribe 5s. per annum; that a committee be formed; and that Rev. E. Griffith be secretary and treasurer.

It was thought by us all that there might be some communication which we might periodically have from you, which would give us an account of the work of the Lord in the world, especially on the Continent. Will you inform me if such expectation is correct?

The week of special prayer was observed by us here, and a very interesting united prayer-meeting held in the Wesleyan Church. From that time to this fortnightly or monthly prayer-meetings have been held alternately in the various churches for united prayer. The sweet feeling induced by these has led to the desire to establish some more organised association amongst us, and hence the meeting at which the branch was established.

We trust much good will be seen to result

from this union; we pray that it may be so; and whilst we ask your society to recognise our desire to belong to the Alliance, we also earnestly seek that in your various meetings for prayer the colonies should largely share in supplication.

I remain, Gentlemen,

Yours in Christian bonds,

(Signed) EDWARD GRIFFITH, Secretary.

TO OUR CHRISTIAN BRETHREN IN THE COLONIES OF GREAT BRITAIN.

Dear Friends,—We doubt not that you, in common with others, will read the above letter with interest, as giving another instance of the observance of the week of special prayer at the commencement of the year, and a statement of the blessed result of that observance in the establishment of periodical meetings for united prayer. We have every reason to believe that the fervent supplications which were offered during the week of prayer continue in the same manner to be prolonged in many places in different parts of the world.

We desire to call your attention to the other result referred to, of the united prayer-meetings held at Brisbane. Our brethren there, feeling the pleasantness and profit of the union of Christians at these meetings, were led to form a branch of the Evangelical Alliance, which will at once enable them the more early to arrange for co-operation at any future time, and bring them into closer intercourse with their fellow-Christians in other parts of the world. We earnestly commend this example to you and to others, and we trust that, for their own spiritual benefit, and for the strengthening of the bond which unites the real people of God, many may be induced to unite themselves in a similar organization.

We beg to remain, dear friends, yours faithfully in Christ Jesus,

W. CARDALL, } Secretaries of the  
J. DAVIS, } Evangelical Alliance.  
H. SCHMETTAU, Foreign Secretary.

## ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.

We learn that the following are the arrangements for the Annual Conference of the Evangelical Alliance:—

*Wednesday, Nov. 20.*—The Conference will meet in the Large Hall at Freemasons' Hall, at ten o'clock. With a short adjournment for refreshment between one and two, it will sit till five o'clock, when those who desire to do so will dine together. At seven tea and coffee will be served, and the remainder of the evening will be given to discussing the subjects treated by the Conference, with a view to their disposal by the newly-appointed Council on the next day.

*Thursday, Nov. 21.*—The new Council will meet at eleven o'clock, in Adam-street; and in the evening a public meeting will be held to supply information of the principal matters transacted at Geneva.

The following are among the subjects which will come under consideration at the several meetings:—

1. Communications from Germany and Switzerland, with a view to combined action for the better observance of the Lord's-day on the Continent, in consequence of the paper of Professor Godet, of Neuchâtel, with a view to mutual advice and encouragement in regard to the observance of the Lord's-day.

2. Religious liberty on the Continent, and the steps taken at Geneva in regard to Spain, Russia, Sweden, &c., &c. Communications from the Geneva Committee, relative to *deputations to Madrid, Granada, &c., concerning the Spanish prisoners.*

3. The American war and slavery, and the steps taken at Geneva on the subject.

4. The Geneva resolutions on Syria and the Holy Land, and the steps being taken in furtherance of the object.

5. The steps taken for the New Year's Prayer for 1862 in England, and subsequently at Geneva, and communications from Australia on the same subject.

6. Preaching in the languages of Europe during the London Exhibition of 1862, to receive report, and consider steps to be taken.

7. State and prospects of the Evangelical Alliance; to consider the duties devolving on the British brethren in consequence of the Geneva Conference.

The moment is propitious for deepening, by the Divine blessing, the universally favourable impression made by the Geneva Conference, and we learn that the Committee are, therefore, anxious to secure the presence of the chief friends of the Alliance.

## BELGIAN EVANGELICAL SOCIETY.

*To the Editors of Evangelical Christendom.*

Witchampton Rectory, Wimborne,  
Dorset, Oct. 2, 1861.

Can you give a corner in *Evangelical Christendom* for the following?—

The cause of God is encouraging in certain parts of Belgium, and especially at Mons and the surrounding densely-populated country towards France. The people are inclined to Protestantism, and there is life in many of the large villages amongst those who are seeking for Christ.

The two great weapons in Belgium for Protestantism is the glorious work of the Bible

Society, which since 1835 has circulated one million and a quarter of the sacred Scriptures, and also the Belgian Evangelical Society, now having 17 stations, with men of God preaching Christ at each station, besides 15 schools. The Society is much in want of funds, and I do not know any way of more furthering the Gospel than in supporting the Society. If any of your readers are inclined to aid this cause, I shall be happy to receive subscriptions to be added to that I am collecting to send to the Belgian Evangelical Society.—Yours very truly,

CARR J. GLYN.

# Evangelical Christendom.

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## PASSAGLIA, GUIZOT, AND THE POPE.

THE abbés are not all in favour of the temporal power of the Pope. Whatever opinion they may have as to its lawfulness and desirableness, some of them question the expediency, or at least the necessity, of it just now. There is the Abbé Döllinger, of Munich, who has been compelled very much to eat his words wherein he did not advocate the temporal power. There is the Abbé Guettée, in France, who has very consistently and earnestly lifted up his voice against many abuses for a number of years. And there is the Abbé Passaglia, in Italy, we may say, under the Pope's own roof, adding his voice to those who demand that the Bishop of Rome, "*orbis et urbis*," should be content with his bishopric, that the spiritual empire which he claims over the world and outside its limits should be sufficient for him. There are others, in different ranks of the clergy, who lean the same way, and have spoken in favour of the renunciation of the temporal kingdom. To these, however, his holiness has turned a deaf ear, and hitherto has failed to give any intimation that he means to abandon his worldly dominions. The government of souls is not enough for him; the care of all the churches does not fill up the measure of his ability or of his ambition; and having all this, he sighs after the beggarly supplement of a province or two in Italy. It can hardly be the fear of poverty which creates this longing after the things that are seen and temporal. The many millions who call themselves the children of the holy Father surely have ability and reverence and love enough to maintain him comfortably. Christ said to the Jews, "Show me a penny," and they showed it to Him. And he who claims to be Christ's vicar upon earth has only to say to every one of his flock, "Give me a penny," and it would be given him. A bull from the Vatican, or a canon from a Council-General, could impose upon every Roman Catholic in the world the obligation to give one penny per annum towards the support of the Pope. Or each province could be compelled to give as many pence as there are Catholics in it. In this way there would be provided, say one million pounds a-year, which would be a tolerably good salary even for the Pope, and would enable him to keep about him a respectable establishment. But it is not merely a money question: it is more. For it is boasted that the papal throne is the oldest secular government in Europe; some have said the oldest in the world. This boast is of course an empty one. It must be remembered that the monarchy is not hereditary, but elective, and that its succession has been quite as much interfered with, by various causes, as other governments have been by change of dynasties. Egbert was the first sole monarch of England in A.D. 827, about the very time when the Popes were metamorphosed into civil rulers, and considerably before they were honoured with a coronation. There have been periods when there was no Pope at all, and periods when two or three rivals contested the dignity, and periods when the Popes have had no seat at Rome nor even in Italy. But even if it be conceded, this plea of antiquity, reaching back a thousand years, is worthless. The Pope claims to be a temporal ruler, by Divine right, and this is what has to be proved; and if it is proved, it matters not how old or how new the dignity is. Let the Pope or his friends produce their charter under the great seal of heaven, and the world will be silent. This has not been done, and cannot be done, and therefore men may question the divinity of the institution. The Jesuitical argument, that the temporal is involved in the spiritual, is an idle fallacy, because it would prove that the Pope ought to be sole ruler and king of the whole world. This consequence was seen and avowed in those palmy days when the Popes took upon themselves to set up and to put down kings as they thought proper,

and when nations and whole continents were disposed of by wholesale. The allegiance of a kingdom was transferred by a papal edict from one king to another, and in other forms this supremacy over the world and its rulers was asserted. And why not? It was assumed that God had said to the Pope what He said to Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." In the last century, even, that scandalous forgery called the donation of Constantine was appealed to as a fulfilment of the words just recited.\* The writer we allude to goes into the reasons for and against the temporal power, and winds up with the following astounding declaration: "Therefore, our opinion stands confirmed by the suffrage of the old canonists, that Christ the Lord conferred upon Peter and his successors all power in heaven, and at the same time on earth, from which the authority of the Popes over secular princes emanated—that is, of crowning emperors, of investing kings, of judging and deciding in their controversies, as we have abundantly taught above."† This impious doctrine has never been disavowed, and we are asked to believe that although Christ said, "All power is given unto Me in heaven and in earth," He gave the same power to the Pope of Rome. In accordance with this teaching, the canonists declare that the Pope is judge of all, and recognises no superior, that he has jurisdiction over the emperor, that he transferred the empire from the Greeks to the Germans, and from the Franks to the Germans, that he rightly gave the islands and territories of India to the King of Spain, that his jurisdiction extends over all the globe and its inhabitants, that he has the same power over temporal things as Christ had, that he is under no law, that he can release others from obligations to positive law, and sometimes even from oaths, that he can dispose of all Church livings, that he can do all things, and has the fulness of power—that, in fact, the whole world is his territory, and that all ought to obey him, because he presides over all the sun sees, from its rising to its setting. Such are the monstrous assertions of papal law and its interpreters.

Happily, the universal kingship of the Pope is no longer within the range of possibility, although the claim to a limited territory is insisted upon. Even this restricted claim is strongly opposed, and it is thought that as he has given up so much of the world, he may give up the few square miles he holds in Italy, or may remove and take possession of some other part of his lawful but extensive territories. The world is all his own, and surely he can find some spot more lovely and paradisaical than Rome itself, where he can sit on his throne, and set up his court. Or he may do as many emperors and kings have done before him—lay aside his crown altogether. In the meantime, the subject is discussed, and although its settlement is long delayed, the end will certainly come. The French troops surround his holiness with serried ranks of friendly bayonets, and he can still thunder from the Vatican, and say, "Am I not a King?" Men tell us, not that Italy preserves Pio Nono at Rome, not that the Roman citizens rally round him, and declare they will not let him go; but that the pious and upright Louis Napoleon, the Church's eldest son, is the trueegis of his protection. We very much doubt this, and recent occurrences have deepened our conviction that the Pope owes the most to the Church's eldest daughter. It is possible we may be wrong, and that we are not giving honour to whom honour is due. Possibly we may be right. Of one thing we are convinced, and that is, that it is not the clamours of the papal clergy, nor the devotion of the Queen of Spain, which perpetuates this chronic disturbance of the peace of Europe—this unending source of discord and strife.

Father Passaglia has not been forgotten in these remarks. This man is a Roman

\* *De Auctoritate Summi Pontificis Dissertatio* M. Tafuri—Benedicto XIV., *urbis atque orbis* pisco-po—inscripta. Bononiæ, 1740, p. 20.

† *De Auctoritate*, &c., p. 48.

Catholic of extreme doctrinal opinions. He is a Jesuit. He was the chosen organ for propounding and explaining the dogma of the Immaculate Conception. The work he wrote on this subject is, or rather, we should say, his works on this subject are, authoritative, and almost official. Their author was encouraged in his labours and complimented on his success by the Pope himself. It was Passaglia, too, upon whom devolved the honour of defending the new doctrine after its publication, and of removing the natural scruples which some good Catholics felt about it. In a word, he has been the herald and the champion, the prophet and the apostle, of the Immaculate Conception, a doctrine which its admirers said would suddenly bring "peace on earth, and goodwill among men." They said this literally, because they believed that Mary would be so pleased with her new honour, that she would at once vindicate her character as the destroyer of all heresies, and the silencer of all disputes. Altars and images to our Lady of the Immaculate Conception sprang up everywhere as if by magic, and papal poets began to compose their millennial songs. The long years of famine were past, and the years of plenty were at hand. The Church had come to the borders of the wilderness, and was about to enter its land of promise. The cherubim had put up their flaming swords, and paradise was once more open to the Church on earth.

Seven short years have passed away since then; but they must have sufficed to dissipate the pleasant visions in which Pio Nono, Father Passaglia, &c., indulged. To the Pope sorrow has come upon sorrow, and now he finds himself shut up to a corner of his dominions, and hemmed in on all sides by those who would deprive him of what remains, but for the foreign bayonets before referred to. Seven years! and Father Passaglia finds himself compelled to flee from Rome, to take shelter amid the Pope's opposers, and availing himself of a free press to publish opinions which the Pope condemns. The Jesuit may have renounced none of his theological dogmas; no one says he has; but he has succumbed to what we call "the inexorable logic of facts;" and, like an honest man, he declares his convictions.

Three of his publications are now before us—"The Duty of the Roman Bishop and Chief Pontiff to Reside at Rome, as the Metropolis of the Italian Kingdom;" "On Excommunication: a Warning by a Catholic Priest;" and his celebrated pamphlet, "For the Italian Cause, to the Catholic Bishops, by a Catholic Priest." The first and second are written in Italian, the third in Latin, but it has been translated into Italian and French. The one for the Italian cause is that to which our remarks will be chiefly restricted. The one on the duty of the Pope to reside at Rome proceeds on the very natural principle that he ought not to be non-resident, and establishes the views advocated by appeals to canon law, the declarations of competent authorities, &c. The one on excommunication argues the questions which have naturally arisen on that subject since Pio Nono fulminated his excommunication against Victor Emmanuel, as he would have done against Louis Napoleon, if he had dared. Several points are laid down and defended. For example: "The Roman pontiffs themselves solemnly affirm that they can be sometimes drawn into error in the use of ecclesiastical pains and censures; and add, moreover, that the inculpated have the right to appeal against their sentence, and that it is, at the same time, the strict duty of the pontifical authority to hear and to satisfy appeals so made." Another of the points is, "that it is solemnly declared by the Popes, that, considering the fallibility of their judgment in decreeing it, it may happen either that he is excommunicated before the Church, who is not excommunicated before God, or that he is excommunicated before God, who is not excommunicated before the Church." The abbé declares that, "considering the original rights of the Church, and the proper nature of excommunication, excommunication neither can nor ought to be decreed, except in matters purely spiritual." The conclusion to which he arrives is this: "That those censures and excommunications which tend to public injury, when launched

against the multitude, or when some one is incriminated so powerful as to be able to draw the multitude into his plans, so that a schism may be produced; such censures and excommunications ought to be reputed null, and as of right revoked, even if absolution has not been requested on account of them." If this be so, he is justified in saying: "How greatly it misbecomes the Divine authority of the Apostolic ministry, in confirmation of the need and occasion for excommunications and other ecclesiastical penalties, to add threatenings and predictions of temporal chastisements; and how far they go from the truth who esteem that God must necessarily, forced as it were by the voice and judgment of His vicar on earth, cause the spiritual damages inflicted by Him through His censures to be followed also by worldly damages."

It is somewhat novel to hear a Jesuit father proclaiming such doctrines as these while he yet maintains that "the authority from which ecclesiastical censures and penalties are derived is supernatural and immediately Divine." But the fact is, that he sees clearly enough that some limits must be imposed even upon the *quodcumque ligaveris super terram*—"whatever thou shalt bind on earth"—which he quotes; that in truth *quodcumque* "whatever" does not mean everything. But if it be strange to hear a Jesuit reason in this way, it is not much, if at all less so, to find him taking advantage of the liberty of the press, publishing books which have been condemned at Rome itself, and publishing others, without submitting them to the censors appointed by Leo X. in a general council. Such a man, we may hope, "is not far from the kingdom of heaven."

Father Passaglia has gone further than this, and in his work, "*Pro Causa Italica*," he has calmly and deliberately undertaken to tender the Pope some very wholesome advice. In his preface, he justifies his claim to state his opinion as a Catholic priest. Of the state of Italy he says: "A great number of Italians, openly or tacitly, are already separated from their mother (the Church), who thus finds herself bereft of a chosen group: a great part of the clergy are in disaccord with the laity; almost all the pastors are separated from their flock; and the pastor of pastors himself, the successor of St. Peter, the august vicar of Christ upon earth, rages by censures and the thunders of excommunication against the kingdom of Italy and Italian society. One would suppose that, of the double power of binding and loosing, the bishops have only kept that of binding, so unanimously do they reprove, reject, and execrate that which all the Italians, of every age and condition, desire with ardour, and carry out with courage." He does not ascribe this to the defection of the Italians from the faith, nor to their indifference to their pastors, nor to their contempt for the supreme spiritual power of the Pope, nor to their wish to rob the Church of her liberty. He maintains that unity is perilled by the course which the Italian bishops have thus far pursued, whereas that unity ought to be maintained by them by all possible means, because for this the episcopate was instituted. No good can come of the obstinate endeavour to arrest the progress of the Italian revolution, and to destroy what it has accomplished. The views of the author are set forth and confirmed by many extracts from the Fathers, the application of which is easy. The Pope and his allies have not acted wisely in the matter of the late excommunication, which may irritate rather than correct, and provoke a schism rather than establish unity. It is in vain to plead the *injustice* which has trodden down the lawful rights of so many princes, and the *impiety* which has deprived the Pope of his states, and threatened his liberty and independence. As for the first, it is not a question for the decision of the Church, which is called upon to obey "the powers that be." In any case, the justice or injustice of the Italian kingdom is an open question, and therefore the Catholic bishops, with the Bishop of Rome at their head, ought not to provoke and persecute the kingdom of Italy, and to neglect nothing for its destruction. They ought then to obey the counsels of reason rather than blind passion. Meanwhile, "one name alone rings joyously from

the Alps to Sicily—that of Victor Emmanuel: provinces, cities, and mansions rely on one sole and supreme government; almost all the nation is represented in parliament, whence salutary laws emanate and provide for the common weal; taxes are paid to one single government, and from all points rises the unanimous prayer, that Italy may be politically united and strong in its independence. If, like Christ, we ask whose image and superscription the money bears, all make the same response — **VICTOR EMMANUEL**. A single army watches over public peace, and guards the frontiers. England, France, and Sweden, Denmark, Holland, America, Portugal, and other generous nations, salute the newborn realm of Italy as a new star, the omen of happy events: they congratulate it, send their ambassadors, receive those of it, and contract alliances with it, which by the law of nations are inviolable and sacred. The conduct of these states is in harmony with the old laws and practice of the Church; but have Pío Nono and the Italian bishops faithfully followed their own rule? The priests of Poland, Hungary, and France, have known better. But the bishops cannot be expected to change in Italy till the Pope himself shall withdraw his opposition, and consent to give the country peace. Will he do this? His many declarations seem to say no. These, however, are in their nature material, terrestrial, human, and temporal, as the kingdom he defends is terrestrial, human, and temporal." The arguments on which they rest are human, and therefore, however often and solemnly repealed, they may change: indeed, "we have the firm conviction that we shall soon see the pontifical ministry radiant as gold by its condescension, as we have seen it hitherto radiant as silver by its constancy."

Father Passaglia next examines the oaths by which the Pope is bound to transmit his domain intact to his successors, and imagines circumstances to the force of which he may be compelled to yield, or be justified in yielding. "It is of supreme necessity," he says, "to determine Pius IX., in the interests of the Church and of society, to discharge himself for the future of all political anxiety for the Roman States, by accepting immediately and freely another equal advantage and one of greater importance;" that is, "a free Church in a free State." Many things will prevent this, although the theory of a civil government for the Pope is "not ancient, but modern, not heavenly, but earthly, not spiritual, but carnal." The Pope ought to be satisfied with the free exercise of his apostolical functions, and the dignity, honour, and independence which would be guaranteed him.

Such is the meagre outline of this remarkable book, which is equally distinguished for its honesty, transparency, and learning. In its aim and intention it strangely contrasts with the work of M. Guizot, "The Christian Church and Society in 1861." Yet M. Guizot is not a Jesuit, but a Protestant; and as such imperils his reputation among his co-religionists, by defending Catholic interests, and by advocating the temporal power of the Pope. He is not the apologist of the Papal *régime*, the errors and the crimes of which he knows too well; but he is the apologist of legal rights and vested interests; and rather than see the Pope lose them, he would see Italy what it was. We are astonished and confounded by the strain in which he writes, for we cannot understand how any man, who is a minister of religion, can claim as such to be a temporal ruler. M. Guizot knows that the Papacy has stood in the way of liberty and progress, that it has suppressed free thought, and speech, and action, wherever it had the power, that it has excluded the Gospel from the Papal States with a blind persistency, and that in every way it has been injurious to man's present and future welfare. But the Pope occupies a throne, and an ancient throne; he rules, nominally at least, over a certain territory, and his temporal dignity seems to heighten his spiritual majesty. These things may be true, but there are considerations on the other side so many and so weighty, that they ought not to prevail. We regard the old Protestant battling for that power which has always sought the ruin of his Church



as an eccentricity and an anomaly which nothing can explain but the worship of an idea, call it legitimacy, or what we will. Still we wonder at it, far more than at Athanasius Coquerel's advocacy of the Pope's forced restoration to his throne, because the old Rationalist seems on principle to oppose all that is generally wished for by Evangelical Christians. The truth appears to be, that the farther men are from the Gospel, the nearer they come together. But M. Guizot is not a patron of heresy and false doctrine. He is, we repeat, the slave of an idea, and is hunting after a chimæra. How often has the Pope met every appeal to his humanity, his charity, and his common sense, by his instinctive "*non possumus*," the confession of weakness and the death knell of all hope from that quarter? No; he *cannot* fall in with modern ideas; he cannot acquiesce in the movements which are on foot for better constituting society, and for better governing men. He reminds us of the preacher whose sermons have driven all his congregation away, while he remains in the pulpit, to the exclusion of a better man. The pulpit is *his*, and he will abide by it, forgetting that it was not erected for him, but for the flock. So the Pope has wearied, and disgusted, and driven away well-nigh all his subjects. He has shown himself unable to rule them, and they have left him. And yet he remains, gathering about himself the tattered robes of royalty, holding his head aloft as the only lawful king, and uttering his mingled edicts and execrations. What right has he to do this? A legal right, the right of custom, the right of actual possession, say his friends. But others say that morally and religiously, and in the interests of men and of national peace, unity, and progress, he has no right. We love law and we love order, and where such interests are not at stake, we should tremble to ask the removal of a ruler. But the Italians say it must be so, and the question is, where is the fountain of civil power? If with the people, what they gave they can take away. In any case, M. Guizot has, in those parts of his book which relate to the civil affairs of the Papacy, broached opinions which will not be accepted by Protestantism, which will startle the Italians and their friends, and which are due to a false and erroneous view of the true state of the question. What a contrast to Father Passaglia! that the man who has all his life had an open Bible, and been active in the study of religious as well as political questions, who has himself seen changes in the dynasty of his country, and has at such times submitted to "the powers that be," should now occupy such a position! How much more we admire the man who after long years among the fathers, and involved in Papal errors and superstitions, comes to the light on such a great practical question, and on all grounds, temporal, moral, and religious, advocates concession! How true are the words of One whom both confess, "many who are first shall be last, and those who are last shall be first!"

#### ECCLESIASTICAL JUDGMENTS AND SYNODS OF THE CHURCH.\*

ALTHOUGH "Archbishop *Punch*" is seriously and severely rated by the *Record* for poking fun at "Archbishop Lushington," the substance of the affair is not altogether so hollow against the "inveterate joker." Whether *Punch* be indeed sitting in the chair of the scorner, and scoffing at those who uphold the Bible, is a question that may be pretermitted; but it is certain that others than contributors to his whimsical columns have been very much impressed with the nature of the judgment which Dr. Lushington has been "coerced" to deliver. A bishop accuses a clergyman of false

\* *Judgment of the Court of Arches in the case of the Bishop of Winchester versus the Rev. D. I. Heath.*

*Charge of the Lord Bishop of Ripon to his Clergy.* October, 1861.

*The Revival of Synods in the United Church of England and Ireland.* A Charge by WILLIAM FITZGERALD, D.D., Bishop of Cork, Cloyne, and Ross. September, 1861.

doctrine—that is, of doctrine opposed to the Prayer-book, and *a fortiori*, opposed to the Bible. A civilian hears the case, and decides, not that the doctrine impeached is erroneous in a theological sense, but that it is legally erroneous, as being contrariant to the Prayer-book and articles of religion. This distinction, we learn, “makes the mild buffoonery of *Punch* evaporate into sheer stupidity.” It may have that particular chemical or comical effect for aught we know or care; but we think there must be some egregious fallacy in the notion that Dr. Lushington, being appealed to, not as a theologian, but as a “*legal judge*,” could, if he were “a Mohammedan or Pagan,” be competent to decide “as an interpreter of the laws of the Church,” whether such or such doctrines be or be not in accordance with the laws of the Church Established—that is, with her doctrines. This question is one of deep interest and importance, quite apart from the fun of *Punch*, or the solemnity of the *Record*; and we have reason to know that, in its various aspects, it is now occupying the thoughts of many persons of very opposite theological opinions. In the Gorham case the main question was whether a clergyman holding certain opinions about baptism was to be deprived of his civil rights—to be prevented from entering on his temporal benefice because he held those opinions. The judges decided, not that the opinions were true, or false, or right, or wrong, but that men who held the Gorhamite views had not been heretofore, and should not, therefore, now, be ineligible to benefices. Dr. Lushington, in the present case, seems obliged to go a shade further than was done, or necessary to be done, in the Gorham case; and this is the chief point of interest before us. The views of Mr. Heath, whether right or wrong, theologically or legally, are novel views. It cannot be shown that clergymen holding such views have heretofore been either admitted, notwithstanding, to benefices, or excluded from benefices, on account thereof. The judge is, therefore, *de novo*, compelled to decide whether Mr. Heath's views be or be not contrariant to the articles of religion. And in arriving at his decision he is coerced to put his own “judicial construction” upon those articles. That judicial construction involves an inevitable appeal to theology; but as the “legal judge” is by hypothesis debarred from referring either to the Bible or to the opinions of divines, to ascertain the truth or falsehood of doctrine, he finds himself in a very peculiar fix. His business as a “legal judge” is to ascertain “the plain grammatical meaning of the articles;” and his difficulty is, that he cannot ascertain the plain grammatical meaning of theological terms and propositions without ascertaining their theological sense. A Mohammedan, Pagan, Jew, or Papist, would be in a most remarkable posture, no doubt, as judge of such a cause. And Dr. Lushington himself was evidently not quite comfortably at ease while he was endeavouring to reconcile what seem to us contradictions.

Before, however, we proceed to sift this matter farther, we must premise that, as thoroughgoing Protestants, we do not deny, but, on the contrary, assert and maintain, the perfect competence of any spiritually-enlightened layman, or any jury of such, to decide any question of doctrine whatever. In the court of heaven and of sound reason there is no difference between Cleric and Laic in such respects, whatever there be in the Court of Rome. And in the present case, we will add that our judgment and sympathies go entirely with the Bishop of Winchester and Dr. Lushington, and against the foolish and extravagant absurdities of Mr. Heath. But we think it impossible for any unprejudiced mind to read Dr. Lushington's own words in this important judgment without perceiving the enormous difficulty or impracticability of separating between the law and the truth or error of doctrine in causes of this character. In other words, we believe it impossible in such a case to decide judicially without pronouncing theologically. And we think it unlikely that a Jew, or Papist, or unbeliever, could arrive at a decision as to what is the true legal intent of Church and State in the Eleventh Article, on the Justification of Man, so correctly as would an

enlightened Protestant like Dr. Lushington. The fallacy seems to lie in this, that doctrinal articles of religion are termed the "Laws of the Church," and the "Laws of the Land" therefore, because the Church is by law established. But their nature is, that they are theological formula, and can only be theologically expounded after all. The Church is a Reformed Protestant Church; the State has established the Church as such; the Articles of Religion are intended to express grand Bible truths, and deliberate, if mainly implied, protests against Romish and other errors and perversions of the truth. And to pretend to expound such documents in a dry legal way, without any reference to these grand fundamental principles, proves not only a logical failure, as the present case, we think, demonstrates, but might in other hands involve no slight peril to liberty and truth!

Dr. Lushington first elaborately and carefully defines the duty of the court to be "*the ascertainment of the plain grammatical meaning of the Book of Common Prayer and the Articles.*" The construction which the court has to put on those documents must be "*a judicial construction.*" He notes the fact that there are a multitude of most learned works, by most eminent divines, as to the meaning of the Articles. But the court, he says, cannot venture to make much use of such assistance, "*because such works very naturally and properly refer constantly to the Holy Scriptures.*" And any authority, however high, even if supported by appropriate scriptural quotations, could be of no avail, "*unless such authority concurred with the plain grammatical meaning of the Articles,*" in which case it would, we presume, be superfluous.

How, then, is this plain grammatical meaning to be arrived at? Let us follow this learned judge in his own application of the above principles to the "judicial construction" of the Eleventh Article, and see. He says: "The first difficulty he had to encounter was that in ascertaining the plain grammatical meaning of the Article, he had to affix a meaning to words which had not, by any commanding authority, *had any precise meaning affixed to them*, and which words might, if Bishop Burnet were right, have been used in the New Testament *in different senses*! He was then, by the necessity of the case, *coerced to give his own construction* of the Eleventh Article of Religion." Proceeding hereon, he gives his own notions of the terms, "*justification*" and "*faith*," as well as his views of the object of faith—viz., the merits of the Redeemer, and (to some extent) of the nature of faith. We have no fault to find with Dr. Lushington's views on these points. We mainly agree with him. But then we are compelled to think that if no commanding authority has affixed any precise legal meaning to these and similar terms, and if no reference is to be made to the Holy Scriptures to ascertain their true meaning, and if every judge can assume the right to put his own judicial construction upon such terms, such judicial construction differs in no whit from an arbitrary theological interpretation of their meaning. Justification by the merits of Christ, for instance, might be held by some other judge to be justification by those merits *infused* into the justified person, thus establishing a Romish sense of the term. Justification by faith only seems, in Dr. Lushington's opinion, to mean simply that faith is indispensable to justification. In the opinion of others it means that and more. It means that faith is not merely the indispensable, but the exclusive instrument of justification.

It is unnecessary to pursue the subject further. That a clergyman should hold and print the extravagancies which Mr. Heath has at various times published is wonderful. That he should for fifteen years have been the pastor of Leigh Richmond's parish of Brading is lamentable. He is now deprived, and has appealed to the Judicial Committee of the Privy Council, until whose final decision is pronounced it would, perhaps, not be well to say more. An isolated prosecution like this, here and there, illustrates rather than redresses the existing condition of the Established Church. But if that existing condition exhibits so many anomalies, and excites so much uneasiness,

where is the remedy to be found? Practical men like the Bishop of Ripon would go on ignoring what they cannot help, and labouring in the vast field of practical usefulness before them. Better to bear the evils that we have than fly to others that we know not of. Some, ashamed of the sight of such blemishes and inconsistencies—the sight of parties so diverse in opinion, all subscribing the same articles, and assenting and consenting to all and everything in the Prayer-book in very different senses, are groping about for a revision, and for new terms of subscription. But revision in the Evangelical direction seems to most men at present a hopeless imagination. And any change in the terms of subscription, it is generally thought, would, instead of being more stringent, relax still further, and open still wider, if that be possible, the bonds, which, as it is, appear to have so little binding power for good. Some, again, would revive synodical action as the great panacea; but others fervently deprecate any such attempt, foreseeing, as they think, that clerical assemblies of the kind would tend, in the first instance, to undue clerical assumption; and probably, in the second instance, by revolting the liberal spirit of the age, lead to the overthrow of the union between Church and State. Meanwhile, of all the ideas we have seen broached as the true and proper help for the need of the Church, the most singular seems that now put forth by the Bishop of Cork, in his late charge to his clergy. His lordship, after very fairly and ably stating the right of the Irish Church to a share in any revived synodical action of the United Church of England and Ireland, passes on to consider the particular instance of the 29th Canon, relative to sponsors at baptism, which has created so much stir and discussion in the Church, to the bewilderment of ignorant or indifferent laymen. The institution of godfathers and godmothers has become practically rather a queer thing. We have heard of coal porters being hired out of the street for half-a-crown to discharge the office. We have heard of one lady being godmother to every child in a parish. We have heard of parents refusing to allow any to be godfathers or godmothers to their children except themselves; and we know it is the most well-settled, and ancient, and universal law of the Church, that parents shall not be permitted to be godparents to their own children at all. This is the law of England, independently of Canon 29; and no alteration of Canon 29 can affect the law of the land, except it be altered by Parliament. All this is tolerably well ascertained, and generally known; but it is not so patent universally what is the radical or paramount value of this question. The Bishop of Cork invests the subject with new dignity and importance. He is of opinion that “the old Puritan error, long since exploded,” of imagining a child to be entitled to baptism, on the ground of its descent from believing parents, has been greatly checked by the operation of the law requiring godparents at baptism, “though, even now, that error is far too common.” Consequently, a relaxation of the law would tend to foster and extend that “error.” The evil tendency, theologically, of this “error” the Bishop feels and states strongly. Our space permits us not at present to enter into an examination of his lordship’s views on this point. Our impression is, that the existence and the operation of the supposed erroneous opinion, and of the check presumed to have been given to it by the law of sponsors, is, to a large extent, imaginary. But, however this may be, we stand amazed at the notions of the Bishop of Cork relative to the true use and value of sponsors, and the possibility of their discharging the functions of so many modern instrumentalities as he thinks have been substituted for, and imperfectly fulfil, while they supersede them. The Bishop says: “I believe that, if we would diligently teach the people the true nature of the Church—the true nature of baptism—the true use and value of sponsors—we should soon see an end of present difficulties.” [Surely his lordship is rather sanguine; but he goes on.] “It is because the sponsorial office has been allowed to become a form that these difficulties have arisen! (*Sic*). In reality what are schoolmasters and schoolmistresses, Sunday-school teachers, lay assistants, parochial visitors, and all the machinery by which, in our days, Christian charity seeks to

cope with the mass of ignorance and vice in our parishes, *but means of supplying the defect* of real sponsors—means in many respects less perfect, and certainly less gracious and venerable? When I see so much Christian activity every day taking *new* directions, and (for want of better guidance) breaking out into even irregular exertion, I cannot think that, if the case were properly put before the people, it would be impossible to restore the life of our ancient and regular institutions."

Earnestness in a cause is generally respectable, but it is difficult to repress a smile or an allusion to the old fable of the currier and his leather when we read a passage like this. If history could show us any period when godfathers and godmothers had effectively discharged the functions of schoolmasters and schoolmistresses, and Sunday-school teachers, and parochial visitors, and such like varied and multiplied, though irregular instrumentalities, it would be something to the purpose. But even if history could do us this service, we are doubtful of the modern realisation of the Bishop of Cork's ecclesiastical aspirations. We doubt if baptismal sponsors will readily come to bulk so vastly in the eye of this generation. And at a time when the very foundations of the faith are boldly assailed by ordained and learned clergymen, when the Bible is stigmatised as effete, and the existence of a personal God sceptically questioned, and the doubt insidiously insinuated throughout society, we scarcely think it desirable to expend very much energy upon the task of so resuscitating and reinvigorating the ancient, venerable, and gracious, but still human, institution of godfathers and godmothers. With Mr. Disraeli, however, coming forward as the champion of Church principles and institutions, it is difficult and dangerous to say what may or may not ensue. Scepticism and ecclesiasticism have played into each other's hands ere now, and may do so again.

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#### EVANGELICAL ALLIANCE : ANNUAL CONFERENCE.

Our readers will find elsewhere an interesting report of the proceedings of the Fifteenth Annual Conference of the Evangelical Alliance. Those who were present at the meetings must have had forcibly impressed upon their attention the fact, that the work of the Alliance is not all or chiefly to be accomplished on the public platform, but by the more quiet agencies which it can set in motion. Large numbers were not drawn together to hear speeches and a report of the proceedings of the past year, although these included some things which were both interesting and important. The truth is, that the constituents of the Alliance had been already made acquainted, through the press, with the principal transactions of the period. Perhaps it was also felt that, as it regards the future, plans and arrangements were better left to the committees and managers. Sir Culling E. Eardley showed, however, that the influence and activity of the Alliance was not to be measured by the numbers at a meeting. The illustrations he gave of the power of the body are striking and encouraging. There were the Bulgarian bishops and clergy appealing to the Alliance in their troubles. There was Louis Kossuth appealing to the Alliance on behalf of an institution in Hungary. There was the beneficial action of the Alliance in Sweden; and every one remembered the recent successful gatherings at Geneva, notwithstanding the hostility of the Rationalists. All this is very satisfactory, and holds out the hope that in time to come the same power will be successfully exerted for good. The movement in favour of a better observance of the Lord's-day is one which will no doubt increase in vigour and extent, and has already been warmly taken up. The subject was a very appropriate one for the Conference to consider. As for "Essays and Reviews," the matter is a difficult and a delicate one, and could scarcely be discussed in a manner to please everybody. Yet all must have admired the manly Christian utterances which the subject called forth. Still more delicate and difficult was the subject of

Church-rates, and the utmost that the Alliance could do was to recommend mutual forbearance and charity in its discussion.

Mr. Birks took a sober and moderate view of the course which the Alliance has pursued, and of the success which it has attained. He was probably right. His remarks on the union for prayer in the first week of the year were encouraging and truthful, and the same may be said of his remarks on the dangers and defence of Evangelical doctrine. What he said of the Church-rate question and the bicentenary of the Act of Uniformity is suggestive, and shows how difficult a course lies before us in the coming year. Mr. Finch, also, was unfortunately right in telling us that the Alliance usually ended its financial year in debt. We say unfortunately, for it ought not so to be.

The resolution for united prayer in the first week of 1862 is one which was appropriately urged by Mr. Dobson; and we do hope his appeals, and those of Mr. Jenkinson, will have effect. The address of Mr. Watson brought out the interesting fact that the out-door meeting of 1,500 to 2,000 working men at Geneva during the Alliance sittings was the first of the kind since the Reformation.

Dr. Davis's resolution on "Essays and Reviews" is a weighty and important document; not simply nor so much in relation to that book, as to the style of teaching which it represents, and which is becoming more and more general. The decided and outspoken manner in which this resolution was moved, and in which Major-General Alexander seconded it, showed how deep the feeling is upon the subject, and that such doctrines will not be disseminated without the most energetic opposition.

The Sabbath question was very well introduced by Mr. Thornton, and the resolution on the subject is a good one. The next, on Church-rates, moved by Mr. Minton, was adopted in a slightly modified form; and of this we are not sorry, because of the delicacy required by the prevailing sensitiveness on that much-debated matter. Such questions cannot always be avoided; but they must be handled very tenderly by the Evangelical Alliance.

The resolution respecting Spain was every way proper and praiseworthy, and we trust will not remain a dead letter. It well deserved the prominence which was given to it. Neither do we think the message to Geneva other than a graceful expression of brotherly affection and gratitude.

A practical matter was brought forward by Professor Hoppus, in relation to the Great Exhibition of the coming year. We hope the arrangements will be wisely made, and we believe that if they are made wisely, much good may result from the kind of religious services contemplated.

The resolution of sympathy with Dr. Steane, in his affliction, was due to him; because the Alliance has drawn upon his energies of heart and intellect for many years. How faithfully and how earnestly, how wisely and well, he has served the cause, probably none of us will ever fully know. His absence was marked; for it was the first time he had not been present at the meetings. We are quite sure the motion introduced by Mr. Henderson, in regard to him, will gratify and comfort him, as it shows he is kindly remembered.

With reference to the public meeting we have not much to say. Sir Culling Eardley made—what he always makes—an interesting and instructive speech on matters connected with the Alliance, which no one understands better than himself. Mr. Birks made a speech for the times, and both he and Dr. Winslow very well advocated the claims of the Alliance, which is, after all, not supported as it ought to be. The statements made by Mr. Dallas, respecting Spain, were no doubt new to some, and were listened to with deep interest, because they came from one who had himself seen, in their dungeon, the victims of Popish persecution. It is Popery, more than Spain, which ought to be accused in this matter; for Spain is but carrying out

principles of that cruel and sanguinary canon law which requires secular princes to imprison and punish heretics.

From Spain it was but natural to turn to Italy, upon which subject Signor Ferretti could speak as one who knows the heart of the people. It is our conviction that Italy does not take hold upon Christian people as it ought in this matter of evangelising its inhabitants; but we do hope that there will be a rapid growth in our benevolent endeavours to help those who are labouring to disseminate the Gospel in a country which has for so many ages been bound hand and foot, heart and soul, by the Papacy.

And now we must refer our readers to our report of the meetings of the Alliance. We earnestly intreat them not to regard it as independent of their sympathy, prayers, and aid; to sustain it and to encourage it in its work of faith and labour of love, and to wish it God-speed in its undertakings. We could find much to moralise upon in connexion with the Conference, both as to the past, the present, and the future, but we refrain; and we conclude by saying to all who belong to this most excellent and valuable institution, "Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labours are not in vain in the Lord."

### HEBREW ACCENTUATION.\*

ONE portion of Hebrew scholarship which is very much neglected is the accentual system of the Masorites. Our Hebrew grammars are generally defective on this point, not excepting the grammar of Gesenius. A list of the accents is, indeed, usually given, and they are divided into disjunctive and conjunctive, of greater or lesser power; but as nothing more is said concerning them, the student is liable to mistake their uses, or to give over noticing them at all. A list of between thirty and forty names is not easily remembered, when it is felt to be, after all, of little or no use.

We, therefore, hail most cordially the appearance of Mr. Davidson's little volume, which supplies the defect alluded to, and which is worthy of being put into the hand of Hebrew students as a text-book on this portion of their studies. It is fully up to the scholarship of the day on the subject it treats of; and we have rarely read, with so much pleasure and profit, a work of a similar nature, on what some might at first think a tedious subject, but which is both interesting and useful.

The accents, in common with the rest of Masoretic punctuation, have met with various treatment at different times. The great scholars that arose at and immediately after the Reformation, were accustomed to view them as of Divine origin, to trace them back, at the least, to the time of Ezra, the reputed arranger of the Canon and of all other matters that needed to be set on a fixed basis.

But although this view had the support of numerous Jewish writers, and, in fact, was almost undisputed until the time of Elias Levita, whose views were adopted *con amore* by the celebrated Cappellus, recent investigations have now set at rest this long-vexed question, and the invention of the present system of punctuation is considered by all competent scholars to have been a work *completed* not earlier than the sixth century after Christ, and more probably not much earlier than the ninth or tenth centuries.

Notwithstanding, however, their comparatively modern invention, the points are of the highest possible value. The scholars to whom the common title of Masorites

\* *Outlines of Hebrew Accentuation, Prose and Poetical.* By the Rev. A. B. DAVIDSON, M.A. London: Williams and Norgate. 1861.

ספר תהלים *Liber Psalmorum Hebraicus.* Textum Masorethicum accuratius quam adhuc factum est expressit, brevem de accentibus metricis institutionem præmisit, notas criticas adjecit S. BAZA. Præfatus est Fr. DELITZSCH. Lipsiæ: Dörffling et Franks. 1861.

has been given, were men of the highest eminence, of great impartiality, and who committed to writing the traditional method of reading their ancient language. The various modes of reading Hebrew without points, proposed by Parkhurst and others, have long since been exploded, the Masoretic punctuation alone agreeing with the cognate Arabic, Ethiopic, Syriac, and Chaldee.

It would appear from the Phœnician inscriptions which have been brought to light that even the vowel letters, which used to be called the *matres lectionis*, were not generally used even so late as the sixth century before Christ. It is very probable, therefore, that they were not used at all by Moses and the early writers of the Old Testament, and that the examples we meet with now in the MSS. of their writings, as well as the frequent use of these vowel letters in the later Hebrew works, are owing to attempts of early scholars to make the sacred writings more easily read.

The accentuation is a child of the same age as the vowel punctuation. In the earliest MS. known to exist—namely, that in Odessa of the year 916, described by the Hebrew scholar Pinner in 1845—the accents are found side by side with the vowels, though in this case both the vocalization and accentuation are considerably different from those in common use. Nor, indeed, is there need of any such testimony, as the fact that the vowels are frequently modified by the accents is quite enough to prove this point.

The study of the accentual system has not been neglected by many great scholars in Germany—though Mr. Davidson's work is the only English treatise on the subject that is generally available. The American scholar Nordheimer has also treated of the accents in his grammar, but not very fully. A very interesting sketch of the literature of the subject is given in Mr. Davidson's introduction.

Hebrew accents have various uses. They are used to mark the tone syllable of each word; they are used as signs of logical interpunctuation, like our points; they are used sometimes for emphasis, in some measure serving in the place of our italics; and they are used as rhythmical signs to guide the voice in declamation or cantillation. The last-named use is the key to all the rest. We are not to look on them as an embodiment of the Temple music, though, no doubt, here and there they may possibly preserve some fragments of it. As Mr. Davidson says, the accentual system "is simply the synagogal delivery, the traditional living utterance of the reader, seized and photographed, and handed down to us as a precious monument of ancient pulpit oratory. It is possible that the public readers and expounders may have preserved in the poetic books some fragments of the former melodies of the Temple; their ears may have caught up strains which their memories still retained across the long captivity; and these might still, as familiar sounds, ever and naturally find expression in their reading, and the declamation thus pass over into perfect music. That something of this kind is not unlikely, is evident from the very peculiar accentuation of some of the Psalms, which are very different in many respects from the other poetic books—Job and Proverbs—in the fine play of the smaller accents, and the frequent employment of double or even triple accents on the same word; but a complete music, or a music exclusively, we have not even here."

One great principle should be ever borne in mind by the student in noticing the accents, and that is their relativity. The accents mark the relation of the words in a verse to one another, but extend no farther. The greatest distinguisher, Silluq, does not necessarily, like our full point, break the connexion with the verse succeeding. Few verses, too, in the Hebrew consist only of one clause, and nearly all are divisible into two portions, generally distinguishable in prose by the occurrence of *Athnach*. Every word is marked with an accent, either conjunctive or disjunctive, but the former unites it only to the word immediately following, while the latter separates it from the word or clause immediately succeeding. Then, again, much will depend on the nature of the distinctive accent, whether the word marked with it be subordinated only to the next word following or to the entire clause.



For this purpose the distinctive accents are divided into several classes, fancifully styled emperors, kings, princes, and servants, to express the various relations they hold to one another.

We cannot, of course, go into this matter at all, but must refer to Mr. Davidson's treatise, which we would very earnestly recommend to all Hebrew students as a *sine quâ non*, if they desire to understand fully their Hebrew Bibles.

In conclusion, we would give just an instance or two of the use of the accents. As expressing emphasis, we would cite the very first verse of the Bible, Gen. i. 1.,

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

where, in order to give prominence to the Divine authorship of the creation, the word "God" is marked with a great distinctive (athnach).

So in the instance given by Mr. Davidson—namely, Hosea vi. 10.,

בְּבֵית יִשְׂרָאֵל רָאִיתִי שַׁעֲרֹתֶיהָ

(we have omitted the points, with the exception of the diacritic points and accents). Mr. Davidson renders it correctly—

"'In the house of *Israel*!

"'I have seen—a horrible thing.'

"The greatest pause is at *Israel*, where there is an intentional break, to keep *Israel*, with all its Divine environment, and all the history which the name suggested, as long as possible before the mind. Then another pretty great pause at *seen*, best represented by a dash, as if the speaker hesitated and trembled to utter the last word—a horrible thing."

The parallelism, too, is often spoiled by a neglect of the accent. Thus Mr. Davidson gives the instance of Isaiah i. 21, thus rendered and punctuated in our Authorised Version: "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." The full sense and meaning of the passage is better seen by regarding the accents as Mr. Davidson does:—

"How has become an harlot,

"The city that was faithful!

"Full of judgment, righteousness lodging in her;

"But now murderers."

The accentuation followed here is that of Michaelis' edition of the Hebrew Bible. Unfortunately, the accentuation has not been carefully looked to in the editions in general use, and the Masoretic rules have been often set at nought.

And this brings us very briefly to speak of the second work, the title of which we have prefixed to this article—namely, Baer's edition of the Hebrew Psalter. No commentator has paid more attention to the accents than Delitzsch, in his Commentary on the Psalms, and this little book is intended as a companion to his valuable commentary. The very name of Seligman Baer, so well known for his Hebraistic researches, is enough to recommend the edition. Unquestionably, it is the most accurate Hebrew Psalter. Some few errata there are to be found, and they are corrected at the end of the book; others may possibly yet be noticed. But, taking it as a whole, it is a most valuable edition, and it would be well if it were to be generally used in the place of the many inaccurate Psalters which abound. Though we do not mean to assert that all the injunctions of the Masorites are worth being carried out, yet it is well to have an edition in which they have been attended to. We have partially collated this Psalter ourselves, and can testify to its accuracy, and it is besides adorned with critical notes and with a valuable sketch of the Masoretic accentual system.

## Foreign Intelligence.

ALTHOUGH Pio Nono is still supported by French bayonets, the divorce between the Emperor and the Ultramontane clergy seems to be complete. Of this various indications are given in our French correspondence, one of the most marked being the proceedings of the Minister of the Interior, with reference to the Societies of St. Vincent de Paul. The question at issue, as to whether these societies are to any extent political in their character, is one of fact, upon which, it will be observed, our correspondent gives his testimony, that at "every election the candidates of St. Vincent de Paul are well known." M. Guizot's book has, as might have been expected, occasioned great regret to that eminent man's friends and admirers.

Our Italian intelligence refers chiefly to the spread of Christian literature by the friends of Protestantism at Naples and Florence. The gift of a Bible to a sailor two years ago, by one of the Madiai, has resulted in an Evangelical movement in the island of Elba.

The movements of the Roman Catholic prelates in Germany form the subject of the first half of our Frankfort correspondent's letter. He also gives some interesting particulars of the anniversary of the well-known Protestant institutions, for benevolent purposes, at Kaiserwerth. In another communication, an eye-witness of the revival at Elberfeld describes that remarkable awakening, with especial reference to the opposition which it has called forth. It will be seen that the movement still continues.

From Vienna we have an address, the substance of which is inserted, delivered by Dr. Lipsius, the newly-appointed professor at the faculty of Protestant theology in that city, on occasion of the anniversary of the death of Gustavus-Adolphus. Standing where he did, the Professor was able to appreciate, as few elsewhere could do, the triumphs of religious liberty in the Austrian empire.

A letter from the banks of the Tigris affords some interesting information as to the efforts, during the last twelve months, of Dr. Gregory Wortabet, and of the openings in prospect among the different classes of Arabs.

Among our other communications will be found a letter from the United States, reporting the proceedings of the annual meeting of the American Board of Commissioners for Foreign Missions. At the close of our correspondent's letter are some remarks on the civil war; and we are informed there is a growing conviction that the real question at issue between the North and the South is freedom or despotism.

### FRANCE.

France, November, 1861.

GREAT DISCUSSIONS UPON THE CIRCULAR RELATIVE TO THE SOCIETIES OF ST. VINCENT DE PAUL.

You have already mentioned, at the end of my preceding letter (p. 648), the official document in which the Minister of the Interior requires the societies or conferences of St. Vincent de Paul to conform themselves to the common law, by demanding a previous authorization. The same circular blames the institution of a central committee and of provincial councils, affirming that such an organization is not at all necessary to the exercise of charity.

This ministerial production—let us do justice to M. de Persigny by saying it—is written in a moderate and becoming style. "Religious associations for beneficent objects," says the Minister, "and particularly the Society of St. Vincent de Paul, recommend themselves to public respect by the virtues

which they practise. The numerous conferences of St. Vincent de Paul, founded with the object of distributing relief to the indigent, of instructing and promoting the morality of the working classes, pursue, with remarkable zeal, an end which cannot be too much commended. This is beneficence giving the hand to religion. . . . And not only do these societies contribute largely to the relief and moral elevation of the poorer classes; they further tend to maintain, amongst the higher classes, a generous order of sentiments, making men of fortune and of leisure comprehend the mission of the rich amongst those who suffer."

All this is very good and very flattering. But M. de Persigny censures the provincial councils, which, *under the appearance of encouraging particular efforts*, absorb by degrees all the resources, and employ the societies of each province as *instruments of an idea foreign to beneficence*. He attacks still more plain

the superior committee, which, recruiting itself by its own sole authority, governs the local societies, of which it makes a sort of secret association, &c.

In reality, what is it that has awakened the solicitude of the Government? It is that the affiliated societies of St. Vincent de Paul are principally composed of men who, docile at the word of command given by the priests and the Legitimist party, entertain sentiments hostile to the dynasty of Napoleon III. Moreover, so long as the Emperor and the priests walked in the same path, these men were useful auxiliaries. But ever since the campaign of Italy this good understanding has ceased. The clergy have become the most ardent adversaries of the Imperial authority, and, naturally, the members of the Association of St. Vincent de Paul follow the impulse given by their ecclesiastical chiefs. Whilst giving food and clothing to the poor, they labour to form a large army of devoted clients, who, by the aid of *universal suffrage*, may exert a considerable influence upon the elections of deputies to the legislative body, and on those of municipal councillors. This is the political danger. The Government proposes to itself, in some sort, to *decapitate* this vast institution, by depriving it of its chiefs and its centre of action. It approves the exercise of charity, but it will not permit that charity should serve as a mask for the conspiracies and attacks of anti-Napoleonic agitators.

This circular has filled, for a month past, the columns of the French press. Three opinions have been put forth upon the subject. First, the Jesuits and the Legitimists have loudly complained—pretending that this step is an insult to the clergy, a gratuitous act of suspicion as regards the most respectable of the laity, a misfortune as respects the poor, who will lose their benefactors at the beginning of the winter, &c. Secondly, several liberal writers in the *Journal des Débats* and other daily papers, without partaking the wrath of the clerical faction, have expressed their regret at these new restrictions imposed upon the right of association, and the liberty of citizens. Lastly, the *Siccle* and the *Opinion Nationale*, the organs of the democratic party, have warmly applauded the circular of M. de Persigny, affirming that it is a just application of the *common law*. Since the law interdicts all other associations, even those which concern themselves only with industry and literature, unless they obtain a previous authorisation, they ask why the Roman priests should

have the privilege of association, without the permission of the Government.

I will not discuss these different opinions. I will make only two brief remarks. The first relates to the spirit of the Romish Church. Every one knows that the high dignitaries of that Church, beginning with the Pope himself, hold ideas and maxims entirely opposed to the principles of 1789—to the laws and to the wants of modern civilization. This is a radical antagonism. Hence it follows that all the measures which weaken the authority of the clerical party, in civil affairs, are favourably received by the majority of the nation. Whose is the fault? Is it not that of the priests themselves? Were they but sincerely reconciled to the fundamental institutions of our age, like the pastors of the Protestant communions, their charitable works, and even their political activity, would be accepted with gratitude. My second observation relates to the conduct of the priests in France within the last ten years. When their influence preponderated in the decisions of the Government, they demanded, with lively importunity, coercive laws against their adversaries. It is to them and to their friends that we must ascribe all the ordinances which have restrained the freedom of the press, the various associations, the colportage of books, primary instruction, &c. Now the arms which they placed in the hands of the civil power are turned against themselves. *Patere legem quam fecisti*. There is here a retributive justice, which is approved by the human conscience. Let the ministers of Rome learn at length to demand liberty for *all*, to respect the rights of *all*; let them admit *equality* in the exercise of liberty; let them consent to see Protestants, philosophers, and even infidels, possess and exercise rights equivalent to their own, in such sort that a materialist, for example, may speak, write, convene meetings, and form associations at Paris as freely as in London; then the Popish clergy will have, for their own free action, solid guarantees. But if they strike their antagonists, they will be struck in their own turn.

PAMPHLETS OF THE BISHOPS OF ORLEANS AND OF NISMES, AND REPLY OF THE MINISTER OF WORSHIP.

The members of the French episcopate cannot be silent at so grave a crisis. Two bishops have published pamphlets which have merited special attention: the one is M. *Dupanloup*, Bishop of Orleans; the other, M. *Plantier*, Bishop of Nismes.

M. Dupanloup is doubly distinguished by his character and by his literary talents. He brings to all discussions an elevated mind, an upright heart, a noble and eloquent speech. We render willing homage to his eminent qualities. His last publication is worthy of him. He has pleaded the cause of the societies of St. Vincent de Paul as well as it could be pleaded. But the most skilful of advocates has no power to change the nature of things, or matters of fact. M. Dupanloup labours to establish that the associations of St. Vincent de Paul have never mixed themselves up with political quarrels; he invokes in their favour the letter of their regulations. This is a poor equivocation. Doubtless the association abstains from politics in their official relations, but it by no means abstains from them in the committee-rooms of its members: at every election the candidates of St. Vincent de Paul are well known. M. Dupanloup then shows that the common right is that there is no real right for any one. This is true; but we have already said that the responsibility of this common servitude falls back upon the Romanist party itself, which has constantly solicited measures of repression. In concluding his pamphlet, M. Dupanloup says, "I appeal from it to the Emperor, better informed." But it is very probable that the Emperor will not contradict M. de Persigny. He knows perfectly well that the Pope and the Jesuits have become his most implacable enemies.

As to the Bishop of Nîmes, M. Plantier, he is infinitely beneath M. Dupanloup. This prelate is an ignorant, ill-conditioned fanatic, who substitutes gross invectives for arguments, and imagines he has triumphed when he has thrown dirt in the face of his adversaries. How comes it that the grave men of the French episcopate have not imposed upon him silence? His letter to the Minister of Public Instruction is a monument of passion, and almost of delirium. M. Plantier dares to say that the *sceptical* and *revolutionary* journals (for which read all the Liberal journals) have never had the sense of shame, and that these contemptible pamphleteers resemble the Jews, who preferred *Barabbas* to *Jesus*! He adds that the Minister has been guilty of great impropriety in putting in the same category the Association of St. Vincent de Paul and that of Freemasonry; for "these two kinds of association," says he, "are as opposed the one to the other as heaven is to hell!" All the rest of the letter is in the same tone.

M. Rouland, Minister of Public Instruction

and of Worship, has addressed to M. Plantier a well-merited reply. He says that the letter of the Bishop of Nîmes appears to him much to be regretted, and that warmth of conviction exempts no one from the observance of propriety and the rules of moderation. "It was useless," he adds, "to make use of the most bitter expressions against an act emanating from a Minister of the Emperor. . . . I intreat you, Monseigneur, to abstain henceforth from addressing to me, on our religious or political affairs, letters in which I should have to deplore further insinuations and intemperate assertions." Finally, he reproves the bishop for having allowed himself to be carried beyond the limits of wisdom and of charity. The reprimand is severe for the prelate, but it is perfectly just, and France has applauded this act of firmness.

#### HOSTILITIES BETWEEN THE GOVERNMENT AND THE ROMISH EPISCOPATE.

You may perceive, from the preceding details, that the period of the cordial understanding between the councillors of the State and the dignitaries of the Papal Church has decidedly passed away. War is openly declared. How will it terminate? God alone knows. Intestine hostilities sometimes take one form, and sometimes another. At Besançon, the Cardinal Archbishop *Mathieu* has had a quarrel with the President of the Academic Council, and the irritable prelate has prohibited all the priests of his diocese from being present at the opening session of the State Colleges. What is the result? An order from Paris enjoins all the civil and military authorities not to take part in the reopening session of the larger and smaller seminaries. The breach is patent and complete. It is the same at Orleans. The Minister of Justice commanded the Imperial Court of Justice not to send any letter of invitation to the bishop and his clergy. The first President of the Court not having complied with this injunction, the prefect and the other functionaries absented themselves from the solemn sitting, so that the judges and the priests were alone face to face.

What is to be the issue? The Roman Church—too long exalted by the favour of the Government—has persuaded itself that it ought to direct and to oppress the State. The bishops have been accustomed to assume a haughty attitude and an arrogant tone. Their pride was gratified to behold the public *employés* trembling at their feet. They gave expression to their sovereign wills, like Mussulman

pashas to their subordinates. If a poor prefect dared to resist the omnipotence of the lord bishop, he was displaced or dismissed. Now things are altogether different. Napoleon III. and his Ministers have opened their eyes. Sad experience has taught them that the Jesuit party is insatiable in its exactions, and that they would be precipitated into the abyss, should they continue to walk in that path. Let us await the course of events, especially the decision of the French Government upon the temporal power of the Pope. Religion is absolutely necessary to the life of peoples; but it is also necessary that the ministers of religion should respect the just rights and privileges of civil society.

#### MYSTIFICATION OF THE BISHOP OF POITIERS.

I have already referred to the lesson inflicted on the Bishop of Nîmes. M. Pie, Bishop of Poitiers, has received a still more severely-felt chastisement. You will remember that this prelate, in a very transparent allusion, had compared Napoleon III. to Pontius Pilate. This excess of audacity provoked general indignation, and the Council of State declared that M. Pie was guilty of *abuse*. This was something, but not a great thing. The condemned bishop, from the pulpit, glorified himself on account of this judgment, and claimed the title of a martyr. Another punishment awaited him, and the whole nation has laughed at the mystification undergone by M. Pie. The following is a brief summary of the facts:—

An individual, named Gicquel, had set out for the Roman States, after having been enrolled as a volunteer in the corps of Pontifical Zouaves. This Gicquel is one of the most vile men that can be met with: idle, drunken, ill-conducted in his private relations, a liar, and a swindler, he abandons himself to the most shameful vices. Thus, feigning to be a Protestant by birth, he has, more than once, extorted money from the priests, under pretence of being converted and baptized into the Roman Church. His enrolment amongst the Pontifical Zouaves was also an ignoble calculation on his part.

Suddenly there arrived at Poitiers a letter announcing that Gicquel had been grievously wounded at the battle of Castelfidardo, and upon the envelope of the letter were written these lugubrious words, "Dead! dead! dead!" Immediately M. Pie, without obtaining further information, resolved to pronounce the funeral oration of this Gicquel. The Cathedral of Poitiers was actually decorated with a

magnificent catafalque, and hung with black cloth. All the pomp of the Romish worship was displayed; and there, in the midst of an immense concourse of priests and devotees, the Bishop delivered a discourse, in which Gicquel was represented as a hero of the faith, the type of all the virtues—an accomplished Christian—a saint who had always walked in the path of honour, probity, devotedness, and self-denial! So many words—so many falsehoods!

Unhappily, Gicquel returned to France, and recommenced his disgraceful career of swindling. He went from house to house, obtaining here 100*fr.*, and there 50*fr.*, by means of his misrepresentations, and expending in the most scandalous manner this money, so ill-acquired. The attention of the magistrates was awakened, and Gicquel was summoned before a judicial tribunal. The Procureur-Imperial narrated from the outset the immoral life of the accused, then he read the funeral oration pronounced over him by the Bishop of Poitiers. The contrast was extremely *piquant*, and all the journals have reproduced the curious details of this affair. M. Pie is covered with ridicule and overwhelmed by shame, and his word is for ever discredited. Certainly, it is no sin for a bishop to be deceived. But upon what documents did M. Pie found his panegyric? By what right did he transform this contemptible malefactor into a martyr and a saint? His whole discourse was thoroughly Romish. To meet the exigencies of his case, the bishop invented false facts; he drew a portrait of a personage who never existed. This was the grand fault of M. Pie. He ascended the pulpit of truth to utter falsehoods. He has been wanting in the elementary duties of morality, and has wounded the human conscience. Will the bishops be corrected by this rude lesson? We must hope so.

#### M. GUIZOT'S BOOK UPON THE CHURCH AND CHRISTIAN SOCIETIES.

One of the principal events of the last month has been the publication of the book of M. Guizot upon "The Church and Christian Societies in 1861." Everything that proceeds from the mind and pen of this illustrious writer excites universal interest. M. Guizot unites to vast historical knowledge the consummate experience of a statesman. His last work bears the impress of his superior talents. The weight of years has abridged nothing of the vigour of his understanding or the manly nobleness of his style. But this work has, nevertheless, occasioned deep regret

to the admirers and friends of the author. M. Guizot here reproduces, and enlarges at greater extent, upon the extraordinary idea which he had already put forth at the annual meeting of the Society of Primary Instruction—namely, that there ought to exist a *great and general Christian Church*, in which Roman Catholics and Protestants of every denomination might form a close alliance to oppose unbelievers. How is such an alliance possible? The Papists regard the Protestants as heretics and rebels. Can we give the right hand of fellowship to those who refuse to accept it? Before we unite, we ought at least to be in agreement on some fundamental articles of faith. M. Guizot maintains, still further, that the temporal power of the Pope is indispensable to his spiritual independence, and demands, in the name of the liberty of Roman Catholics, that the Pontifical States should remain under their present master. This strange theory has not made many proselytes, notwithstanding the genius of the author. If the Pope cannot maintain himself upon his throne without the aid of foreign bayonets, it is evident that his temporal authority is at the last gasp. The will of the people in the States of the Pontifical Church must not be set at nought. The Papists go beyond their rights when they make

*their liberty* depend upon the perpetual oppression of several millions of human beings. It is never lawful to despoil others of what belongs justly to them, in order to preserve one's own liberty. Let Pius IX. preserve his spiritual independence as he best can: the inhabitants of the Roman States have the right, like all other nations, to demand and to establish a government which shall meet their real wants.

#### CONTINUATION OF THE CONTROVERSY RESPECTING PROFESSOR COLANI.

I have already mentioned the dogmatic controversy provoked in the Lutheran Church of France by the nomination of M. Colani, a negative theologian, to a chair in the Seminary of Strasbourg (*Evangelical Christendom*, p. 570). This dispute continues, and assumes greater dimensions. The Lutheran Consistory of Paris, with its pastors, elders, and deacons, is in direct opposition to the General Consistory of Strasbourg. The President of the Parisian Consistory, M. Meyer, has publicly and solemnly protested against the election of M. Colani. This resistance will bear good fruits: it will teach the neologians that Evangelical truth and piety cannot be misrepresented with impunity. X. X. X.

## ITALY.

SPREAD OF EVANGELICAL LITERATURE—A CLEVER PICTURE—SALE OF BIBLES—THE DREAM OF CHURCH REFORM—ITALIAN ESTIMATE OF THE POPE'S CHARACTER—FATHER PASSAGLIA—POPULAR HISTORY OF THE POPES—RESULTS OF THE CIRCULATION OF THE SCRIPTURES—THE BIBLE IN ELBA.

Florence, Nov. 16, 1861.

Evangelical literature is multiplying fast in Italy. No sooner is an evangelist arrived in a town, than some priest, monk, or canon drags him into controversy. In this way truth is at present being elicited, and public attention called to it, in Palermo, Porto Ferrario, and Leghorn. The Christians of Italy are likewise bestirring themselves. While many of their productions are still marked by immature thought, or tainted with political allusions, their simple force and earnest sincerity betoken a day of better things. Nor should the efforts of transalpine authorship be overlooked. The enthusiasm which has been kindled by recent events on behalf of poor Italy is showing itself in a very gratifying way. Not only have the leading writers of Christendom offered every facility for the circulation of their popular works in an Italian dress, but some of them are preparing works as suitable as possi-

ble for the inquiring mind of Italy, which are to be published here before appearing in home circles.

Though the press has been so lately freed from Papal censorship, and the various departments of scriptural exposition and illustration are far from rich, a sufficient number of tracts and books, doctrinal and practical, historical and expository, existed in the rapidly-increasing depôts to call for a catalogue of Evangelical Italian works, which was printed in Florence in May last. Since then, at least, an additional page might be added to the list, which we trust is destined to expand into a goodly volume.

The young but energetic committee at Naples has furnished several tractates on the Mass, Papal Infallibility, and the Worship of Saints. The Waldensian printing-press at Turin has been publishing new editions of standard works, like "Lucilla," and the "His-

ric Impossibility of St. Peter's Voyage to Rome," for which a great demand exists. The Italian committee at Geneva sends us, among other things, the deservedly-popular almanack, the *Amico di Casa*, of which a few years ago only 5,000 or 6,000 copies were issued, whereas 40,000 copies were last year exhausted before 1861 opened, and this year the edition of 80,000 promises as speedily to be bought up.

In Florence an appeal to the people on the subject of "The Religion of our Ancestors," by De Sanctis, has been well received. May Italy soon recognise that Popery is the new, and Evangelical Protestantism the ancient faith.

Professor Geymonat has written a very readable work on Vaudois history and doctrine, which I hope the English public will soon possess a translation of. The former portion of the book contains a synopsis of the romantic incidents connected with this persecuted people, while the latter exhibits in a new form those scriptural truths in the maintenance of which they have dared and suffered so much. A Tuscan lawyer has printed two treatises, full of scholarly research, and fitted to influence the men of thought, though written in popular style, on the worship of saints among the Papists, and the falsification of the Scriptures, in the Martini version of the Bible. Mr. Ribet vindicates the doctrines of the Gospel in a masterly exposure of half-a-dozen pamphlets, issued by the priestly party in Leghorn, in the "Expectations and Exaggerations of a Monk." The clearness, conciseness, and power displayed in his brochure leads us to hope for some permanent contributions from Mr. Ribet's pen on some of the leading topics of controversy.

A very clever and attractive picture has just appeared in the windows. It is from the French original of Napoleon Roussel, but on a larger scale, and represents the interior of a Roman Catholic church, with priests and people going through the different parts of the Papal ritual, confession, praying to the Madonna, kneeling at the altar, and before the statues of apostles and angels. Beneath each of these services is quoted in legible letters a text of Scripture, which shows it is of human invention. It is not possible to give in a few words a just idea of the *tout ensemble* of this happy sketch, "The Church of Rome judged by the Word of God." Beneath a beautiful picture of the Madonna, on the left, is cited 1 Tim. ii. 5, "There is one mediator between God and men, the man Christ Jesus;" while below the confessional box, on the right, we

read Luke v. 21, "Who can forgive sins but God alone?" In the centre of the picture, above the crucifix on the altar, is written, John iv. 24; upon the place where the sacred vessels are kept we find Mark xiii. 21 and Acts iii. 21 emblazoned; while 1 Cor. xiv. 19 is written on the steps of the altar, from which the priest is pronouncing, in *Latin*, a benediction upon a group of kneeling devotees.

The sale of Bibles and Evangelical books during the summer has not been large. In continental countries the winter is the favourable time for sowing the seed of the kingdom. This is so much the case, that in several parts of France colportage is suspended from June to October. This year the heat has been so extraordinary as to paralyse all energetic action, and therefore no friend of Italy is discouraged by the meagre returns. During the last two years no such strong dislike has been manifested to the Evangelical cause by the general public as is now shown. The dream of Church-reform has again entered with great power the waking thoughts of the Italians. To this delusion they have clung with wondrous tenacity from the time of Arnaldo da Brescia and Savonarola to the present hour. About twelve years ago the famous Gioberti tried to practicalise the visionary hope, and Italy was intoxicated with joy at the prospect. Ten years of bitter experience have sobered somewhat the deluded masses. Every sign on the horizon has been disappointing. The priests are at the lowest ebb of popularity, their system is held in abhorrence, and the very Pope, so long looked upon as weak, but well-meaning, is now generally regarded as personally a bad man. But the vision of Church-reform, though less vivid, has not faded away. The remarkable utterances of Reale, Liverani, and Passaglia, and a large following of liberal priests in regard to a "free Church in a free State," have quickened the aspirations of every lover of his country in favour of a reformed Papacy. These great men protest as mightily against a nascent Evangelicism as they do against the misdeeds of the Roman Camarilla. Passaglia, the man who was chosen by the present Pope to expound and defend in an official theological treatise the new dogma of the "Immaculate Conception," is in no mood for tolerating the progress of a Protestant propaganda. And when he leads the way, who dare say nay? A popular history of the Popes, by an able and liberal Tuscan writer, which is now appearing, reflects most faithfully the

feeling of the Italian heart. The frontispiece is sufficiently startling, for Italy, in the person of a dauntless female, has seized the keys with her left hand; the right points upwards to a Bible with the white cross of Savoy upon it, while with her right foot she tramples on the Papal tiara. But in the work itself a return to something like primitive purity in the Church is argued for hopefully, and various modifications in the present dogmas and practices of the priests of Rome are suggested as necessary and likely to be acceptable. Our hope is that Passaglia and his party, having once broken with the Papacy, will be led further than they purpose. The prolonged occupation of Rome, and the persistent obstinacy of the Pope, may well enlighten them further. Meanwhile the Bible, with God's blessing, is doing its convincing and converting work. A young priest, who has devoted himself to God's service, found his Saviour in a Bible, which he secretly bought from the *colporteur* some miles south of Florence, about a year ago. A young man from the country, visiting the Florentine Exhibition and his friends at one and the same time, was asked on the Sabbath morning, by a comrade, if he was going to mass, when he promptly answered by pulling a Testament from his pocket, which he bought on the vine-clad hills of Montepulciano. And our hearts are just now greatly cheered by a remarkable Evangelical movement in the island of Elba, which may date its origin to the giving of a Bible by Francesco Madiai to an Elba sailor in Nice some two years ago.

With reference to some of the publications mentioned above by our correspondent, we select the following notices from *La Buona Novella*.

RECENT PUBLICATIONS BY THE FRIENDS OF THE GOSPEL.

"The Evangelical Waldenses, an historical summary, by Paul Geymonat, Professor of Evangelical Theology at Florence." The author of this abridged history was struck with the words of Count Maniani, in the *Rivista Contemporanea*: "Let public thanks be rendered you, O Waldenses, who have never shown ill-will or ingratitude to your ancient mother, down to the glorious day when God crowned your constancy, and a common bond of liberty reconciled you with your amended persecutors." The author desires by this sketch to make known the Waldenses to the new provinces of the Italian kingdom,

where their history and doctrines are unknown. The work is divided into two parts, historical and doctrinal. The reasons for this arrangement are very apparent; it will enable all who read the book to ascertain not only what the Waldenses are, but what they believe and teach. Other publications by the same writer, [which deserve to be mentioned, and have done good service, are—

"A Defence of the Evangelical Doctrine:" a short, but lucid explanation of the doctrine of justification and free salvation by faith in Jesus Christ.

"The Church or the Gospel:" a striking contrast between the method of the Roman infallibility, and that of the free examination of Holy Scripture.

"Priesthood, or Ministry:" a clear and precise distinction between the Pagan-Jewish-Roman idea of sacerdotalism, and the Biblical-Evangelical notion of a ministry of the Word.

Signor Leorati, of Naples, also has published three excellent tracts:—

"The Worship of the Saints," in which, after an ingenious comparison of Popish and Pagan worship, he shows that Roman idolatry is opposed to reason, history, and the Bible.

"What is the Mass?" an appeal to the reason and the conscience of the Italians.

"A Comedy Among the Dead, or the Bull Unigenitus:" a spirited affair in the form of a dialogue between Clement XI., Quesnel, Lan- celotto, a Jesuit, and the principal Fathers of the Church, about the Jansenist propositions condemned by the bull. The form and tendency, the lively style, and the able reasoning of this little book, are very much commended.

POPIH BIGOTRY AT NOVI—RECEPTION OF A PERVERT—INTEREST AWAKENED.

Although the following letter from *La Buona Novella* records a painful circumstance, in the public apostacy of a lady born Protestant, it shows how even such an occurrence may awaken interest and lead to inquiry.

Novi, October 18, 1861.

Having concluded my sojourn at Pavia, which, if it presented the advantage of a city important for its size and historical associations, yet had the inconvenience of an atmosphere vitiated by the marshes which are produced by the annual overflow of the Ticino, I betook myself to Novi, which is just the opposite. The climate is very healthy, and the city is one of the smallest among the chief places in the province. It possesses a



hospital, an orphan-school, and infant-schools. The trade chiefly consists of silk, which is much valued, and the industry consists of large silk mills and manufactories of fustian. But Novi is probably still the most bigoted city in the state; the number of priests is very considerable; and from time to time we encounter crowds of boys, who do not yet know how to distinguish between good and evil, but who are already arrayed in the long robe and covered with the three-cornered hat. And their number is exactly in proportion to the *catholicity* of the inhabitants. Nevertheless, notwithstanding so great superstition, and so many priests, Novi has a small Evangelical community, but with what effort and prayer it succeeds continuing its existence, I am unable to describe. They have had to change their quarters several times, till they have succeeded in congregating in one corner of the city. I have spoken with some of the citizens who had confessed the faith of the Gospel to me, but they dared not declare themselves openly, for fear of the world; and indeed would have been soon put under the ban of society if any one had presumed to proclaim that faith in Jesus Christ alone saves, or had said that masses were useless.

But an event as important as unlooked for has made a great noise in all Novi, and has put religious conversation in every mouth. He who before dare not avow himself a friend of the Gospel now makes open display of Evangelical doctrine; and this is all due to an act which the priests believed must confound the Protestants there are in Novi.

Yesterday, the 17th, there was grand confusion, a going and coming of priests, friars, and persons in ecclesiastical habits, *pinzochere* (women who wear the dress, but

have not taken the vow), up and down the stairs of a mansion outside the city. Nobody could tell what it was; but in the evening the church where the military go to mass was all illuminated, and the priests, arrayed in their robes of silk resplendent with gold, received a lady all clothed in white, with her hair loose hanging down upon her shoulders, to whom they presented a series of questions in Latin. The lady sometimes answered *yes*, and sometimes *oui*. Finally, they administered baptism to her, and so she was received into the bosom of the Holy Mother, the Catholic, Apostolic Roman Church.

The lady in question is Scottish, and by birth a Protestant, who resided for a long time at Paris, was espoused to an Italian emigrant, and now resides at Novi, the native place of her Catholic husband. She has been instructed by the priests in the Catholic belief, and finally, yesterday evening, was induced to receive baptism at the age of forty-five years. Report says she was compelled to this, because her own faith was an impediment to her entering the high society of the ladies of Novi, who are mostly more bigoted than can be described. Next Sunday, they say, the bishop himself will come to confirm her in her new faith, by administering to her the sacrament of Chrism (or confirmation).

This event has made a little stir. Such of the Novese as think, say that since she had been baptized, when an infant, although a Protestant, she was a Christian, and there was no need for such a parade, and hence there is a general discussion about baptism and Evangelical doctrines. A colporteur, who has a head there, has sold a good number of tracts and Bibles.

## GERMANY.

GREAT ANNUAL MEETING OF THE GERMAN ROMAN CATHOLIC SOCIETIES AT MUNICH—LETTER FROM THE POPE AND RESOLUTIONS THEREON—VIRTUAL RETRACTATION OF PROFESSOR DOLLINGER—ANNIVERSARY OF THE CHRISTIAN BENEVOLENT INSTITUTIONS AT KAISERWERTH, AND TESTIMONIAL TO REV. DR. FLIEDNER.

Frankfort, Nov. 15, 1861.

Whilst the Evangelical Alliance was holding its noble assemblies at Geneva, and the Gustavus-Adolphus Society was sitting at Hanover, as related in my last letter, there was being held at Munich a grand session of an altogether different nature, of which I will, to-day, at the outset, speak a few words. This was the annual general assembly of the Roman Catholic societies. These societies,

which all have for their object the propagation of the faith in Germany and foreign countries, were represented at the general assembly by their delegates. On September 9 a meeting of 1,200 members, surrounded, it is said, by 8,000 auditors, was opened at Munich, under the presidency of the Baron von Andelau, of Fribourg. They listened, first, to the reading of a letter from the Pope, forwarded by the Apostolic Nuncio, Prince Chigi, and in which

the sovereign pontiff exhorted the assembly "to take measures suitable for protecting the cause of the Holy See—to defend its rights, to propagate the salutary doctrine of the Church, to resist the corrupting errors of corrupted men," &c. This letter naturally furnished the principal subject of the deliberations, and exhausted all the eloquence of the day. The temporal power of the Pope, so formidably menaced, inspired all the declamatory harangues, as well as the resolutions which were adopted. Amongst these resolutions, we must note, above all, an address to the Pope, which, in the actual circumstances, is very remarkable, since it shows what is, at the present time, the Ultramontane opinion in Germany, and the degree of blindness which characterises it.

Listen! "The Holy See is the immutable rock of the Church, and of the kingdom of God, founded for eternity; its temporal domain, although of a nature in itself terrestrial, is, nevertheless, the very corner-stone of order in the family of Christian peoples, in the alliance of States, and in the law of nations founded by the Church alone." And, after having adroitly insinuated that the temporal power of the Pope is the only preservative against all revolutionary movements, the address continues: "We consider, therefore, every attack upon the integrity of the domain of the Church as an attack upon that Church itself, upon our holy faith, and upon the prosperity and the existence of the Christian life of nations. We see, in the overthrow and spoliation of the Holy See, a danger to all property, the overthrow of every right, the fall of thrones, the tomb of the liberty of peoples, the ruin of Christian society." Lastly, the address expresses the hope that God will confound the designs of the enemies of the Church, as He confounded the language of those who sought to build the Tower of Babel, that they might live without God.

How many absurdities in a few lines! Must we not be struck with the blindness of those who make their *Church* and their *faith* dependent on the possession of a nook of territory already more than half lost, whose inhabitants are in full insurrection against the mild and holy power which governs them, and which power is upheld only by a foreigner, whom it has excommunicated? According to this notion, then, should it to-morrow please Napoleon III. to withdraw his troops from Rome, there would no longer be Church or Catholic faith! In this case—O

fools and blind!—in this case, your Pope is at Paris, not at Rome; your address should be sent to the Tuileries, not to the Vatican. What folly, moreover, and what blindness, to speak of *liberty*—of the liberty of peoples—as guaranteed by your holy see, when you see that the peoples, degraded—crushed by the gloomy despotism, religious, moral, and political—which your holy see has caused to weigh upon them during fifteen centuries, are now making desperate efforts to trample it beneath their feet! But that which is not folly, but a very skilful *ruse* of Jesuitism, is the fear with which you seek to inspire the Powers of the earth in the presence of their peoples: it is this policy which constitutes your religion—this incessant appeal to the arm of flesh, to terrestrial weapons, to defend your domination, which is crumbling on every side. Nevertheless, even this is a folly, for you thus show to the whole world that spiritual strength has escaped from your Church: and it is written, "Cursed is the man who trusteth in man, and who maketh flesh his arm."

Amongst the resolutions passed by the assembly of Munich, we note the following: 1. Without the Pope there is no Catholic faith. (Do they then begin to fear a defection—a schism in Italy and elsewhere?) 2. All the complaints which the Pope has made in his recent allocutions are the simple truth. 3. To take from the Pope his domains, is to disobey God (sacrilege). 6. The rights of the Church can never be altered either by princes or parliaments. 7. Catholics are men and citizens. 8. Protestants ought to be brought back to the Church only by the way of free development, because they have been separated from it for 800 years. 9. The Catholics are not reactionaries. Another resolution runs thus: "It is a crime to abrogate a Concordat." This has not prevented the Government of Würtemberg from recently abolishing its own, after the example of the Grand Duchy of Baden, which is a great victory of the people of Würtemberg, and of the Chamber of Deputies, over the dominating spirit of Ultramontanism, and also over the weakness of the Government, which has conceded to the people all that they desired.

But I wish here to mention, in addition, a curious incident of the Catholic assembly at Munich. Your readers will possibly remember a certain Professor Döllinger, of Munich, who, last winter, in a public discourse, declared, in strong and unmistakable language, that the temporal power of the Pope was neither essen-

tial to the faith, or necessary to the Church. His discourse, or, at least, his opinion, was made known throughout Europe by the hundred voices of the press, and created a great sensation. Now, behold this same Döllinger, in the meeting at Munich, has, nevertheless, voted his acquiescence in all the fine sentiments that have there been expressed respecting the temporal power. Doubtless his astonished friends, and possibly his superiors, exhorted him to vindicate and maintain his consistency. However this may be, on the last day of the session, the 11th September, the learned Professor mounted the tribune, and said: "I have been informed by my friends that there exist doubts respecting the sincerity of my assent to the resolution which has just been passed by the assembly relative to the Roman question, seeing that I have, as it is thought, expressed my opinion altogether to the contrary in another place. I declare, therefore, that I have nothing to retract, and do not wish to retract anything. I have this morning drawn up some propositions which I may be permitted to read, in order to dispel all misunderstanding." And these propositions, what do they express? The most explicit and energetic confession of belief in the absolute necessity of the temporal sovereignty of the Pope! Will it yet be said that the Catholic Church no longer works miracles? since it can make *no* to signify *yes*, and *black* to be *white*? Oh! fear is indeed a potent means of conversion! Here, then, we behold, still further, a man ruined in the good opinion of all upright men—a man, as the French say, "fallen into the sea." Let us hope that Rome will not work the same miracle, on the same question, in the person of the Rev. Father Passaglia.

If your readers will now follow me from the capital of Bavaria to the borders of the Rhine, we shall there find ourselves at a Christian festival more in harmony with our faith, and more edifying than the Ultramontane gathering at Munich. This was the celebration, on the 16th September, at Kaiserwerth, of the twenty-fifth anniversary of the foundation of the numerous establishments of Christian philanthropy which owe their existence to a man whose name will ever be celebrated amongst the benefactors of suffering humanity—the Rev. —Fliedner, D.D. On Saturday, the 14th, the friends of these institutions arrived in great number, in particular the deaconesses and the schoolmistresses who had there received their education, and who are

now employed in different parts of Germany. Sunday, the 15th, was a day of preparatory festivity, occupied by various religious services and fraternal communications. A valuable souvenir was then presented to Dr. Fliedner. This was a magnificent album, large folio, containing more than 121 leaves, artistically painted, to represent the incidents of his laborious life, and the numerous institutions which owe to him their existence, both in Germany and foreign countries. The idea of this beautiful present originated with a noble lady of Berlin, who has laboured indefatigably for several years amongst the patients of the hospital of Kaiserwerth.

On Monday, at six in the morning, all the friends repaired to the church to celebrate there a religious service of thanksgiving and prayer. At ten o'clock the examination of the orphan-school took place. Amongst the orphans were remarked fourteen daughters of poor Moravian pastors, who, with six others, who are yet expected at Kaiserwerth, will there receive a liberal and gratuitous education. These young girls will then return to their own country, there to diffuse—either as schoolmistresses, or as deaconesses visiting the sick—those spiritual blessings which they have themselves received. At half-past two the bells summoned the numerous assembly present to the establishment itself, at which more than twenty-five pastors were present, and took part in the services. After singing and prayer, Dr. Fliedner ascended the pulpit, and spoke with emotion of all that God had condescended to effect through his instrumentality during the twenty-five years now past. His mere presence in that pulpit proclaimed to all God's mighty aid, for the physicians, four years since, forbad him all labour, on account of his ruined health, telling him that he would not live to see the spring of 1858. Nevertheless, he has survived to witness this noble anniversary festival, and to take in it an active part. After having given expression to his gratitude by the reading of the 126th Psalm, he related the very humble beginnings of his work at Kaiserwerth in 1822, the establishment of the deaconesses' institution, not less humble, in 1836—a striking contrast with the actual condition of this enterprise, which has distributed the aids of Christian charity from the banks of the Rhine to those of the Nile and the Ohio, and from the Holy Land to the shores of the Northern Sea. Four spheres of Christian activity at Kaiserwerth were referred to in

Fliedner's rapid sketch—the *sick*, the *poor*, *children*, and *prisoners*. Independently of numerous hospitals founded or restored under the influence of Kaiserwerth, the deaconesses of that establishment devote the labours of their charity to fifty-three hospitals. As to the attention given to the poor and the sick at their own dwellings, the deaconesses of Kaiserwerth are at that work in a multitude of communes, into which they are called, and where they are entertained, by different benevolent associations. With respect to poor and deserted children, the labour is not confined to founding schools and asylums, but is specially directed to the training of capable and Christian instructresses. More than 900 of these devoted young women have received their education at Kaiserwerth. Through the agency of the deaconesses, several countries of the East are beginning to feel the Christian influence of the Evangelical Church of Germany. They are engaged in the work in the hospitals founded by them at Constantinople (1852), at Alexandria (1857), at Beyrout (1861), and at Sidon (1861), as well as in the schools founded at Smyrna (1858), at Bucharest (1859), at Beyrout (1860), at Florence (1860). Lastly, other deaconesses dispense their charities in different places in the prisons for women.

A great undertaking, upon which the blessing of God rests, always has for its result,

beyond its own direct action, the inspiration of other similar undertakings. Thus it is that, after the example of Kaiserwerth, establishments of deaconesses have been founded in twenty-six different cities of Europe.

Amongst the numerous testimonials of respect and affection which M. Fliedner received on the occasion of this anniversary festival, we must notice a letter from the Queen Dowager of Prussia, and another from the reigning queen, expressing the most lively interest in the enterprises of Kaiserwerth, and enclosing on their behalf new proofs of munificence; and, lastly, a letter from the Berlin Committee for the relief of the Christians of Syria, conveying to M. Fliedner, with touching expressions of sympathy and encouragement, a donation of 2,680 thalers, destined for these establishments in Syria. Let us mention, further, an address of thanks sent to M. Fliedner by the Superintendent-General, Dr. Wiegmann, in the name of the Consistory of Coblenz, and of the Church of the province of the Rhine.

This edifying assembly was terminated by the solemn reception of ten new deaconesses who are about to enter upon the sphere of their labours, and by fervent prayers on behalf of the establishments of Kaiserwerth, and of all those who work in the same spirit for the relief of the innumerable evils under which our poor fallen humanity now suffers.

#### REVIVAL AND RELIGIOUS LIFE IN GERMANY.\*

Bonn, November, 1861.

It shall be my task in this paper to give you a brief outline of the history and present condition of the Revival in Elberfeld. In the commencement of this year many Christians united at stated hours during one week in the solemn exercise of prayer to God. The state of the world, the condition of Christendom, and the promises of God, drew them unitedly to the Throne of Grace. Never did the unity of the body of Christ, however apparently divided, manifest itself more really than in that week of prayer. It was not the call of despotism, bringing nations and churches to chant their *Te Deums* over tyranny triumphant, or enemies slain; it was not superstition coercing its victims for selfish or sinister ends into an external uniformity, like the slaves of the Papacy; it was the voice of love proceeding from the fountain of life, and leading the strangers and pilgrims of the earth to think of

their everlasting home. Hence, as it appeared to be a universal sympathy, it was obeyed by the more earnest members of the Church in most parts of Protestant Christendom. In the midst of this great office of prayer and supplication a wonderful movement made its appearance in Elberfeld. God's ways are indeed wonderful, and His paths past finding out. It was not the rich and the cultivated, nor even the moral and earnest portion of the community, which the Divine Spirit chose for the manifestation of His presence and power. He chose the weak things of the world to confound the mighty, and the things that are not to bring to nothing the things that are. He brings forth praise from the mouth of babes and sucklings. Come with me into that noble building, the Orphan-house, standing on one of the neighbouring hills. It is one of the many monuments of the piety and benevolence of the Christian people of Elberfeld. The

\* See *Evangelical Christendom*, Nov., 1861, p. 668.

spirit of prayer and supplication has fallen on these 300 orphans in a very wonderful manner. Many of them are prostrate, some of them in agony, and all of them highly excited. They sing, as they never before sang, of the grace of God and the love of Jesus; they read the Divine Word as they never did before; they confess their sins, in the midst of their meetings, as if no eye but God's saw them, and no ear but His heard their cries. They are of all ages, from seven to nineteen years, and upon all, though in different degrees, the spirit of prayer rests. Many of them were mischievous, some of them hardened, abandoned outcasts, to whom the house of prayer has been a weariness; but now, in an instant, all is changed! They pray alone; they meet to pray unitedly; they seek for retirement, where no earthly eye may see them, and they continue in these exercises as long as they are permitted, with unabated ardour. All is new, and strange, and wonderful, in that great Orphan-house. All listlessness and former indifference seem, for the time at least, changed into burning zeal, and the voices of prayer, or praise, or thanksgiving, or confession of sin, arise from every corner and chamber and lobby of the great building. The teachers and superintendents are as much astonished as the children, and know not what to do; but they are Christians, and have the instinct within them that prayer is a duty, and that they have no right to quench the spirit of prayer in the children. Hence they all yield to the mighty impulse, and either lead the supplications of the orphans, or allow them to pray as their own inclination impels them. These are substantially the facts of the Orphan-house awakening in Elberfeld, as I have seen them myself and heard them from many witnesses.

Behold now how different are the judgments of men! The two classes that have divided mankind from the beginning meet in hostile array around the Orphan-house of Elberfeld. The Cains and the Abels, the Sauls and the Davids, the Judases and the Johns, the foolish and the wise virgins, are totally opposed to each other in their sentiments as well as in their actions; so that now from the peaceful city of Elberfeld two mighty, but contradictory, testimonies go forth through a thousand channels over the length and breadth of the land. The mayor of the city and the civic authorities are full of indignation, saying, "What is this that is come among us? Has the Methodism of England and America verily reached us? Are the winds of

fanaticism to be loosed from their stormy caves in the valley of the Wupper? Are we to stand quietly looking on while, to the destruction of all order and decorum, the most fanatical and enthusiastical scenes are being transacted in an institution which is placed under our control? No, it is impossible." In this mood of mind they dismiss the chief director, Mr. Grafe and the house-father, Mr. Klugh, and all the chief teachers from their office. This you will say was bringing politics into religion, and dealing with a high hand in a very solemn religious matter. They could have waited for a time, to see how the matter would end, or they might have taken counsel with the pastors of the children, their natural teachers and guardians; but they did nothing of the kind. They decided, as far as they could, the awful question; "Is this movement in the Orphan-house from God or from Satan?" Henry VIII. never assumed greater authority in England than this. He took it upon him to command the nation how they should worship, and what they should believe; and without pretending to the headship of the Church, as he did, these civic authorities take it upon them to decide the most sacred questions of religion and conscience. They have violated the rights of the people, they have trampled on the ecclesiastical authorities, and extinguished, as far as lay in their power, the praying and psalm-singing among the orphans. It is a grievous violation of the sacred principles of religious liberty, and should be condemned and reprobated by all that detest either ecclesiastical or political tyranny. Henry VIII. burned the Protestants and hanged the Papists for their opinions; the Oxford authorities of former times expelled the Wesleys for reading, praying, and expounding the Scripture in private houses; the dethroned tyrant of Naples imprisoned the Madiati for reading the Word of God; Matamoros lies even now in the dungeons of Spain for the same cause; and to these and all such examples of persecution we must add, with profound reluctance, the civic authorities of Elberfeld. They deprived one man of his honourable office, and other men of their daily bread, because *they believed in the doctrines of modern revivals*. They would not prevent singing, praying, and prostration among the children; and therefore are they dismissed. And not only are they expelled, but others are brought in, with a military or police officer at their head, to establish among psalm-singers the

discipline of the camp! This hard and cruel treatment of the orphans, when their feelings were highly excited, is to me the most detestable and diabolical part of the whole business. There were similar scenes in many parts of Ireland during the year 1859. In Belfast, Derry, and Coleraine, there were many examples of children singing and praying, and men and women falling into convulsions under the power of conviction, but the civil authorities did not interfere. Only think of the Lord-Lieutenant of Ireland sending officers to Belfast, Londonderry, and Coleraine to put an end to such disorderly excitement among the subjects of Her most gracious Majesty the Queen! Some bishops have encouraged the revival, and they are unfrocked; the rectors that lent their churches to the enthusiastic multitudes are deprived of their livings; the captains and officers of Her Majesty's army who have been leaders in the fanatical movement are deprived of their commissions; and all the aiders and abettors of the revival over whom the Government has any control are subjected

to the treatment of culprits or criminals. Would this be tolerated in England? Would it be religious liberty? But this is what the civic authorities of Elberfeld have done, and their decision has been confirmed by the Government of the province. Of course, this case has been taken up by the radical press, and the conduct of the magistrates lauded to the skies. On this subject I shall say no more at present, save that their conduct has been condemned by the two presbyteries of Elberfeld, by the seven pastors more especially connected with the orphans, by the synod of the district, and by all the more serious members of the community.

P.S. I have just received a letter from a dear friend in Elberfeld, in which it is stated that, notwithstanding all the opposition to the awakening, yet, during the last fourteen days, five orphan girls have been brought to a living faith on the Son of God. He hopes also that many of the children of God in England will remember the orphans of Elberfeld in their prayers.

W. G.

## AUSTRIA.

FACULTY OF PROTESTANT THEOLOGY AT VIENNA—THE NEW PROFESSOR—ADDRESS OF DR. LIPSJUS ON GUSTAVUS-ADOLPHUS AND PROTESTANTISM.

Dr. B. A. Lipsius is a gentleman of considerable eminence as a scholar, and has been called from Leipzig to fill the chair of Protestant theology at Vienna, at the same time as Dr. Vogel was called from Jena. The address, of which we give the following very brief summary, was delivered on the 229th anniversary of the death of Gustavus-Adolphus, the 6th of November last.

The speaker said it was his honour to celebrate the memory of the man who, 229 years before, gave his life on the battle-field of Lützen for the sake of Evangelical freedom of faith and conscience. To that offering, next to God's grace, we owe the existence of Protestant Christians in Germany, and the loud and clear preaching of the dear Gospel in the German tongue. We cannot commemorate Gustavus-Adolphus in this city without blessing God, who turns not only the hearts of men, but the fate of nations, as He will, and brings to pass what seems impossible to human eyes, when the time and hour is come. In Vienna itself, from which the decree once emanated whereby death and annihilation threatened the faith of the Gospel in all Germany, a company of Christian men are met to-day, to celebrate with joyful hearts the

restoration of a free faith. In Vienna, whence Ferdinand II. sent forth his plundering, murdering hosts, to bring back apostates to holy Church, even from the eastern and northern sea; but now Protestant Christians can meet in the same city under the protection of a successor of the same Ferdinand, free, and without fear for the extension of their faith. In Vienna, where the name of the Swedish King who crossed the sea to make war on an emperor of the House of Hapsburg was only used with hate and execration, a union has been formed called after the same enemy and heretic, under the shelter of Hapsburg laws. In Vienna, where the death of Gustavus-Adolphus was celebrated as the happiest thing for the Imperial House and Catholic faith, which alone it tolerated, we celebrate the same death as the sacrifice of our faith's hero and restorer, from whose blood have sprang Austrian freedom of faith and conscience.

The first duty called for by the contemplation of such things, is to exclaim, "Oh, the depth of the riches and of the knowledge of God!" &c. It is wonderful that Gustavus-Adolphus should have appeared upon German soil as the restorer of liberty of faith and conscience, and it seemed impossible that such restoration

could take place when the House of Hapsburg was supreme, and when German Protestantism seemed lost beyond recovery. Events which followed the battle near Prague, in 1620, caused the rapid decline of Protestantism in the German States, and in the surrounding countries, so that within ten years from that time Catholicism reigned almost supreme. The circumstances of the period all show how rapid was the decline of the Protestants and

the revival of the Papacy. At that very time Gustavus-Adolphus appeared for the defence of the falling cause, and prosecuted his task till his death upon the battle field, in 1632. His mission was for liberty of conscience, and it was not in vain. On this account the Protestants of Austria do well to commemorate his death, and gather encouragement from his example.

## SWEDEN.

A SWEDISH PASTOR'S EDUCATIONAL LABOURS—NATURE OF INSTRUCTION IMPARTED IN HIS SEMINARY—DIFFERENT CLASSES OF PUPILS—SPIRITUAL EFFORTS OF ELDER PUPILS—DECREASE OF CLERGYMEN AND DEMAND FOR TEACHERS—GENERAL RELIGIOUS CONDITION OF SWEDEN.

Smaland, one of the central provinces of Sweden, has still large tracts covered with woods. Its hills and lakes, and altogether grand and lovely scenery, give to the people a more serious kind of mind, even as natural men. Here the religious movement is, praised be God! greatly progressing. The well-known family at Hemstad is now somewhat scattered, but continuing their usefulness in different places. One of its members has just begun a boarding-school for young ladies, on Christian principles, eight Swedish miles from Jonkoping, and this is a most blessed field of work. More and more confidence is shown in the schools carried on by Christians, although naturally some enmity is now and then apparent. At Hemstad itself many plans are thus being worked out under Christian influence. At Stjorsked a hospital and school for blind, deaf, and dumb children is about to be erected. But the most promising work of all, at present, is that of Pastor A——, whose seminary for missionaries seems to be under the Divine blessing. On the 1st of September, 1858, the school was begun, and opened with seventeen pupils. The funds were none, and yet the work went on. In 1859 there were forty youths boarded and instructed; about thirty got everything gratis. This last year there have been sixty, and some have now finished their course of studies at the seminary. These youths have been fed almost like the birds, direct from God—inasmuch as the school had not anything to rely on in the way of funds. But God is rich, and through many little tokens of His favour, He has refreshed this portion of His vineyard. The intention, with respect to the school, is to meet an increasing want—that of pious teachers in country parishes. Everywhere there is a thirst for God's Word,

and wherever it is faithfully preached it is received by many with saving faith. On this account pious teachers for the young, both male and female, are required. Mr. A—— has felt himself called upon to begin this seminary, and has the whole management of it. The young men receive instruction in the same branches of education as are appointed for the "Folkskole Seminaries" (seminaries for training teachers for national schools); and after two years' study, several of the pupils have gone through the examination at this seminary with good recommendations. Those pupils who have entered the school at a more advanced age, or have less facility in learning, leave after one year to become teachers of younger children, or colporteurs, and are then principally instructed in Scripture history, the Swedish language, writing, arithmetic, &c. Those who stay longer than two years are intended to be sent as teachers to Lapland, or more distant countries as assistants to missionaries, and are therefore taught foreign languages. Thus the school is divided into three different sections, with different aims and studies; but there is also an elementary school, consisting of children from ten to fifteen years of age. If hundreds of youths could be sent out as teachers, they would all get good places, so numerous are the daily requests received from parish schools, private families, gentlemen of property, and missionary societies. For some time Pastor A—— had his school at Glin, but, from various motives, he left that place and opened it in his native province at Christdala, in Smaland. This autumn the establishment is removed to the parish of Stueltanda, in the same province, where he has bought a piece of land, with the intention of building a suitable house, if God should give the means, for

his enlarged establishment. I have never seen him, but have heard much of his stirring eloquence, and energetic, earnest nature. He gives his whole life to work for Christ. As he has no pastoral charge at present, although still remaining in our Church, he has got permission to employ his powers in this special purpose for at least six years, when no doubt the permission will be extended. As far as I have seen, it is remarkable how deep the conviction, that if we are believers, we must work for Christ, is rooted among us in Sweden. The laity of every class, both men and women, as soon as their eyes are opened to the danger to which unconverted souls are exposed, put their hands to the plough, and try in a wider or narrower sphere to be useful in the Lord's vineyard. I could tell you of many beautiful and interesting facts of this kind. Pastor A—— has principally in view to take advantage of the great gifts possessed by many young Christians for preaching and teaching, so that they may be made still more useful than hitherto, learning something besides the most important knowledge of all, that of Scripture, and that these disciples, young both as to age and experience, may be under some control when they go out to different parts of the country. Some kind of order is necessary, that the evil one may not take advantage of their ignorance and inexperience, so as to cause them to be a hindrance to the Spirit's work in our country. Much confusion and irregularity might arise by these young laymen following wholly the suggestions of their own minds, saying this or that, going hither and thither, and taking all for the Lord's voice. While yet remaining at the seminary, the elder pupils speak and explain the Bible at fixed times in the teachers' presence, the latter, when necessary, correcting them in their remarks. At the public examination, when some of the pupils are leaving the school, they expound a portion of Scripture, and catechise the younger pupils in the presence of a more numerous auditory of persons, able to judge of their ability. During the time they are at the

seminary they are not allowed to speak publicly, but they teach in Sunday-schools for younger children, or visit the sick in the neighbourhood, when they have opportunities of speaking a word in season to the family.

Several times, every week, there are prayer-meetings at the school, when every one whom God has taught to pray may do so aloud. By means of these meetings both teacher and pupils are more and more united in forbearance and love to each other; and the whole welfare of the institution, both temporal and spiritual, is laid before the Lord. It is a remarkable fact, that comparatively few young men amongst the students of Sweden wish to be ordained as clergymen, and therefore several pastors have made application for young men at the seminary to help them in their parishes with the catechising of the children and the visitation of the sick. In general, the better part of the clergy are not so much against the help of laymen as they used to be, always, of course, excepting certain of the clergy in the west of Sweden.

One of our best colporteurs, L——, has spoken in about 100 churches, and from several places. I have even heard of a few gifted and experienced Christian women who have been allowed on some occasions to expound Scripture, though, of course, not in churches or large assemblies. One of our richest landed proprietors in this province, Count Stackelberg, preaches every Sabbath in a large chapel on one of his estates, and into many of the country houses of our nobility has the Word of God found an entrance, and the tenantry are under sound scriptural influence. At the same time, it strikes me that the spirit of infidelity is gaining ground wonderfully, and that it stands forth with more and more audacity. People seem to make their choice now between the religion of Christ and that of man. Is not this one of the tokens that Christ's kingdom is approaching with power? Oh, may many stand fast round the cross as their banner, and if called upon to do so, fight and die for it!

## DENMARK.

### THE SCHLESWIG-HOLSTEIN QUESTION.

We have received a letter in reply to the one we published in our October number, on this vexed question. It was but to be expected that the Prussian view advocated in the last article on the subject would meet with a response; but it is quite impossible for us to

perpetuate the controversy, and therefore we shall bring it to an end, so far as we are concerned, by rapidly indicating the contents of the answer before us. Our esteemed correspondent quite justifies us in this course, by his opening admission, that the dispute is mainly



a political one, and belongs rather to the secular journals, in which, he says, it ought to be discussed.

He says the question is not affected by the numbers who speak the Danish and German languages respectively. He insists upon the importance of studying the literature which throws light upon the extent of the districts in which Danish and German are spoken. He denies that there is any analogy between Austria and Venetia and Germany and the disputed Schleswig-Holstein territory. Mr. Scheel, or Scheele, he says, is not an authority, and yet may be appealed to by the Danish party. Mr. Valentiner also is not trustworthy, and the same is true of some others who have been mentioned. The Danish Government does not intend to suppress the German language in Schleswig. The Prussian Government, if it dared, would incorporate Schleswig and Holstein. The rebels were not heroes, but deluded men. Politics ought not to be mixed up with religion. The introduction of the Danish alternately with German in the religious services of Angel has not had a deplorable result, and things are in a better state there than before the change. Whatever the proportions of the population in regard to the two languages, the Danish certainly ought to be preached where it is spoken, as well as the German. The Governments in these countries have been accustomed to decide within what limits certain languages should be preached. Spain and Brazil furnish no analogy. In Denmark all children must go to school. The allusion to America also is not in point. Whatever the right of a Government in imposing a lan-

guage, Germany has claimed it in Bohemia, Silesia, parts of Prussia, Illyria, &c. In England French was at one time imposed by the court, though the English eventually triumphed. The facts quoted by the Danish writer respecting schools were accurately reported; the children were not ignorant of Danish. If this is true of the south, much more is it true of the north. Children ought not to be confirmed, as they have been, in a language which they do not understand. The entry of Provost Otzen into the assembly of the States does not prove him a Dane in sentiment. Mr. Gruntvig's real opinion may be gathered from an article by him, which is forwarded with this letter, but is too long for translation. Gruntvig declares that as religion cannot be forced upon any one, so neither can nationality. As for Mr. Helvig, his opinion has been asked, and his reply is forwarded. He says the language of the people in Angel is nowhere the pure German (*Hoch Deutsch*), but what is called Platt German (or *Platt Deutsch*), and they learn Danish as easily as German, if not more so. The statements which have been made about Bishop Martensen and Asmus Bruhn are not quite exact. In conclusion, the writer says that in 1855 the mixed districts had a population of 82,049, of whom 25,000 had even previously both Danish and German services, while 57,000 had German services alone; but many of the 57,000 spoke Danish.

Those who find the preceding indications obscure must refer to the previous correspondence. We have neither space nor inclination for the further discussion of so difficult a question in these pages.

## TURKEY.

### THE OPENINGS AMONGST THE ARABS.

In a former number mention was made of Dr. Gregory Wortabet, who had been enabled by some Christian friends to go as a medical practitioner to Bagdad, for the benefit of the Arabs. It is hoped that by placing medical help and medicines within the reach of the missionaries there, some openings for spiritual good also to the race of Ishmael may be found. Our readers will peruse with deep interest the subjoined letter just received. We understand that some medicines are on their way to Bagdad for Dr. Wortabet's use; and we commend this interesting matter to their good wishes and prayers.

Sulimania, Irak, Province of Bagdad,  
October 2, 1861.

My dear Friends,—Since writing individually to several of you, the Turkish Government has appointed me quarantine doctor at this place, which is on the Turco-Persian frontier, and in the Province of Bagdad, a few days distant from that city. I remained in Bagdad nearly two months; and as it is the best part of the year, in which I promised to make it the centre of an experiment, to reach the Arab races of the desert, I now beg to hand you the result of my experience, not by way of a "missionary report"—for to that

high office I never laid claim—I simply came to Bagdad as a private practitioner—but as items which I have no doubt will interest those friends who helped me to come to that city.

And, paramount in interest, I will speak of the Arab races, and my intercourse with them. The Arabs may be divided into two classes—viz., the pure, and the impure Arabs. The first are the great wandering tribes of the desert—the *Arrazi* and the *Shammar*. These are constantly roaming about. In the winter they occupy the southern portion of the desert, east of the Jordan, and in the summer they prowl about on the banks of the Euphrates. The other Arabs are those who inhabit certain districts, and, living in tents, lead a pastoral life in a circumscribed district. Many of these tribes occupy the plains of Babylonia, the *Montafik*, the *Beni Lam*, the *Beni Zobaid*, the *Shammar Toga*, the *Ahl El Jzair*, the *Saadon*, the *J boor*, the *Albuhamad*, and others. With the first—viz., the pure Arabs of the desert—I have had no intercourse whatever. Bagdad is not the proper centre to reach them. They can only be reached in one of two ways. 1st. By awaiting their approach to the north, and then, through the influence of Mr. Skene, to draft oneself among them, and with them make their annual trip round the desert. I think it would be practicable for a physician to do that. As these Arabs are the object of my mission, I hope one day to adopt this plan in reaching them; or 2nd, in locating oneself as a physician in *Anah*, on the Euphrates, or at *Damascus*. To the former they come for their annual supply of dates, to the latter they come to sell their stuffs and to purchase their requisites. Bagdad is not therefore a proper centre for these Arabs. Another plan *might* be adopted with more success, did not the pure Arabs look upon the impure Arabs, or settlers, with the most ineffable contempt. I was thinking whether the one could not be reached through the other. But this plan meets with two serious obstacles. 1st. The settlers, from mere nominal Mohammedans, have become so *de facto*. They have now become partisans in religion; those south of Bagdad are of the *Shiah* sect—followers of the unfortunate Ali, who was killed on the plains of *Kerbela*—and those living north of Bagdad, and at present my neighbours, are of the *Sumio*, or orthodox sect of Mohammedans. The *Wahaber* Arabs, who are now again very powerful, are known to be enthusiasts in Mohammedanism, and have even proclaimed themselves the reformers of

that creed. So that in my opinion it would be a very serious affair, thus reaching them at all, and still more so in making them pioneers to the pure Arabs. A second obstacle which stands in the way is one to which I have already alluded—viz., the contempt with which the pure Arabs look upon all settlers. They will not deign to intermarry with them, and will accept nothing at their hands. Here is an example. A portion of the *Shammar* Arabs located on the plains of *Irak*, or *Babylonia*. The great tribe were so disgusted, that they disowned them, and now this portion of the *Shammar* family are called *Shammar Toga* (*toga* means a collar, as those seen round the necks of dogs, and in this country is a sign of slavery or bondage), to distinguish them from the proud family from which they have degenerated.

I now come to speak of the second class of Arabs. They too are divided into two classes—viz., those who live in tents and wander about, and those who live in reed houses. Of the latter, I know the *Ahl Il Jzan*, the *Albuhamad*, and the *Djboor*. A *Montafik*, a *Beni Jam*, or any of the other settled tribes, will not intermarry with them, and hold them in the same contempt that the great *Arrazi* has for a *Montafik*. They are used by their more powerful brethren as tillers of the ground, which even a settled Arab will not deign to do. The merchants of *Diarbekir*, *Mosul*, and *Bagdad* use them also as escort to the rafts on the *Tigris*. With these races I have had much intercourse in my capacity as physician. They came to me from all parts of the *Irak* to be treated, but the hurry-scurry of twenty persons crowding around me, all of whom telling me their ailments, and when I was busy in seeing, prescribing, and making up medicines for them, prevented my being able to have a word with them, and those with whom I did speak I found votaries to Mohammedanism. The method I used to adopt in our conversation was this, not to attack Mohammedanism, but to lead them from Mohammed to *God*, whom the Mohammedans revere as the only being to be worshipped. Sometimes I spoke to them of the great prophets whom Mohammedans, alike with Christians, revere—*Moses*, *David*, *Jesus*, whom they call *Eesa*, *John*, &c. But all this amounted, to all human appearances, to nothing.

Such, therefore, is my intercourse with the Arabs. The result of my experience, after

nearly a year's experiment, amounts to this: The pure Arabs, who are still simple-minded, might be reached by a physician incorporating himself with them, and becoming *in toto* a Bedouin like them. Should he not be able to effect such an incorporation, then either Damascus or Anah (Palmyra, *if possible*, would be better still) should be the centres of his work. Among the impure Arabs the same method should be adopted with them as in the case of reaching city Mohammedans. *Schools* would be a great auxiliary in reaching this class; but, of course, this I did not attempt, because I neither had the means or the *personnelle* for such a grand work, which requires more hands than one.

In addition to this experience, of which I *hope one day yet to profit*, my visit to Bagdad has not been devoid of good. On the 27th April last I opened a dispensary on my own cost and charges, and I closed it on the 28th August. The number of patients, according to the register, seen and treated there amounted to 1,643. As there were many outdoor patients, and whom I continued to see till the very day of my departure, the number increased to above 1,700. Though I had no dispensary prior to the 27th April, still I think I am safe in saying that the number of poor treated since my arrival in Bagdad, in November last, to that period, exceeds the amount seen at the dispensary; and thus the friends who kindly helped me out have the consolation of knowing that for the money they have contributed they have been, under God, a blessing to upwards of 3,000 souls. If any ulterior good has been effected, when the mind of the dying one has been turned from man to Jesus, the latter day will discover it.

Since I came here, I have already seen the Christian priest of the place, and have come to an understanding with him that, if he will open a school wherein the Arabic and the Chaldean be taught, I will pay half the expenses of the school. The rest the natives are to furnish. This is settled, and we are now writing for teachers to Mosul. A few medicines I have remaining, with which I intend opening a dispensary. I have already taken a house, so divided, within and without, that I can make a nice dispensary of the outer portion. Of course, my medicines will soon be exhausted. If my friends feel any interest in the work I have done, and wish to send me the long-promised medicines, I send a list of requisites which my Bagdad experience has taught me as necessary for an Oriental dispensary. The case should be sent *via* Alexandretta and Aleppo. If sent to Mr. R. R. Rathbone, 24, Water-street, Liverpool, he will forward it to me.

Sulimania is a place of 8,000 or 10,000 inhabitants—Koordish Mohammedans. We have a Christian and a Jewish settlement in the place. On either side of us we have the Sâadon, the Djboor, and the Albuhamad tribes, Arabs, and the Jaaf and the Hamaward, Koords. So that there is much scope for work; and I intend to enter upon it with that measure of grace which may be imparted to me from on High.

And now, dear friends, I bid you farewell. Many thanks for all your kindness to me.

Yours very sincerely,  
GREGORY M. WORTABET, M.D.

To Messrs. —, —, &c.

#### TURKISH MISSION FIELD.

Aintab, Syria, Oct. 15, 1861.

To the Rev G. R. Birch, Secretary to the Turkish Mission-Aid Society, London.

My Dear Sir,—I wrote you a private letter a few weeks ago. I wish now, through you, to address our friends in England who have hitherto so nobly aided us in our work; and in doing so, I must lay before you the condition and embarrassment of our mission for want of funds.

You are well aware of the war in America. It has been forced on the North, from whence the support of our Board is mainly derived, and is regarded as a war for principle, for liberty, and constitutional freedom. All the energies of the North are forced into it, and

the freeness and abundance with which their money is given of course prevents their contributing to the wants of our Board. In consequence, we are curtailed in our expenses, and must inevitably suspend some of our most important native agency and schools, unless help comes to us from some other sources. In these circumstances, we can only turn our eyes to our English brethren, who, we feel assured, sympathise with America in this moral conflict; and who, we believe, long as much as ourselves for the triumph of freedom, and who desire that the work of the Gospel in foreign lands may not be checked while this problem is being wrought out—which, therefore, emboldens us to present our wants.

With this station are connected five out-stations. Our allowance for the present year is already consumed, and we are, in fact, now carrying on these operations, without knowing whence the money is to come. We have already recalled one helper. Shall we call home the remainder? After having broken up the fallow ground and secured a foothold, and the work is fairly under weigh, shall we abandon these posts, and thus lose all the expenditure of time, money, and labour that have been bestowed upon them? Shall the enemy triumphantly sneer, "They have begun to build, but are not able to finish. Have no confidence in these people: stay with your own community?" This has already occurred at the abandoned station, and discourages those friendly to the truth. Shall this occur at the remainder of our out-stations? We trust not; and yet we cannot see how it is to be avoided, unless by help from England to sustain these native helpers.

The next portion of our work to be pursued is the education department. We are training up pious natives as teachers, preachers, pastors, and colporteurs. The wants of our field would require us to have some twenty or twenty-five in a course of preparation; but we are compelled to reduce the number to twelve, and not one of these men ought to be dismissed. The expanding nature of our work does not allow it. They are all needed in some capacity, and with all the training we can give them; but unless aid comes, we must dismiss some. I am sure you will not like us to dismiss any, if they can possibly be held on, and it will be a sad and sorrowful day for us when the dire necessity for it shall come.

Our common schools also—of which we have

seven, containing over 500 pupils—are destined to suffer; nearly three-fifths are the children of Armenians, and in our schools are receiving a Christian education; and though they are nominally Armenians, there is every reason to believe that they are Protestants. The Bible is their text-book, and the children become early indoctrinated in its great truths. Our Protestant community pay the expense of educating their own children, and we pay for the Armenians. The money expended on these schools we regard as a very profitable outlay. The amount of good accomplished we know is incalculable, and we cannot think of closing them without pain, and sending these poor children back to their former superstition, ignorance, and error.

Our female boarding-school must remain a day-school, for we cannot purchase the building or board the pupils.

Other branches of our work will also suffer; but we have shown enough to satisfy you of the injurious effect of a curtailment in our operations.

The other mission fields of Turkey are also suffering from the same source of embarrassment.

I make these statements, fully persuaded that our English, Irish, and Scotch friends will sympathise with us in our present embarrassments. We are sure they will do what they can; and, while grateful for past aid, our prayer is, that the Lord may bless them in all the liberal things they may devise in this emergency.

On behalf of the Aintab Station,

Yours affectionately,

B. SCHNEIDER.

## SYRIA.

CHRISTIAN GOVERNMENT IN LEBANON—EDUCATIONAL EFFORTS—BAPTISMS AND ADMISSIONS.

Bhamdun, Mount Lebanon,  
November 5, 1861.

The inauguration of a Christian government in Mount Lebanon was an important result of the late insurrection in Syria and of the intervention of Europe. The administration of this government with equity and success is one of the greatest problems in the history of civilization. And all the readers of *Evangelical Christendom* will take a deep interest in its success and in the tranquillity and evangelization of this goodly Lebanon.

One uniform government now extends over the whole mountain, embraced in six separate

districts, of which the first, at the north, has a Greek; the second, third, and sixth, each a Maronite; the fourth, a Greek Catholic; and the fifth, a Druse governor. Each governor has his court, composed of one or two members from the different sects in his district—Maronites, Greek Catholics, Greeks, or Protestants, and Druses, and Metawalies, or Mohammedans, ten or twelve in number, and sixty or more in all. Every member of these courts is special advocate as well as judge of his own community, and equally interested in the maintenance and administration of justice for all parties. And the Pasha has a

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superior court, likewise composed of chosen men from all the communities and interests in the mountain, for the public government and tranquillity of all the mixed population in Mount Lebanon. The Protestants, three or four hundred in number, are chiefly in the fifth, or Druse district, and in Zahleh. In this district, also, a dozen or twenty of our primary schools have been opened in years past, extending into the border districts over the central part of these sacred mountains. Both our seminaries, at Abeih and Suk-el-Ghurb, are also in the same district. Zahleh and Maalika, containing ten thousand Christians, at the east, greatly need scriptural instruction, and urge the Macedonian cry, "Come over and help us." Who will respond, "Lord, here am I, and here are my humble offerings of prayer and money: accept and use them and me for the promised evangelization of Mount Lebanon?"

This mountain needs one hundred schools in the year to come. Each school would cost 20*l.*, or 100 dols. The children are ready, books are provided, and teachers can easily be

engaged. But where are the funds to educate these myriads of immortal souls for Christ and eternity? Hundreds of millions of dollars in the United States can be found for fratricidal war, but whence the funds for Christianization and life eternal in the peace and kingdom of God?

During the present year we have baptized seven and admitted seven others for the first time to Christian communion. It is as a handful of corn on the mountains, which shall shake as Lebanon. In January last we anticipated the morning watches during the week for the general concert of daily prayer: and design to anticipate the morning watches to our friends in Europe and America for the year to come, asking God to avert war and restore peace among all nations, and vouchsafe to His chosen families the full blessings of His grace, and the influences of the Holy Spirit, "that they may be made perfect in one." With special thanks for *Evangelical Christendom* during another year, I remain, for Syria and Palestine, yours in Christian love,

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## AMERICA.

### ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Albany, New York, Oct. 22, 1861.

Knowing that many of the readers of *Evangelical Christendom* are deeply interested in the operations of the American Board of Commissioners of Foreign Missions, I am not content to allow its annual meeting to pass without a brief notice. It was held in the city of Cleveland, Ohio, which is a flourishing place on the southern border of Lake Erie, about one hundred miles west of Buffalo.

Many things conspired to prevent so large and general attendance as in some previous years; still it was good, and the meeting was deeply interesting and profitable throughout. It commenced on Tuesday afternoon, October the 1st., and in the evening of that day the annual sermon was preached by the Rev. R. S. Storrs, D.D., of Brooklyn, New York. His text was 1 Cor. i. 28—"Yea, and things which are not; to bring to nought things that are." This presented a fine opportunity for taking an historical survey of the *actual power* of the Gospel over Judaism, heathenism, and civil despotism; which the preacher did in a masterly and eloquent manner, and when he applied his theme to the present circumstances

of this nation, and predicted *the overthrow of slavery as the probable result of the present war*, the audience gave a spontaneous and decided expression of approbation.

There were strong and sad apprehensions entertained about two months since respecting the amount of debt which might be reported in consequence of the present national pressure, and the compelled reductions which might be ordered. Those apprehensions have happily not been fulfilled. Through the favour of our God, the debt does not reach 28,000 dols. The receipts for the year were 341,988 dols., the expenditure 369,874 dols. This was felt to be an occasion for special gratitude, and many thanks, on its account, went up to God.

Another blessing which called forth praise is that the operations of the Board for the past year bear a very favourable comparison with those of previous years. The mission in *Southern Africa* gives promise of a harvest in proportion to the degree and skill of cultivation. Twenty-six new members were added to the ten small churches there last year: and several of the stations were blessed with a revived state of religion. The various missions

in Turkey are in an effective state. There are 23 stations; 80 out-stations; 48 missionaries, including three unordained physicians; 56 authorised native preachers, of whom ten are pastors; and 139 other native co-labourers in different capacities, as catechists, teachers, and helpers. Of churches there are 42, containing 1,546 members; of whom 198 were received the past year. 114 schools contain 3,418 pupils, of whom 80 are in three training-schools for preparing pastors and helpers, and 80 are in two female boarding-schools for educating wives for the native ministry. The Rev. Dr. Dwight, who, with Dr. E. Smith, explored the American field, in 1830-31, "is now travelling over the same ground for a re-survey, and is filled with wondering gratitude in view of the changes since that time. Then, from the Mediterranean to the borders of Persia, they nowhere met with any among the people whose religious views and feelings were in unison with their own. Now, missionary stations are scattered over the land, and scarcely a place is entered where at least some one does not greet the visitor with a joyful welcome as a herald of the Gospel. At Marash, in a house of worship erected chiefly by the people, Dr. Dwight saw forty persons admitted to the Church at one time, and preached to a congregation of nearly 1,500 people. Only six years had then passed since the Church was organised; and but twelve years since there was not a Protestant there, and the people were then proverbially ignorant, barbarous, and fanatical."

The *Syrian Mission* has gained strength by the trials through which that people have lately passed, and the influence of the missionaries for good has been much increased.

The *Nestorian Mission* has 41 native preachers, and 31 out-stations. "And the reformation there is gradually bringing the true people of God among that people into active fellowship with each other; and reformed churches may be said now virtually to exist in perhaps a score of villages, and several of them with native pastors. The number of these Church members must exceed 300."

The missions in India have been generally blessed with decided tokens of the Divine favour. 131 new members were added last year to the churches of the Mahratta Mission, 6 to those of the Madeira Mission, and like blessings have been enjoyed in the Ceylon Mission. In other respects the indications are very encouraging, and the missionaries have strong hopes of increasing prosperity.

The *Sandwich Islands Missions* have suffered a great loss in the death of Dr. Armstrong. But the past year has been one of special revival. The additions to the churches have been 1,465, raising the whole present number of Church members to 19,707. Add the deceased Church members from the beginning to the living, and the number is 37,454. More than 21,000 dollars were contributed by the twenty-three churches during the year for the support and propagation of the Gospel.

The *China Missions* and those among the *Indians* in this country, are still struggling in their respective fields to gain attention and awaken an interest for good.

The following is the yearly summary of the whole: 20 Central Missions, with 113 stations, and 171 out-stations; 152 missionaries, with 183 male and female American assistants. Native pastors, preachers, and helpers, 633. Total number of labourers, 988. Churches, 161; members, 24,456—1,944 were added last year. Pupils in seminaries, boarding-schools, and free schools, 8,630. Printing establishments, 4; pages printed last year, 33,003,079. This, as will be readily seen, indicates a measure of Divine favour which ought to call forth devout gratitude to God.

The proceedings which followed the presentation of this report were of a varied and deeply-interesting character. They were extended until late on Thursday evening. The members evidently felt that they were gathered for the advancement of the one great and comprehensive object which has constantly engaged the Divine mind, and they were intent on it. It was quite refreshing to see how this absorbed their minds. They felt there was no time for diversion, for unnecessary words, or indirect speeches, however eloquent or otherwise attractive. The missionaries present expressed a spirit of enthusiastic devotion to their work, and their direct, telling words quickened devotion in other hearts.

One said (the Rev. Mr. Lindley, of Africa), "My heart is in Africa," and he declared he knew nothing of self-denial in leaving his native land for Christ. Another said, "We ask only our rations." And another, the Rev. Mr. Marsh, of Mosul, said, referring to his compelled detention here through want of funds, "You have no right to detain us here. You have no right to keep the missionary from his field." And in the course of his address he added that he had given what he could to the cause, and had nothing now to give but a watch which had formerly belonged

to his wife, who had given to it her all. This, of all he possessed, was dearest to his heart, and as such he felt he must give it to the cause, unless it should be redeemed by some liberal person, and the avails paid over to the Board. He then laid the watch, which contained a lock of his wife's hair, on the table. Subsequently the watch was redeemed, and the precious memento handed back to Mr. Marsh amid general applause.

The Rev. Dr. Perkins, of the Nestorian Mission, who has lately been travelling in England, gave a brief account of his efforts there in behalf of the *Turkish-Aid Society*. He spoke of having mingled with six denominations who are interested in its operations; and he expressed the conviction that the English churches are in advance of the American in the work of missions. He also instanced the case of an English lady who had contributed the sum of fifty dollars to American missions, in consequence of her fear that our troubles would diminish our ability to support them; and he added that he had received letters from many Christians in England, saying that they were praying for the success of the North. The Board subsequently adopted, with much cordiality, the following resolution in reference to the co-operation of friends in England:—

*Resolved*—That the Board would express their deep and grateful sense of the interest taken in an important department of their work by the *Turkish Missions-Aid Society* in Great Britain. While important aid has thus been afforded us, at a time of unusual solicitude, we are reminded afresh of that bond of brotherhood, which in the great work of the world's salvation binds together, without respect to denominational or geographical distinctions, all the followers of the Lord Jesus Christ.

It was to be expected that in so large a gathering of influential ministers and laymen from different denominations some reference would be distinctly made to our present national difficulties. But while this was not allowed to divert the attention of the assembled multitude from the subject of missions, they unanimously passed the following resolutions, which will show to our distant friends how Christians here regard the present war:—

*Resolved*—That we sympathise with our national Government in its struggle with rebellion, which threatens its very existence, and imperils the

success of the Missionary Board, and we fervently implore the God of nations so to overrule the conflict that the rebellion may be crushed, slavery, its prime cause, removed, and that peace, prosperity, and righteousness may be permanently established throughout the whole land.

*Resolved*—That we not only thus pray for deliverance from our present national distress, but also that the nation, having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotedness to the cause of Christ and Christian missions as is now put forth for the preservation of our beloved country.

There was present at the meeting one of the original founders of the Board, now eighty years of age. He subsequently said, in reference to the war, that it is working for good, and, through the assistance of God, would result in the increase of religion. He congratulated the Board on the attitude it had taken in the support of the Government in its present righteous struggle. He invoked the blessing of the Almighty on the efforts of the Board, and hoped that this struggle would result in the establishment of a truly Christian commonwealth. Soon after, the services of the occasion closed, and this venerable man pronounced the Benediction.

I cannot close this communication without expressing the conviction that the number of persons who regard slavery as the direct cause of our present war is daily increasing. The conviction is growing among the people that the real question at issue between the North and South is *freedom or despotism*; and its utterance is daily more bold and urgent. Men who a few months ago would not tolerate this sentiment are now ready to avow it. In consequence, the war is daily taking a stronger hold on the moral feelings of the people. It is regarded as vitally one with truth, freedom, and religion. In most of the annual assemblies of the religious bodies which occur about this season resolutions avowing this sentiment, and expressing confidence in the Government, have been adopted. It is becoming the sentiment of the people. And this is a source of comfort to reflecting minds. It indicates the hand of God, and is a pledge not only of ultimate triumph, but of permanent good. Pray for us, that this land may yet become "a habitation of justice, and a mountain of holiness."

D. D.

## Literary Correspondence.

### SANSKRIT AND MISSIONARY WORK IN INDIA.

*To the Editors of Evangelical Christendom.*

Sirs,—I do not know whether anything proceeding from so humble a pen, and one so unaccustomed to write in English as mine, will be acceptable to yourself, or be deemed worthy of insertion in so valuable a journal as yours. From that journal, whilst labouring in what some have, I think, unjustly considered a barren field, I have often received much encouragement, instruction, and pleasure. Having, therefore, much respect, and I may add, a sincere love for your journal, I have been the more pained to observe in your August number an article chiming in with sentiments uttered by the lecturer in his "inaugural lecture delivered before the University of Oxford, on April 19, 1861, on the study of Sanskrit in relation to missionary work in India."

Perhaps I may have misunderstood the drift of that article, but to me it appears that it would point to a knowledge of the Sanskrit, with pious scholarship, as the panacea for the evils of missionary work in India. If I be not mistaken in my conclusion, will you allow one who was born in Bengal, and has spent thirty-one years out of a life now verging upon forty in that country, and whose experience of the natives of that country has been gathered from a variety of sources which are inaccessible to most Europeans, whether lay or clerical, to have a word regarding the value of Sanskrit. As a trader and merchant, a servant of Government, a teacher, and lastly, a missionary, I have come into contact with natives of India of every class and condition, and, as a lay preacher and missionary, have been privileged to preach Jesus and Him crucified to the Mohammedan and the Hindoo—the Mollah of the former and the Pandit of the latter sect, to the rich and the poor, the learned and unlearned—in the presence of the inhabitants of the upper and lower provinces of Hindustan.

The providence of God has sometimes placed me in their midst as a pauper, necessitating a life assimilated, with the exception of dress, in everything to that of the poorest native. Placed in such positions—having been brought into contact with such varied phases of native character—it may readily be supposed that, whatever may be the poverty of my attainments in other respects, I must have obtained an acquaintance with the native character rarely possessed by Europeans, and in my opinion totally wanting in the minds of such as set up Sanskrit as the battering ram which shall be applied with success against the formidable battlements of the ancient fortress of Hindooism.

That in India the missionary has to deal with no common country or people—no ordinary religion—is a fact of which Professor Monier Williams is not the original discoverer. This fact every missionary in India may discover after he has resided six months in the country; but whilst I most readily confess that this is true, I cannot agree to the conclusion which is drawn, that the Christian missionary who attempts to have discussions with educated natives without an acquaintance with the Sanskrit language, may be strong in intellect and faith, but resembles a man shod in iron walking upon ice, and that the Sanskrit language "is the one medium of approach to the hearts of the Hindoo, however unlearned, or however disunited by the various circumstances of country, caste, and creed," &c.

I deny that the Sanskrit is the one medium of approach to the hearts of the Hindoos, and I assert, on the contrary, it would tend to shut up the approach to the hearts of the Hindoos. We have in Bengal but two variations of the Bengal language, the Sadhu and the Sadharon Bhashas. Whilst both are originally derived from the Sanskrit, the former may be obtained, and is obtained, by ninety-nine out of every hundred of those who use it without any attempt to master the difficulties of the Sanskrit. The latter is the



language of the mass. The millions use it, and those who are acquainted with the former confine themselves strictly to their purer language only when they meet together for the purposes of holding discussions on literary subjects, or wish to parade their attainments before public assemblies.

Even that form of the Bengalee, though far removed from the Sanskrit, is not, and cannot be said to be, a medium of approach to the hearts of the Hindoos. The fault found with most missionaries is not that they had neglected to attain the higher forms of Bengalee, but that they had attempted to learn the Sadhu Bhasha, and to preach in language which the mass of their hearers could not comprehend, save through the medium of a dictionary. The missionary preaching in Sanskrit would, like the barbarian suggested by the apostle Paul, be speaking in an unknown tongue. The Brahmins—the priests of the people—are, in many cases—I am willing to hazard the statement in the great majority of cases—as ignorant of the Sanskrit as are the Mohammedans of the Arabic in which, like parrots, they repeat their prayers. Many of the muntras—you may translate that word as prayers, or charms, which are taught to each Hindoo, male and female—are not understood by the Brahmins who impart them, and so little understood by those who use them as charms, that cases have been discovered where Hindoo women were taught to use as a mantra a number of words which meant nothing more than abuse upon themselves. Sanskrit, if you wish sometimes to put down a cavilling Brahmin, is of use in this way—by your repeating a sentence and asking him to translate it. In most cases, you may make sure of exposing his ignorance, and causing him to be laughed out of your congregation.

Nor do I grant that attainments of Sanskrit will enable a missionary to understand Hindoo mythology a whit better than the works on that subject in his own language. For proof of this assertion, I appeal to the fact, that a few years ago a learned Sanskrit scholar and a person not fully acquainted with even the Sadhu Bhasha, leave alone the Sanskrit, competed for a prize offered for the best essay on Hindoo philosophy. According to your article, the Sanskrit scholar should have gained it, but he did not: the other, though totally unacquainted with Sanskrit, carried off the palm of victory. Where, then, was the benefit of acquaintance with Sanskrit? and where the injury for the want of an acquaintance with it? \*

It will not be, Sirs, through language, particularly through the medium of Sanskrit, that the heart of the Hindoo will be approached. Might I mention names of persons living, I could prove to you, dear Sirs, that the missionary most popular with the Hindoos in the metropolis of Bengal, has not been able to attain the language, not even in the Sadharon Bhasha, or colloquial. His common orders to domestic servants require to be interpreted before they can be understood. Yet, Sirs, this man is beloved by the Hindoos who know him. A learned Hindoo well versed in English—a Vedantist, and one whose opinion is of some weight—referring to this missionary and another, who also is totally unacquainted with Sanskrit, said: “If all your missionaries were like those two, Bengal would soon become Christianised.”

I could name another missionary totally unacquainted with Sanskrit, but imperfectly acquainted with the Sadhu Bhasha, who obtained from the natives of his station the name of Outia, which you may translate into “Saint,” and whose departure is yet, after a period of ten years, deeply lamented. I could tell of another, the sight of whom in one part of his station which he often visited, raised the cry of the “Khoda

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\* To what does our correspondent here allude? He cannot surely refer to the prize proposed a few years ago for the best statement and refutation in English of the fundamental errors of the Hindu systems of philosophy, which was divided *equally* between Dr. Ballantyne, the great Sanskritist, and Rev. Joseph Mullens, of the London Missionary Society. If so, we think he wrongs Mr. Mullens, and even his book is decidedly in favour of an acquisition of Sanskrit. See, also, his able paper on “European Missionaries Abroad,” in the “Report of the Missionary Conference at Liverpool, held in 1860,”—Evs. *Evangelical Christendom*.

Wallah is coming!" This term may be translated the "Man of God." He, Sirs, obtained admission into the Zenana, behind the Purdah, felt the pulse and administered medicine to the high-born native women, whose faces the eyes of an European had never before seen. This missionary knew nought of Sanskrit. I could tell you of another who was constituted arbiter of disputes, called in to settle family quarrels, and who, on leaving his station, was accompanied by a crowd of Hindoos and Mohammedans, who wept as those who mourned for their father, and the number of which would have graced the departure of a prince. He knew not Sanskrit, but was well versed in the Sadhu and Sadharon Bhashas. I could tell you of another, whose funeral was attended by more than one weeping Sanskrit-speaking Pandit, and was wept for by not a few of mourning educated Hindoos. He was not acquainted with Sanskrit, and though a fluent speaker, was not perfect in his idiom and pronunciation of the colloquial.

These instances will suffice to show you that they, in their spheres, obtained without Sanskrit a medium of approach to the hearts of the Hindoos. Theirs was "slip slop," as you are pleased to term it, and would have evangelised, if anything human could evangelise, the 200,000,000 of India.

There is another portion, dear Sirs, of that article which it has grieved me to see proceeding from the pen of one I always looked upon as a friend to missionaries. I refer to the following words: "Real Pandits are rare, except in the great seats of learning, and the ignorance of the masses is notorious. This, indeed, we have heard triumphantly alleged," &c. It is to the word "triumphantly" I allude. If, dear Sirs, you have ever seen a missionary triumph over the fact of the ignorance of the masses, I assert that you were imposed upon; that he was no missionary, but a vile impostor; for it is a fact, that wherever a missionary station is established educational efforts are set on foot to the extent of the missionary's ability.

These educational efforts give the lie to your statement, and prove that no class of men lament more deeply the ignorance of the masses.

If the Apostle Paul, with his "slip slop," was not ashamed to preach the Gospel in Rome, we, dear Sirs, are not ashamed, nor fearful either, to do battle with the people whose national character, your champion asserts, is cast in the Sanskrit type. We, notwithstanding our "slip slop," which we assert is better than Sanskrit as a medium of approach to the hearts of the Hindoos, are working, and will go on patiently, until the times of refreshing from on high shall come upon India.

I do not, dear Sirs, look upon anything human as the real hindrance to the evangelization of India. I cannot believe that God would permit those 200,000,000 to go into the horrors of eternal woe because His servants are provided with nothing better than "slip slop." No, dear Sirs, His reasons for delaying the conversion of India are mysterious to those who have been martyrs to the burning sun and deadly climate of India. But whilst I firmly believe that it is the want of an outpouring of the glorious spirit of the Most High that is the real cause, I will, if encouraged by observing the insertion of this unworthy production in the next number of your journal, send you my opinion of what to me appear to be, among others, what must be called hindrances, on the part of missionaries themselves, to the missionary work in India, as also what is wanting to back the missionaries in their work on the part of Christians in England. In the meantime, dear Sir, permit me to subscribe myself,

ONE BORN IN BENGAL.

[It is our rule not to insert anonymous letters, but for once we waive our objection, premising, however, that, should our correspondent write to us again, if he wishes for the insertion of his letters, he must give us his name, not necessarily for publication, but as a guarantee of good faith.]

Our correspondent has mistaken several points in our article. We have never altered our views respecting the great importance of missionary work, and we desire

sympathise with the difficulties of the men of God who are fighting in the high places of the field. Yet we believe some, we will not say many, men are sent out abroad, who, from want of ability or of mental vigour, though with the love of God in their hearts, would have been more usefully employed at home.

We do not consider the knowledge of Sanskrit as the panacea for India, but we do consider that more, much more, progress would be made in many cases were missionaries more thoroughly grounded in the root languages as well as the vernaculars. Missionaries abroad are seldom able to devote their time to them. But as *preparatory* to missionary work, *all* should be grounded in the elements of the vernacular language they may have to acquire abroad, before leaving this country, *if possible*. And *many* more missionaries should turn their attention to the so-called "sacred" languages, in order to be fitted to cope with the Pandits and Maulavis of India.

We are glad to perceive that the Church Missionary Society has recognised the importance of Sanskrit studies by the appointment of Rev. W. Hooper (recently Boden Sanskrit scholar at Oxford) as Sanskrit Lecturer at Jay Narain's College, Benares, at the same time leaving much of his time free for direct missionary labour. We trust this is the beginning of an endeavour to make Jay Narain's College a seminary of real learning, and a nursery for a thoroughly educated native pastorate for North India.

It is absurd to talk of preaching in Sanskrit. We might as well talk of preaching in Hebrew or Greek; and yet these languages are of very great, almost vital, importance to clergymen at home, as is Sanskrit in some places in India and Arabic in others.

Our remarks were mainly directed to directors of missionary societies at home, who can, if willing, do much to remedy the defect. But the letter of our correspondent confirms us in the opinion that we are right in pressing this matter on public attention, as our remarks apply to a larger number of persons than we anticipated.

Certainly it is a new thing to us to see a missionary contending that he is a better man for not knowing the "sacred" language of the people, for not being able to expose the ignorance of some, and the arrogance of others. A missionary unable to make himself intelligible to his own servants certainly must be a useful man! The next thing we shall hear recommended is that no missionary should spend his time in acquiring the language of the country, but that preaching through the medium of an interpreter would be just as effective! But how does the missionary our correspondent alludes to preach? If in English, assuredly he is like, as Paul says, to "a barbarian" when preaching to a Bengali-speaking congregation. Even in dealing with Hindus who are able to understand English, the missionary ought to understand their *vernacular* at least.

We have never accused missionaries of speaking triumphantly of the ignorance of the Hindus, but we have heard the advocates of ignorance at home frequently doing so in order to excuse their own want of exertion.

Our correspondent will perceive that we have omitted one paragraph of his letter. It was on our use of the word "slip slop." We consider preaching through an interpreter, ignorance of the common vernacular (after a reasonable time being allowed for its acquisition), translations made in bad Hindustani, Bengali, &c., to be such. *Nothing else was intended.*

We leave the matter now open for discussion to any of our correspondents who choose to discuss it, and in conclusion thank the writer of the above letter for his communication.—Eds. *Evangelical Christendom*.]

# Evangelical Alliance.

## ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.

### MORNING SITTING.

The Fifteenth Annual Conference of the British Organization of the Evangelical Alliance was held at Freemasons' hall, London, on Wednesday, Nov. 20, 1861, and was presided over by Sir Culling Eardley, Bart. The attendance was not so numerous as had been expected. The morning sitting commenced at half-past ten o'clock.

The Chairman read a letter from the Rev. William Arthur, who was to have presided over the devotional exercises, and to have delivered the annual address, stating that he had been unexpectedly called to Brussels, in consequence of the death of a brother in that city. It had, therefore, been arranged that he (Sir Culling) should preside from the opening of the Conference.

The hymn commencing "Come let us join our cheerful songs" was then sung, and the Rev. Samuel Minton read the latter portion of the 4th chapter of the Epistle to the Ephesians, beginning at the 17th verse. Prayer was offered by the Rev. Mr. Kerr, Incumbent of Woodstock.

The Rev. T. A. Aston, Incumbent of Trinity Church, Tulse-hill, read the practical resolutions. The reverend gentleman, in proceeding to enforce them, expressed his delight at having been invited to that task, as it gave him an opportunity of expressing his sincere attachment to the principles on which the Evangelical Alliance was founded.

A hymn was then sung, and the Rev. Mr. Pullen, of Deptford, offered prayer.

The Chairman said those who should judge of the Alliance only by the muster this morning would form a very inadequate conception of the work which it was doing, and of the influence it was exerting. He did not pretend to be able to account for the contrast:—

There was a striking contrast between that meeting and two or three things that had occurred during the year. Among these were the numerous gathering at Geneva, and the word of magic which the Alliance, had become, by God's blessing, on the continent. A few months ago the bishops and clergy of Bulgaria, at the other end of Europe, tortured and provoked by the Patriarch of the Greek Church, could think of no better means in order to obtain relief than to apply to a little committee of the Evangelical Alliance at Constantinople. He (the Chairman) had received only a week ago a letter from Hungary, in which the writer expressed a hope that what he was

pleased to call the "Great Evangelical Alliance" would take the lead in promoting a good religious movement in Hungary. Since they last met in annual conference, the Government of Sweden had felt it right, owing to the movement initiated by the Alliance, to propose, and the diet of Sweden had adopted, a change in the laws relating to religious freedom in that country. When he considered all these things he was convinced that the smallness of the present attendance was merely accidental. He congratulated the society on the success of the Conference at Geneva. The heterodox Unitarian party, who had been in possession of the Church in that town for a century and a-half, and who some forty years ago expelled everything that was spiritual out of the National Church, feeling that the tide was turning in favour of sound religion, and anticipating that an important impulse would be given to it by the Conference, determined by every means in their power to prevent the success of the assembly; and upon arriving in the town the friends of the Alliance found the walls placarded with bills, calling on the population of Geneva to show their dislike to these "fanatics," who had come across Europe to hold their wild assembly, by one and all abstaining from attending the meetings. He was thankful to say—and he believed it was notorious to most now present—that ten days completely turned round the public sentiment of Geneva. Not one word was said in answer to the placard, and, to the surprise of many, who thought the members of the Conference were a company of wild, ignorant fanatics, they did not utter one unkind expression. The inhabitants heard documents read worthy of a Palmerston or a Cavour; and papers worthy of any statesman in Europe, on the social and religious condition of the continent, were laid before the assembly. Not a word was uttered against any Church, and the instinct of many people told them that the Evangelical Alliance was an embodiment of the principles of the New Testament.

The Chairman then mentioned the subjects which it was proposed to bring before the consideration of the meeting. One was the observance of the Lord's-day on the continent. The paper on that subject, read at Geneva by M. Godet, of Neuchâtel (for some time preceptor to the present Crown Prince of Prussia), had been the means of stirring up feelings throughout Switzerland and Germany.

One of the secretaries then read a short abstract of the annual report.

The financial statement for the year was also submitted to the meeting.

The Rev. T. R. Birks, Rector of Kelshall, moved the adoption of the report. He reviewed at some length the general course of the Alliance since its foundation:—

It was a striking fact, that they were the meeting in the same room in which the soci-

was organised more than fifteen years ago. The results of its operations had not equalled the sanguine hopes of some, nor had they justified the fears and anticipations of others. It might be safely said that the Providence of God had disappointed both. By some it was thought it would regenerate the world at once, as if evils which had grown up gradually, during centuries, in the Church of Christ, arising from the inheritance of historical associations of different kinds, and other causes, could be uprooted in a moment. There were many who said that very great things would result at once, and that from that moment a new era would dawn upon the world, and that the death knell of Sectarianism would be rung from that hour. Although the operations of the association had been blessed, yet, after the lapse of fifteen years, they found distinctions still continuing, and sources of irritation still arising; and they had been taught lessons of deep humility with regard to our common human nature, even in the spiritual Church of Christ, indicating that they had not yet attained the rest and the inheritance which the Lord our God had promised and provided for us. But the exaggerated fears and desponding apprehensions of others had been equally disappointed. Some thought there were sectarian ends in view, and would not give the promoters credit for honesty of purpose and simplicity of aim. He would not say that the course of the Alliance had always been perfect in wisdom. That would be too much to say of any human organization; but as a whole the conduct of the association had been marked not merely by moral uprightness and Christian integrity, but by something of a spiritual discernment, and by a clear perception of the great want of the Christian Church in these days, and by a single aim to meet that want, which was the mitigation of prejudice by personal intercourse, and the promotion of union between the great brotherhood of Christians throughout the world.

He then referred to the union for prayer in the first week of the present year, and remarked that in our own day very great blessings had been seen to result from united prayer to God:—

One of the main features of the last two or three years had been tidings of religious revival in all nations. A diversity of opinion existed with reference to them; but, taking the average impression of thoughtful and intelligent persons, not given to mere enthusiasm, there was a strong conviction that the Spirit of God had been widely and powerfully at work. Let them pray that what was good in those revival movements might be cherished, and that what was bad might be restrained. The continuance of meetings for united prayer was a most important part of the duty of the Alliance.

Alluding to a discussion which had taken place among some members of the Alliance at the beginning of the year, he said that he thought the effect had plainly been to teach those without that the Alliance desired, while duly regardful of Christian love, at the same time to honour Christian truth. He hoped something would be said, during the day, that

would show more clearly that the members of the Alliance generally had a sense of the dangers which threatened the Church of Christ on the side of latitudinarian or negative theology. The Pharisee and the Sadducee were the two classes who opposed our Saviour in the days of His flesh; and the true Church had always been exposed to the danger of despotism on the one hand, and of anarchy on the other. Another event of the year, which would naturally fix their attention, was the Geneva Conference. God had made the assembly at Geneva a local blessing; and it was an honour to the Alliance, that there, in one of the chief birthplaces of the Reformation, the blessing should have come back. What were the prospects of the Alliance for the future?

The smallness of the present gathering suggested the recollection that the society was not numerically strong, and that it included only a small proportion of the main body of the Christian army, by which the work must be done. Peculiar caution and wisdom would be needed in the guidance of the Alliance during the coming year. There would probably be a revival of the dispute on Church-rates; and the education question would very likely occupy Parliament very much during the first two months of its sitting. Another circumstance which would render caution necessary was, that next year would be the bicentenary of the separation of 2,000 ministers from the Church of England, and several of the dissenting brethren intended to make a demonstration on the occasion. Much historical discussion, tending to awaken prejudice, would take place; and it would need much wisdom to prevent such discussions from interfering seriously with the measure of union the established and dissenting clergy had already attained. All these circumstances indicated that the Alliance was not sailing altogether in smooth water, where no danger was to be apprehended, and the necessity for united prayer for wisdom to avoid the causes which might detract from the usefulness of the organization.

John Finch, Esq., in seconding the motion, said he hoped the meeting would not be alarmed at the financial balance against the Alliance. It had generally been in that position, and therefore there was no reason to suppose that so bad a state of things would act detrimentally upon its operations.

The motion was unanimously adopted.

The Rev. J. P. Dobson moved—

That this Conference expresses its earnest hope that the request for united prayer, again put forth by the Committee of this branch of the Evangelical Alliance, for the week commencing Sunday, January 5, 1862, may be complied with even more extensively than in previous years, and joined with devout thanksgiving for blessings received in former years.

He said the resolution was one which required no argument or appeal to secure its

adoption. Whatever differences might exist on other grounds, he might say, without any presumption, that there was no difference in their estimation of the importance of prayer to God.

The Rev. Mr. Jenkinson, Rector of Battersea, in seconding the resolution, observed that there was nothing pressed upon us so strongly and frequently, in the Word of God, as prayer. He thought it might be said that the spirit of prayer was one of the great signs of the times; it was that from which everything good had emanated, and without which nothing could be expected.

The motion was carried unanimously.

W. H. Watson, Esq., Honorary Secretary of the Sunday-school Union, moved the list of persons to constitute the executive council for the ensuing year. He stated his belief that the placards to which the Chairman had referred had had the effect of increasing the attendance of inhabitants at the Conference of Geneva, and expressed his satisfaction with the practical character of the subjects brought before that assembly at Geneva, and the practical manner in which they were dealt with. For instance, it would be remembered that the Rev. Baptist Noel spoke on the subject of outdoor preaching, and before the meeting closed arrangements were made, in accordance with which an out-door service was held on the following Sunday, and from 1,500 to 2,000 working men of the town were present on the occasion.

The Chairman: The first gathering of that kind since the Reformation.

The Rev. Holden Webb, Rector of Essendon, seconded the motion, which was unanimously adopted.

The Conference adjourned, at half-past one, for half-an-hour.

#### AFTERNOON SITTING.

The proceedings were resumed at two o'clock. Prayer having been offered by the Rev. R. Eckett,

Dr. G. H. Davis, Secretary of the Religious Tract Society, said that no person could have been present at Geneva without being fully convinced of the value of the Evangelical Alliance in its foreign operations. He thought it possible that the British Organization might be made just as useful to England as the General Alliance was to Evangelical Christendom on the Continent; and acting on this feeling, he begged to submit the following resolution:—

That this Conference, composed of, and repre-

senting various Evangelical communities, who are, above all things, desirous that Evangelical truth should be preached from every pulpit of the empire and the world, cannot but express its deep regret that the names of influential clergymen should be attached to a volume entitled "Essays and Reviews"—a volume containing opinions which strike at the very foundation of the Christian verity, and of all revealed religion; and this it does for the following among other reasons:—

1. Because the influence of such a volume cannot be confined to the Church to which the writers belong, but must affect all religious organizations both at home and abroad.

2. Because most of those who have contributed to it hold, or have held, their position, with its authority and emoluments, in virtue of having entered into a solemn and public obligation to preach the faith which large portions of the volume are adapted, if not intended, to destroy.

3. Because so marked an opposition between the teaching of the volume and the public subscription of most of the writers is calculated to excite suspicion as to the integrity of clerical subscription and ministerial engagements in general, and thus to do essential injury to the conscience of the nation, and lower the standard of truthfulness throughout the land.

He thought the resolution must commend itself to every person present. They were all Evangelical Christians, desirous that the truth should be taught throughout the world, and they could but grieve that such a volume as the "Essays and Reviews" should be sent forth under such auspices. The influence of the book would most certainly extend to the whole of the Christian field. They were in the habit of complaining of the free thought among the pastors on the continent, but what would be said if this book should go forth without the clearest and most emphatic expression from the Evangelical Alliance as to the light in which it was regarded? There was one ground which he had not seen presented in any public document; but which he thought the Alliance might well take, and which it was most important to impress upon the public mind. The men who had put their names to the "Essays and Reviews" had, in the most solemn manner, pledged themselves to the Church and to the nation that they would sustain those very principles which that volume was calculated to destroy. It was impossible for this to take place without men in general asking what would become of those safeguards to the great principles of the Gospel which they supposed they possessed in the authorised standards of the National and other Churches of this country?

Major-General Alexander, in seconding the resolution, said he quite agreed with all that

had been said of the book in question. He believed it was a bad book, and of world-wide malignity. He believed the protest they were sending out on the present occasion would be very beneficial, and he hoped that the opposition to the volume which had been raised in every direction would, under God's blessing, have an effect on the writers. He had heard from the best authority that one of them was very much grieved at the part he had taken—he wished he could separate himself from those with whom he had been connected, and said that he was unaware of the nature of the other essays to which his formed so admirable a preface. It was hard to doubt a man's word, and yet it was hard to believe that if such really were the case, the several parts of the book had been put together so well.

The Rev. Thomas James said he rose for the purpose of calling attention to one phrase in the resolution which he thought to be rather objectionable, that the principles enacted in the volume were calculated, "if not intended," to undermine certain truths. He did not think it became the Evangelical Alliance to employ an expression of that kind. They had no right to say that the writers of the book were not honest and sincere in their sentiments. He thought that whilst the strongest language that could possibly be used should be employed in condemning the book, they should not impute any motives to the men who had written it.

A lengthened conversation then took place, in which the Rev. R. Birks, Major-General Alexander, and the Rev. Dr. Davis took part, and at its close it was decided that the expression complained of should be struck out, and the words, "and tend directly to destroy" substituted. The resolution was then carried unanimously.

The Rev. W. Thornton, in moving the next resolution, said he thought the subject which he had to bring before the Conference was one of great importance, and one on which the testimony of the Alliance was exceedingly valuable. He felt that the Churches of the land, many of whom were represented in the Alliance, had a very strong testimony to bear with regard to the sacredness of the Lord's-day, and he was glad to find that they were all prepared to speak with very certain language with regard to the matter. The resolution he had to propose was the following:—

That the Conference has heard with the greatest satisfaction the communications addressed to the British committee of the Evangelical Alliance

from Switzerland and Germany, relative to a combined action in those countries for a better observance of the Lord's-day, and charges the council to maintain an active correspondence with their foreign brethren generally, with the view of creating a sound public opinion, and abating Sabbath desecration.

Benjamin Ranyard, Esq., briefly seconded the motion, which was then carried.

The Chairman said the communications referred to in the resolution were of considerable importance. Some were from Stuttgart, some from Baden, some from German Switzerland, and were all expressive of a great desire for English sympathy in the matter. If a movement on the subject of Sabbath observance on the continent could be arranged, it would be one of the most auspicious events the Conference could hope for.

The Rev. S. Minton said he had been requested to propose the next resolution, which was to the following effect:—

That the Evangelical Alliance being constituted for the promotion of Christian union, deploras the bitterness and alienation too often connected even with unavoidable controversies between Christians, alike engaged in the work of Christ; this Conference therefore instructs the council to prepare an address to all the members of the Alliance, urging upon their prayerful attention the fundamental principles of their union, and the duty of watchfulness over their own spirits, especially in reference to the impending struggle upon Church-rates.

He said they would observe that it was not proposed to lecture the public at large, but the address was only to be presented to the members of the Alliance.

The Rev. Mr. Pullen seconded the resolution, but thought it would be advisable to omit the clause respecting Church-rates.

The Rev. J. Eckett and Professor Hoppus concurred in this opinion.

On the suggestion of the Rev. Mr. Bunting, the latter part of the resolution was omitted, and the words "especially in reference to the ecclesiastical controversies of the time" inserted in its place.

The resolution was then carried.

The Rev. Thomas James moved the following resolution:—

The Conference records its satisfaction at the steps taken at Geneva on behalf of the Christian brethren suffering religious persecution in Spain, and expresses its warm sympathy with Signor Matamoros and his fellow-prisoners, and its obligation to the friends who so kindly visited them in their prisons, at the request of the Geneva Conference. It instructs the council to take such steps as may be expedient in aiding the Geneva committee to procure the liberation of the prisoners, with the fervent hope that, by God's blessing on the prudent and judicious means adopted, their suffering

brethren may be speedily set at liberty, and that recent events may be overruled for the furtherance of the Gospel in the Peninsula. At the same time, the Conference would earnestly exhort its brethren when resisting the encroachments on their religious liberties, unhappily, in some cases, by Protestant authorities, civil and ecclesiastical, to maintain invariably a moderate and respectful tone.

C. Tucker, Esq., having seconded the motion, The Chairman stated that Signor Mataros had been visited, at the request of the Geneva Conference, by the Rev. Mr. Dallas, who had a most satisfactory interview. Arrangements were now going on for a deputation to visit Madrid in reference to the matter. An address would be presented to the Cortes by some of its members, and the public press was also prepared to take up the subject. He hoped the measures that would be taken would result in the liberation of the prisoners.

The resolution was unanimously carried.

The Rev. Mr. Jenkinson said no one could have attended the Conference at Geneva without feeling assured that it was a most perfect success; he had great pleasure, therefore, in proposing the following resolution:—

That the Conference cannot close its sitting without expressing to its brethren at Geneva its warm congratulations on the success of the Fourth Conference of Christians of all Nations. It trusts that the session held, the reports read, the spirit manifested, the faithful preaching of the Gospel, both in the churches and in the open air, and, above all, the prayers offered, may issue in large blessings both to the city of Geneva and to Christendom at large. It is impossible on the present occasion to refer at length to all the important topics then discussed, such as the opening of Italy to the Gospel, the theology prevalent in German Switzerland, the afflicting circumstances of our American brethren, the influence of the Anglo-Saxon colonies, the approaching tercentenary of Calvin, and the continued detention at Rome of the boy Mortara. It pledges itself to its Swiss brethren to take every

practicable measure to resist the inroads of those latitudinarian views which have been so injurious to Switzerland, and offers its co-operation to its friends in Germany, in celebrating in some worthy manner the tercentenary of Calvin's death in the year 1864.

John Henderson, Esq., seconded the resolution, which was then adopted.

On the motion of Professor Hoppus, seconded by Mr. Fortescue, the following resolution was unanimously carried:—

That the International Exhibition, to be held in London next year, seems to us a providential occasion which we are bound to use for making known the Gospel in the chief languages of Europe, and in every judicious mode, to the foreigners who visit London. The subject is entrusted to the council, with instructions to initiate an independent committee for that purpose.

The Chairman said he believed there were about eighty of their brethren on the Continent who would be prepared to come to London to assist them in this matter. The Council believed there were many movements going on, but that they were all waiting the signal for combination.

On the motion of John Henderson, Esq., seconded by Mr. McArthur, it was unanimously resolved—

That the Conference cannot allow this meeting to pass without adverting to the painful fact that this is the first Annual Conference of the British Organization of the Evangelical Alliance from which their beloved friend, the Rev. Dr. Steane, has been absent, and that severe affliction has withdrawn him from their councils. They desire to convey to him their Christian sympathy, and to assure him of their affectionate remembrance of his long and faithful services in their cause, and their earnest prayer that his valuable life may be spared, and his important services yet restored to the Evangelical Alliance as well as to the Church at large.

The Rev. Thomas James then offered prayer, and the Conference terminated.

## PUBLIC MEETING.

The annual public meeting was held at Freemasons'-hall, on Thursday evening, Nov. 21. The chair was taken at half-past six, by the Hon. Arthur Kinnaid, M.P.

Among those on the platform were Sir Culling Eardley, Bart., the Revs. J. Minton, J. Shedlock, M.A., A. R. C. Dallas, M.A., T. R. Birks, M.A., Octavius Winslow, D.D., J. Waddington, D.D., W. W. Robinson, M.A., F. Curme, and W. Bunting, Signor Ferretti, and others.

A hymn was given out by the Rev. Aubrey Price, and sung by the assembly. Prayer was then offered by the Rev. Dr. Waddington.

The Chairman, having opened the business of the evening in an appropriate speech,

The Rev. T. R. Birks addressed the meeting on "The Importance of the Union of Christians in its Bearing on the Present Aspect of the Times." He pointed out three reasons why, even perhaps more than at the date of the foundation of the Alliance, Christians were bound to cultivate a feeling of mutual brotherly love. The first reason was that which arose from the plain marks of the blessing of God upon the means of grace, and the signs of a peculiar work and presence of the Holy Spirit. The Spirit of God was a spirit



of peace and love. Another leading feature of the present times, which furnished a second powerful motive for cultivating union amongst Protestant Christians, was the state of the Papacy in the South of Europe. A third and weighty reason for the cultivation of Christian unity was the prevalence of infidelity in various forms on the Continent of Europe :—

He believed that but comparatively few were aware of the wide spread of infidel departure from the faith on the Continent, and of the prevailing character of the literature both of Germany and France; nor were they aware how deep was the under-current of scepticism, and the almost total rejection of the truth of God, even in the Papal countries of Italy and Spain. He had no doubt that in Italy and Spain nineteen out of twenty, if not ninety-nine out of a hundred, were at this moment actual disbelievers in Christianity itself, as well as in the system of Popery which had obscured its moral lineaments.

The Rev. Octavius Winslow, D.D., briefly noticed some of the objections which he said he was constantly meeting to the Evangelical Alliance.

The Rev. A. R. C. Dallas, M.A., spoke on the subject of religious persecution in Spain, and his recent visit to Matamoros and his fellow-prisoners. He gave an account of the difficulty which he and his companion had in obtaining an interview with the prisoners, in compliance with the wish of the Geneva Conference :—

After much firmness and perseverance, they

succeeded, and obtained permission to remain with the prisoners as long as they liked. It was impossible to give the audience an adequate impression of the more than smile which beamed in the countenances of Matamoros and his fellow-prisoners, and of the grasp of their hand, and the look of surprise and rejoicing which they gave when he (Mr. Dallas) told them that he and his friend were Christian ministers deputed by 2,000 persons, assembled at Geneva, to visit them in their bonds for the truth, and to give them a blessing. The letter of the Conference was read to them in their own language, and one of them took notes of the passages of Scripture it contained, for future reference. After a long conversation, Mr. Dallas engaged in prayer; and upon taking leave of them, Matamoros plunged himself upon his bosom and embraced him with more of heart and more of feeling than could be expressed in words. Since that time he had had correspondence with Matamoros, and he received a letter from him the other day in answer to the letter from the Geneva Conference.

In conclusion, the reverend gentleman said he believed the imprisonment of these three men would be the means of effecting an important change in Spain, and that it would also tend very greatly to effect good among the Roman Catholics in Ireland, who had expressed much sympathy for the prisoners in Spain.

Sir Culling Eardley made some remarks on certain results of the Geneva Conference, and the state of Evangelical religion on the continent.

The Doxology was then sung, and the Rev. Mr. Robinson pronounced the Benediction, which closed the meeting.

#### GLASGOW DIVISION: BREAKFAST MEETING.

The first monthly meeting for the present season of the Glasgow Division of the Evangelical Alliance was held in the large hall of the Religious Institution Rooms, on the first Tuesday morning in November. About 100 ladies and gentlemen sat down to breakfast, a large attendance considering the unfavourable state of the weather. The devotional exercises were conducted by the Rev. Dr. Norman M'Leod, Rev. Dr. Henderson, and Rev. William Fraser. John Henderson, Esq., of Park, presided, and, after expressing his pleasure at meeting so many friends of the Alliance, introduced the speakers of the morning—Rev. Dr. Robson, Rev. William Arnot, and the Rev. Alexander M'Ewen. The speakers, taking for granted that their audience were well read in all the published accounts of the Geneva Conference, confined their remarks to interesting personal reminiscences of their visit to the city of Calvin. All agreed in lively recollections of the hospitality extended to all the members of the Alliance, and in

their conviction that a stimulus had been given by the Conference to the cause of religion in Geneva. It is impossible in this hasty notice to indicate the fine train of Christian earnestness and catholic sympathy with brethren of other names that pervaded all the addresses. Enough was said in a simple, conversational, after-breakfast way to warm the hearts of all present. The necessity for aid from British Christians to give, if possible, a right direction to the popular movement in Italy was particularly brought out, lest the Italians, in shaking off the bondage of Popery, should only become the slaves of infidelity and scepticism. Let Christians of this country be prepared with money and men to assist those already labouring there to point these wanderers to that freedom wherewith Christ makes all His people free. It is hoped that the meeting may be followed by good fruit in this respect. The chairman intimated that the next meeting will be held on Tuesday, Dec. 10.

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# EVANGELICAL CHRISTENDOM:

ITS STATE AND PROSPECTS.

A MONTHLY JOURNAL, CONDUCTED BY MEMBERS

OF THE

EVANGELICAL ALLIANCE.

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"WHEREIN WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16  
"URI AGNOVIMUS CHRISITUM, URI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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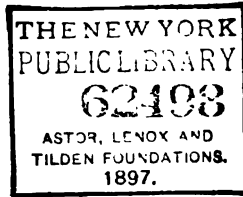
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## PREFACE.

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At the end of our sixteenth year of labour, and at the close of the Third Volume of the new and enlarged series of **EVANGELICAL CHRISTENDOM**, we have little to say by way of preface, but to thank God for the past, and take courage for the future. Whether the great changes going on around us—in the Church and in the publishing world—may suggest any change or enlargement of our own form and extent, we must leave to time and further experience to decide. Meanwhile, we believe that for such a journal as ours there is a special vocation in the Church of Christ, not fulfilled by any other existing periodical; but which, though with some disadvantages to contend against, we do, however imperfectly, subserve. The combination at which we aim—of specific Continental intelligence regularly, with interesting missionary details occasionally, and a survey of home and foreign progress, as well as reviews and remarks on current religious literature—has its attractions for many. And it has its occasional disadvantages, owing to the form of our publication, and the stringency of foreign postal requirements, at times of great pressure of intelligence from abroad, and of topics of intense interest in religious circles at home. We have humbly striven to reconcile these various interests to our best ability; and though occasionally carpt at by small and hasty criticism, we can appeal to the candour and kindness of our friends and readers, and to a quiet consideration of the volume just concluded; and we can fairly ask, in what other volume for 1862 will be found stored up so much of what can be referred to as world-wide interesting information, from France, Italy, and Germany more especially; as well as solid literary criticism of passing events?

But we must here leave this topic. On our theological horizon, at the close of this year, clouds and darkness seem to foreshadow a coming storm. Flagrant heresy, culminating to infidelity, within the Church, cannot end there. Society and the State have been already experiencing the baneful effects of the presence of this evil spirit, and are threatened with further disorders, most probably to terminate in convulsion. The salt of the earth alone can preserve it. The decomposition of the Church must always produce symptoms of disease in the body politic; and at its height never fails to spawn forth a host of spiritual monsters and reptiles, whose presence is danger as well as alarm. Experienced eyes are observing, with some apprehension, our present symptoms; tracing effects to causes, and prognosticating evil to come. On all sides, we hear of increased audacity of hardened crime, gigantic as well as widely-pervading monetary fraud; domestic immorality in numerous classes; and declining candidature for the

ministry of the Church, as well as a suspected extension of youthful demoralisation and depravity. A corrupt, unbelieving, frivolous literature runs *pari passu* with these evils, whether as cause or effect, or as partly both. But deeper causes must lie beneath the surface. And if a growing morbid sentimentality be leading to a reluctance to punish sin and crime, while sin and crime are seen to increase, may we not say, "*'Tis in the Church the leprosy begins?*" The doctrines of Universalism have a powerful tendency to diminish the sense of sin, the fear of consequences, the incentives to virtue. The immutable rule of righteousness which the pure and unadulterated Gospel maintains, and the tremendous sanctions of eternal punishment and everlasting felicity, as the sure consequences of our character and conduct in this probative state, cannot be frittered away, diluted, or shrouded out of sight, without peril to souls, corruption in society, and ultimate danger to the State itself. Infidelity in the Church, springing out of debauched consciences—out of consciences debauched by the conflict between real convictions and unreal vows—proceeds to an inevitable and perilous issue. Nor is it doubtful but that the portentous exhibition now in progress in our National Church must at some, perhaps not remote period, terminate in the expulsion of the evil spirit or her own ruin. For it can scarcely be thought that intelligent England will tolerate the existence of an organised system of National Religion, based on perversion of or indifference to the truth which it professes, and corrupting society from the head. Revolutions like that of France, we were told, were not made with rose-water. No; the reeking blood proclaimed, however, a spiritual origin. The Rousseaus, and the Voltaires, and the d'Alemberts; the pathetically-eloquent sentimentalists; the sharp-biting, scoffing sceptics; and the cold, mathematical unbelievers—had laid the foundations of the Temple of Reason deep. History, in letters of fire and blood, has written the consequence; BUT THE CAUSE WAS THE CORRUPTION OF THE CHURCH!

We shall watch and chronicle, therefore, with deep and growing interest, the course of events; not doubting but that we are entering on a period pregnant with consequences of inestimable import to England, and to the Church of Christ throughout the world.

# Evangelical Christendom.

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## ASSAILANTS AND VINDICATORS OF THE SCRIPTURES.\*

THERE is a well-known fable which represents a man who had two wives, one of whom was still young, and the other well stricken in years. She that was old was strongly in favour of the grey hairs which sprinkled her husband's head, and took pleasure in removing those which retained their natural colour. She that was young, on the other hand, was a great enemy to the grey hairs, which it was her delight to extirpate, and bestowed all her admiration upon those which were black. The good man submitted for some time patiently to both, but eventually discovered that between them his wives had nearly made him bald, each by expelling that against which she was prejudiced. Something not much unlike this is suffered by religion at this time. Among its avowed friends, some are in favour of that only which is ancient and venerable, and it is their constant endeavour to remove whatever they consider modern and of yesterday. But others are equally partial to that which is new and recent, and they view with half-disguised contempt the cherished opinions and practices of early days. Popery and Rationalism alike profess to be the friends of Christianity, but both alike labour to deprive it of its glory. Happily, there are those who know well how to defend the truth, and in them, under God, our hope lies. One of the leading forms of attack upon religion is represented by the first of the two volumes named below; and a good example of our faith's defenders is supplied by the second.

Mr. Wilson has been arraigned and convicted by us before of gross violence done to the Scriptures of truth. We regret to say that we must impeach him again, and this time of more flagrant misdemeanours, inasmuch as he not merely repeats in new and exaggerated forms his erroneous opinions, but associates himself with an accomplice whose destructive criticism is of the most offensive character. That any layman calling himself a member of the Church of England should be found to assail the Bible is deplorable enough, but that his assaults should be applauded and imitated by a clergyman, is an indescribable anomaly. Laymen have ably and nobly vindicated the truths of religion against its enemies, and they have won the approval and co-operation of the clergy in their endeavours; but it is happily a rare event for a clergyman and a layman to proclaim open and avowed hostility to the historical truth and doctrinal accuracy of the Holy Scriptures. We believe that Hobbes, Tindal, Toland and Woolston, were all laymen, like Lord Bolingbroke, and it has been seldom, if ever, that a clergyman has been tempted to attack the Bible. In our day the case is otherwise, and we find men in holy orders perverting their talents and denying their vows by associating their endeavours with the enemies of the faith. A strange hallucination seems

\* *A Brief Examination of Prevalent Opinions on the Inspiration of the Scriptures of the Old and New Testaments.* By a Lay Member of the Church of England. With an Introduction by HENRY BRISTOW WILSON, B.D., Vicar of Great Staughton, Hunts. London: Longmans.

*The Bible and Modern Thought.* By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. London: Religious Tract Society.

to have overtaken them, and they imagine that Christianity can be stripped of the supernatural, and by diverse modifications made acceptable to an age of reason. To carry out this idea, recourse is had, above all, to criticism, and by its means it is hoped that what they think objectionable to taste, difficult of conception, and hard to reconcile or explain, will be taken out of the way. The progress of human thought and knowledge, philosophy and science, has, we are assured, been so rapid, that the Bible must either be freed from its encumbrances, or left behind. For our consolation, we remember, that previous experiments of the same kind have been often made, but never with success, and that this much maligned book was never so widely circulated and extensively read and believed as it is now. The sword of the Spirit, which is the Word of God, is unsheathed and doing terrible execution among the foes of our Lord and Master. At such a time we marvel at the fatuity and treason of those who claim to belong to the sacramental host, and yet volunteer to join the forlorn hope of those who would undermine the fortress of our faith. That they will fail, and miserably fail in their attempt, we have no reason to doubt, but it is well we should be alive to their movements, and to the counteracting influences by which they are foiled and thwarted. On these accounts we have resolved to call particular attention to two works which both emanate from members of the Church of England, but which are as opposed to one another as bane and antidote. It is providentially ordered that when enemies arise within the camp, faithful friends are not far distant.

The book called an "Examination of Prevalent Opinions on the Inspiration of the Scriptures" first claims our attention. The author, whom we shall call the Layman, scarcely describes his book by its title. The volume is really an endeavour to show that the Pentateuch, the Gospels, and the Epistles, in particular, abound in contradictions, inconsistencies, and historical errors. No effort is made to harmonise or explain the alleged discrepancies, but they are poured out before us with the intimation that they are fatal to any claim to plenary or infallible inspiration, and that we cannot implicitly rely upon the volume which contains them. The Layman takes no notice of the works which have been published by eminent men, and designed to remove difficulties of the very class here set forth. He overlooks true interpretations, and selects false ones; he perplexes that which is plain, he hunts up and down for objections, and everywhere shows himself resolved to ruin the credit of the sacred narrative and its writers. In his introduction Mr. Wilson suggests that scientific investigation has given sight to blind theology, but we fear it has not given sight to blind criticism, for we never met with so much blundering and blindness as is revealed by the lay critic. It may be well, however, to show the line of his argument. The subjects of his five chapters are these: 1. An Examination of the Arguments urged in Defence of the Infallibility of the Holy Scriptures; 2. Argument against the Infallibility of the Gospels, from their mutual discrepancies on various points, and from other considerations; 3. Reasons for questioning the absolute and universal inspiration of the Apostolical Epistles; 4. Reasons for concluding that the author of the Pentateuch was not infallibly inspired; 5. Doctrinal consequences which may be expected to result from the admission of a fallible element in the Scriptures.

In his first chapter, the Layman can discover no *a priori* argument for the infallibility of the Bible; so that we must not assume that if God gives us a revelation, He will at the same time ensure a faithful and accurate record of it. He does not find that the writers of either the Gospels or the Epistles lay claim to infallibility—by which he means perfect accuracy. The power of working miracles is no pledge of such infallibility; neither does 2 Tim. iii. 16 prove it; nor finally, do Christ's declarations in the New Testament prove the infallibility of the Old. In the first place, with reference to this last point, it is affirmed that some of our Lord's statements imply the imperfection of the Old Testament; secondly, He only shared the common view, as when He called David the author of the 110th Psalm; and then, lastly, we may not have our Lord's exact words.

In the second chapter we have a long series of passages of every kind from the Gospels designed to show that differences of position and of expression constitute an insuperable objection to their perfect accuracy; in fact, that most of them are irreconcilable. On this theory, doubtless, the four Gospels ought to coincide in all respects, so far as they refer to the same events; but other, and abler critics, have found in these very differences an argument for the good faith, sincerity, and independence of the four Evangelists. Some of the alleged discrepancies have no existence except in the Layman's fancy, and the rest have been disposed of again and again.

In the third chapter the Apostolical Epistles are assailed, and the author displays an amount of daring impertinence and unbelieving misrepresentation which is appalling. He declares that the Apostles expected the second advent of Christ in their own age, and gives a catalogue of texts which seem to him to prove it. We never saw such imbecile criticism as we have here. The cause must be bad indeed which is dependent upon such subterfuges. It is in vain to reason with a man who is so determined to put a false construction upon everything. However, in a similar spirit he proceeds to discover a multitude of places in the Epistles where the reasoning is illogical and inconclusive, as well in arguments as in Old Testament quotations. The doctrinal discrepancies of the Epistles occupy its closing section.

In the fourth chapter the Pentateuch falls under the Layman's strictures. Various circumstances are appealed to to prove that Moses could not have been its author. The old story about the documents of which it is made up, is repeated, to prove that it is not an original composition, but a compilation long after Moses. Lastly, the discrepancies and improbable narratives of the Pentateuch invalidate its claim to infallible authority. And thus, by the repetition and amplification of the stale objections which have been made by infidels, deists, and rationalists, a "Lay Member of the Church of England" seeks to overthrow the credit of the Mosaic record. There is neither the effort nor the disposition to find in it any trace of beauty, truth, or divinity, but an unrelenting and undeviating purpose to show that it is unworthy of our faith.

The last chapter is occupied with inferences and quotations, with which we shall not trouble ourselves, since we can draw inferences for ourselves, and can easily exhibit a far more noble array of authorities in favour of the inspiration, authority, genuineness, and credibility of the Scriptures. Happily, our

faith stands not in the wisdom of men. That sure Word has a self-evidencing power which no oppositions of science, falsely so called, can weaken, still less destroy.

We take leave of the Layman with the fervent aspiration, that by Divine grace he may be so changed as hereafter to build again the faith which he has laboured to destroy; and we return to Mr. Wilson, whose introduction naturally claims our attention after the treatise to which it is prefixed. The reverend gentleman—for so we must term him—hopes the Layman's work will not be without influence, and has many good words in its favour, none for its rebuke. He thinks that these "searching examinations" can give no reasonable offence, and do not run into wild speculations or hypotheses. He supposes the book will either modify the opinions of those who have "imbibed the notion" of the infallibility of the Scriptures in all their parts, or at least induce a charitable regard for the opinions of others, who have too much to say to be put down or put aside as incompetent, hasty, or unchristian. In any case, the book must be examined upon its merits, and various important consequences will follow, both in regard to the clergy and the laity. He truly says that these questions are "infinitely more momentous than disputes concerning rubrics, or black or white vestments, or even concerning sacraments and successions." They are more momentous, and therefore men should be very careful how they handle them, lest it be found that they are profanely meddling with the ark of the Lord. We say nothing about the supernatural influence attributed to an episcopally-ordained clergy, but by what right does Mr. Wilson rail at preaching the necessity of a sensible conversion in order to salvation? If the Bible is true, men must be converted, and the change must be supernatural, and its effects must be felt. To deny this is to deny the experience of millions of Christians, and the work of the Holy Spirit in changing the hearts and lives of men. No wonder that Mr. Wilson suggests that the Bible gives a false account of the fall of man in the Old Testament, and false inferences from it in the New. No wonder that he thinks the Bible gives false views of the Divine Being, not unlike those in Homer to which pagan Plato objected. No wonder that he declaims against a superstitious reverence for the letter of the Bible. No wonder even that he throws out the dark infidel suggestions contained in these two sentences: "As God is believed to have acted in history, so will it be expected He will act in the individual. If He manifests Himself by interference in nature, and by signs and wonders in history, He will doubtless operate by supernatural conversion of the corrupt heart in His dominion of grace." He is speaking of false notions of the Deity, and of the effects they produce; but these false notions are those of God's Word, and therefore in attacking them he is denying it. Of course he knows better than the Bible, and prefers his "growing conviction of law, order," etc., to those "many scriptural narratives, which, from being left unexplained, had led to a conception of the power of God as chiefly manifested in overruling and superseding the course of nature." We venture to flatly contradict the assertion that the Scriptures lead to any such conception; and affirm that they exhibit Him as the Creator, and manifesting His eternal power and Godhead in His works, and as ruling in the changes of the seasons and of the times; upholding all things by the Word of His power, and

the like. They do show Him as performing special acts, and for great and wise purposes interfering with the regular order, but never say that His power is chiefly manifested in such exceptional acts.

Mr. Wilson may cavil and argue as long as he is disposed over the meaning of certain Church documents, but common sense will never receive his conclusions, opposed as they are to all fair and candid principles of interpretation. The rules which he lays down would open the door to every possible form of opinion, and deprive the books to which they are applied of all definite meaning. But since our concern is at present with the Bible, we shall no further interfere in this matter, and others resembling it. According to George Herbert, "the chief and top of" the parson's "knowledge consists in the Book of books, the storehouse and magazine of life and comfort, the Holy Scriptures. There he sucks and lives." Of the four means he uses for understanding the Scriptures, one is "a diligent collation of Scripture with Scripture. For all truth being consonant to itself, and all being penned by one and the selfsame Spirit, it cannot be but that an industrious and judicious comparing of place with place must be a singular help to the right understanding of the Scriptures." Thus far the divine Herbert, who would be confounded to learn that this very principle of comparison is only fitted to bring out inconsistencies and things incredible. A few days after the publication of this volume Mr. Wilson had to say in his place before his flock at Great Staughton the collect. commencing, "Blessed Lord, who has caused all Holy Scriptures to be written for our learning." Every Sunday he has to declare that God "pardoneth and absolveth all them that unfeignedly believe His Holy Gospel." And during the very time that these pages are written the lessons from the New Testament contain some of the most explicit declarations respecting the inspiration of those very Scriptures which Mr. Wilson profanely calls "a natural product in the spiritual domain," appealing to the very prayer above quoted to show that he is right. "Our own Church," he says, "instead of 'Blessed Lord, who hast *given* all Holy Scriptures *by inspiration*,' teaches us to say, 'who hast caused all Holy Scriptures to be written.'" What arrant quibbling! Henceforth Locke's dying declaration, so oft quoted, must fall to the ground—viz., that the Bible "has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter." The judicious Hooker must in future be called injudicious, for he says in the 5th book of his Ecclesiastical Polity that "Moses and the Prophets, Christ and His Apostles, were in their times all preachers of God's truth; some by word, some by writing, some by both; this they did partly as faithful witnesses, making *mere relation* what God Himself had revealed unto them, and partly as careful expounders, teachers, persuaders, thereof," &c. Even the Papist will have an advantage over us, for while he denies the perfection of Scripture, he can appeal to tradition and authority; but when our Bible is degraded or dismembered, we have nothing left but that reason which these men so glorify, but which others have so warned us against. Yet, as Sir Richard Baker says, "these mighty pretenders have no truer ground to go upon than other men: they plead for right reason, but they mean their own; in the meantime, they take from us our surest guide, and religion suffers by their contentions about it." The



endeavour to subjugate revelation to reason is an old one, and hence Sir Roger L'Estrange says: "Our controversies about religion have brought at last even religion itself into controversy. The schoolmen have spun the thread too fine, and made Christianity look liker a course of philosophy than a system of faith and supernatural revelation; so that the spirit of it co-operates into niceties and exercises of the brain; and the contention is not for truth, but victory."

We do not expect opinions like these to have much influence with the school to which Mr. Wilson belongs. There is little hope of a man who can speak so freely of "the scientific defects of the Scriptures," of "prodigies contradictory both to scientific knowledge and to ordinary experience," and of accepting "the moral standard of the writers of all Biblical histories as if it were perfect, as if it were the same throughout," as "most pernicious." He speaks of the literary and historical contradictions of the Bible, objects to various miracles and prophecies, and talks of the "physical, the psychological, the moral, the theological contradictions of which we are sensible in the narratives themselves." The expressions, "Thus saith the Lord," or "The word of the Lord," &c., were probably "customary formulas," even in the case of true prophets. The Jews, in the conquest of Canaan, "were, in reality, only working out ultimate providential designs by the play of their own passions," and, of course, merely "imagined they had express Divine command to expel the nations of Canaan." There are passages in which he thinks "tradition has done dishonour both to God Himself and possibly to His servants." But we refrain from further garnishing our pages with language so utterly opposed to that reverence and faith which we have always cherished, and so strongly resembling the reproaches of infidels and secularists.

Let us, then, proceed to remark, that the defence of the truth is certain, and its triumph sure. To their own satisfaction some may destroy the Divine authority and credit of the Old and New Testaments, but there is within our reach a body of evidences in their favour so strong, that unbelief cannot hope to prevail. Mr. Wilson and others can repeat the old story about clerical defenders of the Bible acting from interested motives, in an official capacity, and because they are paid for it. It is all very well when men are defeated to object to their conquerors; it would be strange if they did not. But the great point is the victory of right over wrong; and whether it be gained by volunteers or the regular forces, it is none the less victory. Of course it is to be expected that they who are set for the defence of the Gospel should be foremost in the time of peril; and equally to be expected that they should have advantages which the undisciplined and amateurs commonly have not. Nothing but conscious weakness, an apprehension of failure, or absurd prejudice, can prompt these glorifications of the irregulars at the expense of the regulars in theological polemics. If the clergy are not to speak on these great questions, who have a right to speak? If they are not qualified to express an opinion upon the true character of the Scripture documents, who are qualified? Of course there are exceptions on both sides, but we must not allow artful controversialists to throw dust in our eyes, and to persuade us that laymen alone can fairly and honestly and properly carry on this conflict.

Mr. Birks is one of the clergy, and, in spite of the ridiculous prejudice

just referred to and favoured by Mr. Wilson, takes his position among the defenders of the faith. We have no reason to be ashamed of him. There is a candour, simplicity, truthfulness and courtesy in his manner, which entirely disarms suspicion that he is merely writing professionally, and because his "craft is in danger." Nothing of the kind; he writes like a scholar, a gentleman, and a Christian. He takes up one after another of the great points in dispute; and while he demolishes the strongholds of his adversaries, he establishes the truth and divinity of the Holy Scriptures. There is a remarkable contrast between Mr. Birks and Mr. Wilson in the matter of clearness and directness. The former has nothing to deny or to disguise; while the latter is driven to convey his meaning, very often, in dark hints, ambiguous expressions, and amid a mass of verbiage. The former takes high ground in speaking of the nature and need of Divine revelation, while the latter ventures to say that "it would be difficult to prove" that we can "know more of the Absolute and Infinite One by supernatural revelation than by natural inlet." The former teaches that man needs and can have the aid of the Holy Spirit to enlighten him; while the latter so reasons as to ignore and exclude it. Mr. Wilson and the Layman treat the Bible everywhere as the book of man; while Mr. Birks continually regards it as the book of God. He truly shows that the great question is whether Christianity is human or Divine? But he does not leave us without an answer, still less with the dark insinuations of unbelief. He appeals to the book, and demonstrates that just as the child of God has the witness in himself, so the Word of God has the witness in itself. He cannot, of course, view the authority of the Lord Jesus and His Apostles as inferior to his own, which the other writers do, for they demand that the Bible as a whole shall be subject to the approval or disapproval of each man for himself. In his chapter on miracles Mr. Birks answers the too famous essay of Baden Powell, whose rehabilitation of the threadbare arguments of Hume is once more disposed of, while the whole subject is placed in a satisfactory light. Another point is the historical truth of the Scriptures, which is examined with fairness, learning, and judgment. Not only miracles, but prophecies, are shown to be a reality, and the genuineness of some of the prophetic writings is confirmed. Mr. Birks treats of Inspiration at considerable length, and we regard this as, for thoughtful readers, one of the most useful portions of the volume. His statement of the true principles of Biblical interpretation is judicious and instructive, and deserves the very thoughtful consideration of the Scripture student. A chapter on alleged discrepancies of the Bible reminds us at every step of the volume above described. Nothing can be more straightforward and intelligible than Mr. Birks' statement of the case, and we feel sure that all who will calmly read it will admit that it is well calculated to remove the tendency to such unreasonable doubts and cavillings as abound in the other volume. The advocate of revelation is most reasonable, while the opponents of revelation are far otherwise. So also in the chapter on the Bible and modern science, we have been most gratified with the broad and wise discussion of the subject here exhibited. How any men in their senses, to say nothing of Christians, can reject the facts and considerations brought forward, we do not understand. Mr. Birks has more than made it plain that

believing critics are not arguing either against facts or common sense, but that they take into account all the circumstances of the case, and have the highest probabilities in their favour. We are much pleased with this portion of the work, and recommend it to careful study. The concluding chapters, on the Bible and natural conscience, the historical and doctrinal unity of the Scriptures, and on Christianity as a progressive scheme, are all excellent. Throughout the work the author wisely takes high ground, and yet displays his moderation and good sense, by avoiding speculative and extreme views. The faith once delivered to the saints is what he has endeavoured to defend, and he has done it nobly and well. It cannot be that a faith which is capable of such defence is effete and ready to perish, or has anything to fear from such assaults as that of Mr. Wilson and his lay friend. Blessed be God, we have a more sure word of prophecy, and one which comes from Him who cannot lie. Our faith rests not on the sandy foundations of tradition, ignorance, and superstition, nor on the ground of mere human learning, science, and reason, but it rests upon a rock. Bitterly, then, as we lament the spectacle of a clergyman uniting with a layman in seeking to overthrow the authority and credit of the Scriptures, we rejoice to know that the Word of the Lord shall endure for ever.

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### THE WEEK OF SPECIAL PRAYER.

In our number for August last we published a circular addressed to Christians everywhere, asking them to set apart for special prayer the week commencing January 5, 1862. By this time that appeal has reached the most distant parts of the earth, and has been translated and published in divers tongues. We have no doubt of the result which will follow, and confidently expect that the Church of the living God will plead earnestly with Him for the objects recommended. The beloved Apostle saw in the visions of the Apocalypse, "And lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood near the throne and before the Lamb, clothed with white robes, and palms in their hands, and they cry with a loud voice, saying, The salvation of our God to him that sitteth upon the throne, and to the Lamb." We shall see no such great sight, but our imagination will depict the sacramental host of God's elect, scattered throughout all lands, prostrate before the mercy-seat, and crying aloud unto Him that sitteth thereon for blessings to fall upon the wide, wide world. Let us hastily recal to our memories the suggestions made in the original circular. It was recommended that the great theme of preaching on the first Sunday of the New Year should be the Holy Ghost, and that the special object of prayer should be for a blessing upon the services to follow. On Monday, humiliation and confession will be accompanied by praise and thanksgiving. On Tuesday, supplication will be specially made for Britain, and on Wednesday for foreign objects. Thursday will be set apart for petitions for the Church and its ministers. Friday for the spread and triumph of the Word of God; and Saturday, for the better observance of the Lord's-day. The whole series will be concluded on Sunday, the 12th, by special sermons on the signs, dangers, and duties of the times. It is not needful for us to urge upon our friends as far as possible compliance with the foregoing order, that all may

not only feel they are of one mind, but are holding as it were a simultaneous prayer-meeting throughout the world. There is something singularly appropriate and encouraging in the recognition of the Holy Ghost so prominently at a time when infidelity and mere Rationalism are denying His blessed influences, as well as His Divine personality. With reference to the other topics of prayer, meditation, or discourse, there can be but one opinion, that they are urgent, important, and well-chosen. We do not think the list complete, and, indeed, it could not anticipate circumstances which have since arisen. The additions we suggest are, in particular, three—First, that besides the special thanksgiving for recent religious awakenings, on Monday, January 6th, there should be general thanksgiving for personal, domestic, and national blessings, as well temporal as spiritual. Secondly, we would add to the objects indicated for home, on the 7th, prayer for the Queen and Royal Family, in view of the painful and mysterious bereavement which has occurred by an inscrutable Providence. Thirdly, on Wednesday, in addition to the prayer for general peace, and specially for peace in the American States, we recommend that earnest supplication should be offered for the establishment and perpetuity of pacific relations between Great Britain and the Northern States. At the same time, the interests of continental nations might be properly represented at the Throne of Grace.

The Evangelical Alliance issues a second or renewed invitation to special and united prayer, and that document will be found in our present number. With its spirit and intention we heartily concur. It truly suggests the great need of humility. The great prevalence of self-seeking, and other dangerous dispositions, which interfere with mutual confidence, love, and co-operation, is greatly to be deplored, and an evil which calls for renewed vigilance and prayerfulness in the Church of God. The evil in question is injurious, not only to those who exemplify it, but to others, and the worldliness and selfishness of believers is the great stumbling-block to the worldly, the thing which weakens the hands and heart of the workers in Christ's vineyard.

Other matters for devout and earnest faithful consideration are, the fitness and desirableness of the agencies now in operation in the Church, and how they can be improved; whether there is a due proportion observed between prayer and effort; whether our faith in the inspired Word is accompanied by an intelligent conception of the need, nature, and reality of the direct influence of the Holy Spirit; whether there is in our creed a want of harmony and the presence of onesidedness, which arises from partial apprehensions of the truth, or a prejudice in favour of particular doctrines. Especially would we urge our brethren to reflect very prayerfully upon the best means for counteracting those unbelieving and unscriptural principles which are at this time taught so openly both in this country and upon the Continent—in France, Holland, Switzerland, &c. America has already been alluded to. Italy must not be lost sight of—as at this time presenting a spectacle second to none in interest and importance. We must go on praying and labouring for Italy, till we can repeat the apostolic greeting yet more fully—"They of Italy salute you." O, may He, who has all hearts in His hand, pour out abundantly upon His Church the spirit of grace and supplication and true wisdom, that the ensuing week may be fraught with glorious and blessed results!

## THE LATE DR. BUNTING.

THE memory of the late revered Dr. Bunting is agreeably revived by the publication of a collection of his sermons.\* It cannot be expected that these sermons, even under the skilful editorship of the Rev. W. L. Thornton, will convey to those who never knew the preacher when in the height of his power as a pulpit orator any adequate impression of his excellence; neither is it our present intention to dwell on them any further than as they present some traces of character long familiar to the religious world. For although Dr. Bunting was regarded as the most eminent and influential man in the Wesleyan Conference, and singularly devoted to the interests of his own Church, he seemed scarcely less absorbed in the cause of catholic charity when he appeared in the character of a founder and honorary secretary of the Evangelical Alliance. Indeed, his position in relation to his own Conference rendered his attachment to the Alliance so much the more valuable. It was not the adherence of a sentimental unionist, seeking beyond his proper circle attentions which he could not gain within it, but the devotion of a leading spirit, bent on consecrating well-earned influence to the promotion of that unity for which the Saviour prayed.

With Dr. Jabez Bunting this catholicity was a matter of established principle. It had distinguished him when a very young man, and appeared everywhere, but nowhere more conspicuously than in his preaching, of which the printed sermons contain abundant evidence. In the year 1813 the Wesleyan Missionary Society was first fully organised, and he was one of the few who launched out beyond the limits of ecclesiastical precedent in the formation of a general committee, and in the holding of public missionary meetings. A few weeks after the first meeting in Leeds he preached for the new society in Halifax, and on that occasion pronounced a kind of manifesto of the liberal policy on which he and his colleagues were proceeding. He rejoiced that *some* were hearty in the missionary cause, which, in those days, even good men too often regarded with mistrust, and treated with something worse than indifference. He reminded his hearers that various Christian denominations had employed a portion of their resources and labours in endeavouring to enlarge the boundaries of the Church, and to carry the battles of the Lord into the territories of His enemies. The Church of England, he said, had her Societies for the Propagation of the Gospel in Foreign Parts, and for Missions to Africa and the East. The Calvinistic brethren of various denominations had their London Missionary Society, whose enterprises God had very greatly honoured. The Baptists had an East Indian Mission, in which some venerable men, of whom the world was not worthy, and whose illustrious names would be repeated with ecstasy when those of their infidel calumniators should be forgotten, were labouring with distinguished fidelity and zeal. The patient and self-denying Moravians had establishments in various heathen nations, among whom they were shining as lights in the world, holding forth the word of life. And urging on his audience these examples, he modestly reminded them that the Methodists, too, being debtors to the savage and the civilised, to the wise and to the unwise, had already done something for Christ and His cause abroad, as well as much at home.

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\* Sermons by Jabez Bunting, D.D. Vol. I. Mason.

Years afterwards he became one of the general secretaries of the society, and brethren of his who sustained similar offices in relation to other societies yet survive to testify that his recognition of their labours never ceased to be equally explicit and cordial, and that he never sought to push his missionaries over their own boundaries into the territories occupied by theirs, nor ever encouraged them in any procedure which might seem to be at variance with the professions of equity and mutual consideration which it is often so easy—not to say convenient—to lavish from the pulpit and the platform, yet so difficult to carry into practice. And it is gratifying to believe that the same principle has hitherto actuated the directors of most of our great missionary societies who act in concert with each other in the superintendence of recently-planted churches throughout the world.

It is not necessary, however, to dwell at greater length on this feature in the character of Dr. Bunting, as reflected in the volume before us. It is well known that his influence in Wesleyan Methodism was nearly dominant so long as he had strength left to take part in the direction of affairs. Looking back on the time when he was in the full vigour of his early manhood, and when there was no large number of his peers competent to encounter him in debate, or to vie with him in action, we perceive that the denomination of which he became so brilliant an ornament abounded in those defects which are incident to all infant communities. The common mind of Methodism, much like the common mind of England in general, had not attained to any high degree of culture, and a lack of intellectual culture did undoubtedly detract from the usefulness of zealous, and otherwise excellent people, especially in the humbler classes of society. Then, even more than now, there was prevalent in some districts of the country a boisterous irreverence in Divine worship, which provoked the contempt of the ungodly, the disgust of sober-minded persons, and the grief and shame of many Wesleyans, both ministers and laymen. Yet they knew not how to stem the torrent of sanctimonious profanity. John Wesley would have expelled scores of such religious rioters with one stroke of his pen; but after Wesley no one had arisen to wield the like authority, and few possessed the moral courage necessary to brave the accusation of crushing a revival of religion by putting to silence those mock revivalists. In truth, there was no revival in such excesses, but only death to all godly principle. Bunting, however, could be master; he never courted popularity, but how fearlessly he would stand in the breach when God's honour was imperilled, many of his survivors know, and how plainly he would speak may be inferred from one example. At the opening of St. Philip's Chapel, in Bristol, and on several similar occasions, he delivered an exquisitely-written and most scriptural sermon on the words of the Psalmist: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of them that are about him!" Such occasions were most suitable for plain dealing on this subject, and thus he delivered himself:—

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth: therefore let thy words be few." The reverential style of expression which I am now recommending is grievously violated by many; particularly by such as do not hesitate to apply to God or to Christ, in their prayers and praises, those amorous and

luscious appellatives, those epithets, expressive of the fondness of human passion, which, it has been well said, "must revolt a man who feels that he cannot meet the same being at once on terms of adoration and of caressing equality." We Methodists are without excuse if we do not guard against this species of presumption, after the convincing testimony which Mr. Wesley has borne against it in his beautiful sermon, "On knowing Christ after the flesh"—a sermon which every one of us should read and study, before taking any active part in conducting either our social or our public worship—that reverential solemnity which should characterise our prayers and our hymns should also be maintained in the composition of those melodies in which the high praises of God are celebrated. "Religious harmony," says Jeremy Collier, quoted by Bishop Horne, "must be moving, but noble withal—grave, solemn, and seraphic—fit for a martyr to play, and an angel to hear." How contrary to this are the light and fantastic movements of some modern tunes—more suitable for the ballroom or the theatre than to those holy places and holy subjects with which they have been profanely associated! Under pretence of promoting Christian cheerfulness and zeal, they have excited a spirit of levity more akin to the mirth of fools than to the calm and chastened joy of saints. This error, I confidently hope, will be studiously avoided by those to whose lot it will fall to conduct the devotional harmony of this place.

Many such faithful exhortations as this contributed to raise the standard of devotional sentiment among the Wesleyans, whom, however, we do not by any means mark as needing them above all others; but, on the contrary, regret to observe that there are congregations of every name to whom they are but too applicable; and indeed it is to be feared that the evil complained of many years ago by Dr. Bunting has much increased of late, and by prevalence is grown familiar. But if the ministrations of the Word of God are clear and practical—if men possessing clear views of Divine truth and of human obligations will set forth those views, and will enforce on the myriads who assemble in our congregations the performance of duty as well as the acknowledgment of truth—the worship of God will be performed more intelligently, and the devotion of the Church of Christ will deepen, just as the standard of public teaching rises higher. The perusal of sermons like these of Dr. Bunting cannot but tend to raise the standard. They are not all of equal merit, simply because it was not the intention of the preacher to elaborate them all with equal care. For special occasions he prepared such discourses as he would not desire to deliver in the ordinary course, when much was to be left to the impulse of the moment, much to be supplied or substituted as the very different character of his numerous congregations might render necessary. And often were the extemporaneous outpourings of his full heart more effectual than the "great sermons," which, however admirable when read, cannot possibly convey to any reader the stirring energy which breathed in every utterance of this impassioned, overpowering, yet most self-possessed preacher, whose praise lives in all the churches, and whose memory it still is our delight to honour.

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A CAUTION.—Excitement that does not proceed from the influence of truth on the heart, and lead towards the obedience of truth in the life, is the fever of a diseased soul, and not the evidence of increasing life. To stimulate this, is as much to hinder grace as if you should attempt to make a dying man well by filling him with alcohol. The fever may look and act exceedingly like healthy religion; but it will either mount at last to wild derangement, or pass off, and leave the subjects more perfectly prostrate and helpless than ever. I conceive that clear conceptions of the nature and genuine means of real, spiritual excitement, as distinguished from every counterfeit, are much needed, in order that revivals may be protected against the weakness of the flesh, and the forgeries of Satan.—*Bishop Macilvaine.*

# THE CHINESE CLASSICS.\*

A VERY handsome volume, the proposed precursor of several others, by a laborious missionary of the London Missionary Society, calls for an especial notice in the pages of *Evangelical Christendom*. Differences of opinion amongst religious people, as to the proper qualifications of missionaries, and as to the propriety or expediency of their attention to literary labours, are notorious. These differences, in some cases, go to the root of the matter; being not mere questions of degree or of detail, but questions of principle. Perverting the true intent of the Apostle Paul's contemptuous estimate of the boasted wisdom of this world, some good women, and some good men too, of our times, appear often to disparage or to doubt the value of native intellectual gifts, or acquired mental accomplishments and powers, in those who, by the grace of the Holy Spirit, are advancing the kingdom of the Redeemer upon earth. Learned forms of infidelity and heresy are indeed not uncommon in our day; and Rationalistic speculators, no doubt, are seen often to possess considerable powers of mind, as well as much perverted learning. (A stupid, dull, and unlearned heretic would certainly not be a very formidable operator.) But it approaches the borders of humiliation to be obliged to argue that drivelling is not therefore the only safeguard against intellectual pride, nor unlettered ignorance the best antidote to perverted erudition. Victorious Grace may surely be allowed her triumphs over the noblest intellects and the vastest acquirements. Combined mental power, extensive learning, humble piety, and glowing zeal, present a trophy surely not much less intrinsically glorious, than when mean sentiments and narrow comprehensions are just redeemed from utter worthlessness and vulgarity by the power and presence of true religion. Let it not be imagined that we are indulging in mere uncontroverted truisms, or fighting shadows, in these remarks. The circles are neither few nor uninfluential in which a vigorous logic, or high linguistic attainments, by religious men, clergymen, or missionaries, are regarded with something of suspicion, mingled with dislike and dread. There is a grand mistake, and some peril afloat, in this respect. Theology ought to be the queen of sciences; and her court cannot dispense with true philosophy, literature, and languages, her proper handmaidens. Nor would the permitted monopoly of learning by heretical or sceptical men be the most promising phenomenon as regards a pure Gospel for the unlearned and poor themselves. But, at all events, whatever may be urged in favour of a learned clergy, missionaries, it is often said, have no leisure, or ought to have no leisure, for scientific pursuits. And, therefore, scientific acquirements are, *pro tanto*, needless for them, and a waste. We are glad to perceive that in several influential quarters grovelling notions of this kind are fast getting discountenanced. The great missionary societies are not likely to follow the "sensation" examples of certain cliques, or to be always agape for quasi miracles and visible fulfilments of sorely misunderstood prophecies. The less

\* *The Chinese Classics*, with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes. By JAMES LEGGE, D.D., of the London Missionary Society. In Seven Volumes. Vol. I. containing Confucian Analects, The Great Learning, and The Doctrine of the Mean. Hong-Kong: At the Author's. London: Trubner and Co., 60, Paternoster-row. 1861.



they do so the better it will be for themselves and for the Gospel cause. A missionary ought to be the highest style of man or minister. Gifts as well as graces, of the first order, ought to be coveted earnestly for those who lead the van of the spiritual host on earth. Christianity is the true regenerator of the whole individual man, and of the entire race socially also. And missionaries ought to be the pioneers and promoters of science, hand in hand with the Gospel, throughout the world. In fact, they have been so. And we believe it would be found, on close inquiry, that the most efficient labourers in the purely spiritual field have been, on the whole, or on the average of numbers, those who also have done most to shed a brilliant lustre upon the missionary character and name in the fields of natural and scientific inquiries and studies.

Of Dr. Legge, whose book we are about to notice, we know nothing except what we learn from its contents. The volume before us is a creditable testimonial to his industry and talents, and reflects honour upon the society by whom he is employed. We do not, however, gather from the statements of this book that it has been produced at the cost of sacrificing other and higher duties and labours. Far from it. He himself modestly states that "he hopes he can say that it did not divert him from the usual active labours of a missionary in preaching and teaching; but it did not allow him to rest satisfied in any operations of the time then being." And again: "His directly missionary labours are the chief business of his life, and require, of course, his chief attention." It is not necessary, therefore, either to exalt unduly the value of scientific labour, or to depreciate that of simple and direct evangelization, in order that we may justify the devotion of leisure times to the honourable labours of which we have the specimen fruit before us. Dr. Legge arrived in the East, as a missionary, towards the end of 1839, and was stationed at Malacca for between three and four years. Before leaving England he had enjoyed the benefit of a few months' instruction in Chinese from the late Professor Kidd, at the University of London, and was able, in the beginning of 1840, to commence the study of the first of the works in the present publication. The view of his duties which then suggested itself to his mind so very strikingly agrees with the opinions which we have advanced in this journal (though not without opposition), that we must quote his words. Dr. Legge says: "It seemed to him then—and the experience of one-and-twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position until he had thoroughly mastered the classical books of the Chinese, and had investigated for himself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social, and political life of the people." With these views he proceeded with his laborious engagements, not without interruptions and difficulties. And after sixteen years of diligent study, he proposed, in the absence of any similar undertaking by experienced Chinese scholars, to attempt the publication himself of such a work as he felt to be a great desideratum. The funds, however, were still wanting for such an expensive publication; but were not to be wanting long. A casual mention of the project to the Rev. Josiah Cox, of the Wesleyan Missionary Society, caused the matter to be made known to the late Mr. Joseph Jardine, who sent for the

author, and very generously undertook to bear the expenses of carrying the work through the press. "I know," said Mr. Jardine, "I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking; but you need not have the trouble of canvassing the community. If you are prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it." These nobly-liberal sentiments and conduct of the British merchant, who is now no more, deserve to be recorded and to be imitated. To him we and China are indebted for the excellent volume before us, and for the hope that, if God will, it may be followed by at least six others, as indicated in the preface to the work. The second volume is also now in the press, or may, indeed, have even been published in Hong-Kong before the present date, as announced in the preface also.

The books now recognised in China as of highest authority are comprehended, we are told, under the denominations of "*The Five King*" and "*The Four Shoo*." The term *King* signifies the warp threads of a web, and their adjustment. "It is used to denote what is regular, and insures regularity. And with reference to books, indicates their authority on the subjects of which they treat." Though somewhat similar, therefore, to the later use of the Latin *Textus*, it seems to mean more. The term *Shoo* simply means writings or books. "*The Five King*" are the five *Canonical* works containing the truth upon the highest subjects, from the sages of China, and which should be received as law by all generations. More particularly these are: 1. The *Yih*, or the "Book of Changes." 2. The *Shoo*, or "Book of History." 3. The *She*, or "Book of Poetry." 4. The *Le Ke*, or "Record of Rites." 5. The *Ch'un T'ew*, or "Spring and Autumn," a chronicle of events from 721 to 480 B.C. The authorship, or compilation of all these works, is loosely attributed to Confucius, but it is only the last which can be rightly described as of his own making, some of the others being merely compiled by him, and part being clearly by later hands. The four *Shoo* is an abbreviation for "The Books of the Four Philosophers," and consist of, first, the *Lun Yu*, or "Digested Conversations," being occupied chiefly with the sayings of Confucius, who is the philosopher to whom it belongs. This book appears in Dr. Legge's work under the title of "Confucian Analects." The second *Shoo* is the *Ta Hse*, or "Great Learning," now commonly attributed to Tsang Sin (a disciple of the sage), who is the philosopher of this book. The third is the *Chung Yung*, or "Doctrine of the Mean," ascribed to K'ung Keih, the grandson of Confucius. The fourth contains the works of Mencius.

The authority of the Chinese classics is discussed (from historical materials) by our author in an interesting chapter of his prolegomena; and the inquiry conducts us to the conclusion that the materials from which they, as they have come down to us, were compiled and edited in the two centuries preceding our Christian era were genuine remains, going back to a still more remote period. Accordingly, we have in these books what the great sage of China and his disciples gave to their country more than 2,000 years ago! The literary history of the works themselves, though a subject of much interest, and well handled, we need not notice further than by referring our readers to the prolegomena. The works now published are the "Confucian Analects," the

"Great Learning," and the "Doctrine of the Mean," all of which, and more especially the last, are ably reviewed by Dr. Legge. We are introduced therein to a system of moral philosophy, the foundation of which is laid on the bubble of self-sufficing human nature, and the superstructure a proud and empty dream of human perfectibility. The patent facts which demonstrate the true condition of our race are ignored; and, as must always be the case where the truth of the fall and corruption of man's nature is either unknown or unacknowledged, the results are preposterous. Man's apotheosis of himself is the natural conclusion, "I am a god; yea, I sit in the seat of God." What Dr. Legge calls "these gorgeous, but unsubstantial, pictures of sagely perfection," have, as he observes, no doubt contributed to nourish the pride of the Chinese; and the system is antagonistic to Christianity. "By-and-bye, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers, by their wisdom, knew neither God nor themselves." Remarkable enough it is that, what a total ignorance of revealed truth led to in China ages ago, a total denial of revealed-truth has led, and is leading, to in Europe in our own times. But whatever may be the excuse of the Chinese, our times are without excuse.

Meanwhile, it is exceedingly interesting to follow the workings of the human mind, as exhibited in these Chinese books, secluded as the writers were, and deprived of all help from revelation, or even from the wisdom of other nations. Confucius, or Kung Foo-tsze (which means "The Master" Kung) the descendant of a long line of sages, is the chief character delineated. Whatever materials be derived from antiquity, he seems to have remoulded and stamped upon them a new image and superscription. A statesman as well as a philosopher, a reformer in politics and religion, he was, no doubt, a light in the darkness, though, after all, a feeble one. Instructive indeed is his life, and in nothing perhaps more so than in the fact that all his disappointments in the application of his principles seem never to have led him to the verge of any suspicion that there was error or fallacy in these principles, or to a gleam of the great truth of the corruption of man's nature, and its departure from original righteousness. "His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the empire had not received his teachings. No wife nor child was by him to do the kindly offices of affection for him. Nor were the expectations of another life present with him, as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign." The third section of Dr. Legge's prolegomena on the Life of Confucius, his influence and opinions, and his immediate disciples, bring together a mass of readable information in a limited space, such as cannot, we believe, be found elsewhere. And, after a perusal of the whole, we think it is impossible not to concur with the Doctor's opinion, who says: "Somehow he is less a sage to me after I have seen him at his table, in his undress, in his bed, and in his carriage." And again: "I hope I have not done him injustice; but, after a long study of his character and opinions, I am unable to regard him as a great man. He was not before his age, though he was above the mass of the officers and scholars of his time.

He threw no new light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the natives in him will speedily and extensively pass away." Of course, if the Sun of Righteousness shall rise upon the Chinese, the dim twilight or darkness of nature will soon fade. And that in the most important aspects the best light of Confucius was but darkness, is evident from the melancholy that breaks out on many occasions from the depths of his feelings. We have a piece of poetry by him, which runs thus:—

Through the valley howls the blast,  
Drizzling rain falls thick and fast;  
Homeward goes the youthful bride  
O'er the wild, crowds by her side.  
How is it, O azure Heaven,  
From my home I thus am driven,  
Through the land my way to trace,  
With no certain dwelling-place?  
Dark, dark the minds of men!  
Worth in vain comes to their ken;  
Hastens on my term of years,  
Old age desolate appears.

The truth is, that life and immortality being brought to light only by the Gospel, that precious revelation alone can give solid joy and hope to the human heart. But while viewing Confucius and his disciples and their philosophy in the light of our higher and happier dispensation, these are our conclusions; there is still much worthy of our attention in the writings now unlocked for us by Dr. Legge. Though the deeper problems of humanity be left unsolved, and, indeed, untouched, there are views and moral maxims of sound common sense, and often of a shrewd originality, which will repay our study. It is also something to be disabused of certain erroneous or exaggerated fancies as to the real attainments of Confucius, which have ere now been assiduously circulated in desired disparagement of the unapproached morality of the New Testament. Even with reference to what is called the golden rule of the Saviour, "Do unto others as you would that they should do unto you," which, it has been strongly stated, was enunciated by Confucius four centuries before Christ, something of abatement from that assertion is necessary. Curiously enough, Confucius only gives the precept in the *negative* form. He only says, do nothing to others which you would not have done to you. Our Lord's injunction is in the *positive* form. The rule of Confucius forbids injury. The rule of Jesus enjoins doing good. Dr. Legge well remarks, also, that so far as the point of priority is concerned, Christ adds, "This is the law and the prophets." The maxim was to be found substantially in the earlier revelations of God. And while Confucius had regard only to social relations, the superior worth of the maxim of our Lord is pre-eminently seen in the extent of its application to men universally, as children and subjects of our God and Father in heaven.

Like the heathen sages of Greece and Rome, Confucius never attained the standard of Christian benevolence, though he perhaps fully equalled any of these ancients. To recompense kindness with kindness, and injury with justice, was going pretty far in the right direction. But he denied the

propriety of recompensing injury with kindness; and in some places he distinctly advocates the savage law of revenge. It may, however, be perhaps disputable whether some of his sayings on this score be not capable of more favourable explanation. His system, comprising "The Cultivation of the Person," "The Regulation of the Family," and "The Government of the State," is an essentially political and non-religious system. The moral and intellectual elements of personal character and conduct are all regarded as means to an end, and are subordinated to *the government of the state*, which is the climax of the whole matter. The government he taught was a despotism; to be wielded, indeed, with intelligence and benevolence, but still a despotism. Antecedent to "The Cultivation of the Person," he speaks of "The Investigation of Things," "The Completion of Knowledge," "The Sincerity of the Thoughts," and "The Rectification of the Heart or Mind." In our way of viewing man and his high destiny, these are more important affairs than even the regulation of the family, or the government of the state. But without discussing this question, and coming to the matter itself, we are disappointed to learn that "here the Chinese moralist fails us"—viz., as to *how* the thoughts are to be made sincere, or the heart to be rectified. It is but just to add that Dr. Legge is of opinion that on this important branch of the subject we have only imperfect fragments of the philosopher's plan. Making all due allowance, nevertheless, it is plain that too much stress is laid upon the necessary sequence of virtue after intelligence, and upon the omnipotence of the force of example. What ought to be, and what might be, and what would be, were there no deranging influence, is one thing. But the truth and reality of things, where there is such a deranging influence as SIN, is another. Let us now look at a few of these sayings:—

Is he not a man of virtue who feels no discomposure, though men may take no note of him?

The superior man lends his attention to what is radical, that being established, all practical courses naturally grow up. *Filial piety*, and *fraternal submission*! are they not the root of all benevolent actions?

If a man withdraw his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if in *serving his parents* he can exert his utmost strength; if in *serving his prince* he can devote his life; if in his intercourse with his friends his words are sincere—although men say that he has not learned, I will certainly say that he has.

These maxims exemplify our previous remarks, and these are samples of an innumerable quantity of similar sayings. Some others are of a more general character. For instance:—

The accomplished scholar is not an utensil.

The superior man acts before he speaks, and afterwards speaks according to his actions.

The superior man is catholic, and no partizan. The mean man is partizan, and not catholic.

Learning without thought is labour lost; and thought without learning is perilous.

The study of strange doctrines is perilous indeed.

To see what is right, and not to do it, is a want of courage.

The superior man wishes to be slow in his words and earnest in his conduct.

Virtue is not left to stand alone; he who practises it will have neighbours.

The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar. A scholar whose mind is set on truth, and who is ashamed of bad food and clothes, is not fit to be discoursed with.]

If a man take no thought about what is distant, he will find sorrow near at hand.

The following maxims breathe a higher spirit :—

The superior man is modest in his speech, but exceeds in his actions.

The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.

The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.

Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.

The master said, " With coarse rice to eat, with water to drink, and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud."

The foregoing specimens must suffice, and may give some, though an imperfect notion, of the style and scope of these writings. The Confucian philosophy is very much *sui generis*. Sometimes it reminds us of Marcus Antoninus; and sometimes it resembles the moral parts of the Hitopadesa, but it has little of the fine poetical element, and still less of the religious element, of the Sanskrit books. And compared with Moses and the Prophets, with Proverbs, Ecclesiastes, the Psalms, and the Law, it is poverty indeed. Even the clear and certain discovery of these facts will be no mean result of Dr. Legge's splendid publication. To know the full strength and weakness of the system to be attacked, of the particular phase of sinful human nature to be addressed, is no useless acquirement. At bottom, indeed, error, like truth, is everywhere the same in essence. Without the certainty of judgment to come, and the well-founded hope of immortality and bliss, no sufficient motives exist for the highest activity, no adequate principle or force for the patient endurance of temptation and suffering in this mortal state, can be supplied. Without the Divine atonement and the mediation of the Son of God, intelligently perceived and truly rested upon, no satisfactory relief from the sting of sin, no solid peace with conscience and with God, can be attained. Without a personal God, and intellectual and affectionate communion with Him, joy proper and adequate to man's capacity for bliss must be unknown for ever. Yes! communion with God is the true and only method of making the superior man here, and of perfecting him hereafter. Confucius, aiming at this end, could just attain to the precept to "cultivate the friendship of the good;" and the Hitopadesa more poetically say, "As on the eastern mountain a thing is illuminated by the contiguity of the sun, so by association with the good the outcast even is enlightened." But the transformation of outcast man into the likeness of God, from glory to glory, through intercourse with God Himself in Christ by the Spirit, and the purifying power of the hope to see God as he is, and to be like Him, belongs to the Gospel only. Be it ours ever to magnify those Holy Scriptures, which alone reveal and communicate truths, motives, principles, and powers, suited to the need, and adequate to the destiny of fallen, but immortal man, child of dust, but heir of glory. The fool who, seeking Juno, embraced only a cloud, indulged at least a lofty desire. But the fools of our day are grovelling, as well as foolish, who present us a Pantheistic mist, instead of the glorious God, who hath shined out of Zion, perfection of beauty.

## BLACK BARTHOLOMEW'S DAY.\*

THE Bicentenary year of 1662 has arrived, and before the month of August next we shall, doubtless, have repeated opportunities of discussing the interesting topics connected with the ecclesiastical history of that month two hundred years ago in England. Ninety years before that date, viz. in 1572, the same Saint's-day had become memorable by the horrible massacre of Protestants in Paris. And if it were deemed not advisable to consign to oblivion that atrocious and execrable event, for which Pope and Cardinals in jubilant thanksgivings insulted the Majesty of Heaven, and blasphemed the name of the Prince of Peace, it were at least to be desired that Protestants had not distracted attention from that unique spectacle, so well calculated to unite them together, by giving a new notoriety to the same festival in connexion with an act which has cloven the Church in England asunder. Popery could have desired nothing better, or played her game more skilfully.

In what spirit Churchmen and Dissenters respectively are about to utilise the present recurrence of the epoch during the current year, remains to be seen. As the friends of union amongst Protestants we would wish to be not hopeless, but we dare not be sanguine. An excellent man has supplied us with a few thoughts in a paper which we subjoin. Will his aspirations be realised? Will his suggestions meet response?

We see it stated, on one hand, that Dissenters have begun the war. Even in Evangelical Church journals leaning favourably to the Nonconformists, we see more stress laid upon the enmity of the Liberation Society than upon any favourable features, if any are to be found, amongst the Evangelical Dissenters at present, in relation to this topic. A small Church party, with Lord Ebury at its head, makes gentle war upon the Act of Uniformity, and hopes to do something with that singular piece of Christianity during this session of Parliament. But the body of Evangelical clergy and laity in the Church do not show much sympathy as yet with that effort. And a biweekly Church journal, buckling on its armour for battle, sounds the trumpet by no means uncertainly, and rallies Churchmen in defence of the deed of St. Bartholomew's-day of 1662, "calculated to do much good in the fair statement of its history."

From these and other similar symptoms, it is, we fear, to be prognosticated that if we speak of peace, others are even now preparing themselves for battle. Dissenters merging differences and rallying forces for an attack on the State Established Church, and Churchmen also merging differences and rallying forces for the defence of what is attacked, if not for ulterior proceedings.

Meantime, if we hope to do good, it will be necessary to rise above partisan tactics and also above Utopian dreams, and to look facts and principles fairly in the face. It has been stated, with some plausibility, that not the modern Dissenter, but the modern Evangelical Churchman, is the lineal and

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\* *Joseph Alleine, his Companions and Times.* A Memorial of Black Bartholomew, 1662. CHARLES STANFORD.

"O, sit anima mea cum Puritanis Anglicanis."—ERASMUS.  
London: Jackson, Walford, and Hodder, St. Paul's Churchyard.

true spiritual and ecclesiastical inheritor of the Puritans who became Non-conformists in 1662. It may be well, therefore, questioned whether remodeling the Act of Uniformity would now recall to the Church any considerable body of Dissenters; while, at the same time, it might not improbably forestall new secessions which are supposed to be not unlikely. Modern Dissenters have added to their principles one which was unknown to Puritans and to Nonconformists. They repudiate the union of Church and State. In the life of Alleine Mr. Stanford states this principle calmly and gently, but still decisively, as "*one legitimate conclusion to which they had not reached.*" He says that "modern Dissenters have added to the theoretic basis of Dissent adopted by their ancestors the principle that every Church should in matters of religion renounce State patronage and be free from State control. This they regard as only a further development of scriptural Puritanism."

This being "*a principle*" with Dissenters, although all unbrotherly hostility to the Church of England be at the same time disclaimed, we are apprehensive rather lest the year on which we are entering shall tend more to strife than to unity and love. May it not be so. And may all who hold that the things in which we agree are of infinitely more importance than those in which we differ, be on the alert to throw oil upon the waters of controversy, while ready to say, *Let Truth Prevail.*

#### THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND SIXTY-TWO.

Whether the present dispensation be hastening to its close, and how nigh the end may be, is known to God alone. But to man it is given to forecast the future. Man is charged to study the signs of the times, to watch for Christ's second coming, and to hasten that glorious appearing by prayer and by perseverance in the work of the Lord. For no part of that work is a Christian more responsible, than for whatsoever tends to win others to be Christians. And nothing is more conducive to this end, as all will admit, than for it to be seen by the world, that the disciples of Jesus dwell together as brethren, aiming to be of one mind as far as possible, and in any case being always of one heart.

During eighteen centuries the light of the Gospel has been shining in the midst of our sinful race, especially leading every one who is brought under its influence to make it known and valued far and wide. During eighteen centuries it has been guaranteed to man, by a surety no other than God manifest in the flesh, that sin shall no more have dominion over him, if he resist in reliance on help provided by his Saviour; that death shall not in the end triumph over him, if in his life he has become one with Christ; that, through the counsels of eternal wisdom, the claims of eternal justice have been satisfied by the self-sacrifice of eternal love; that there is, for the true penitent, forgiveness, free and inexhaustible, through the atoning death of Jesus; that, for the sincere believer in that Saviour, there are secured reconciliation, peace, cleansing of the conscience, and renewal of the heart and life—even for one that was wholly sunk in sin to be as thoroughly changed in the affections of the heart as though he were begotten anew, were born again, and were naturalised—made all one as native in a new society, the Kingdom of Heaven, the communion of saints, the fellowship of the Holy Ghost. Such are the glad tidings of great joy announced once for all to all people, and approved to be true, not only by the deaths of martyrs, but also by the lives of saints. Such is the religion of Jesus Christ, as promulgated in the maturity of man's history on earth, accepted as undeniably from Heaven by the most intelligent of nations and of men and respected as of Divine obligation by Christians innumerable, tenacious of the honourable name, whose lives, at variance with its principles, would incline them, if they could, to impeach its authority.

And now, in the middle of the nineteenth century, where are we? and how much has been achieved in the progress of the Redeemer's kingdom upon earth? What proportion of



the human race—how many of the teeming millions of Adam's children—are living as new creatures in Christ Jesus, preferring in everything good to evil—holy and heavenly-minded? We have churches, eastern and western, Greek and Latin, Popish and Protestant. And in each of these there are subdivisions, sections, sects, diverse in doctrine, in discipline, in ritual, and in moral principles and practices. But with all these organised communities in existence and at work, most of them comprising a multitude of ministers, men devoted to the business of teaching and preaching, and thereby building up their Master's Church, many of them backed by all the power of the State, some richly endowed, some preferring to rely on voluntary support; with all these Churches, of whatsoever name and form, comprehending, as they do, the most able and influential of the race of men now living, how numerous are the nations still abiding in entire ignorance of the Gospel, or in wilful rejection of it! Can we that are Christians help asking ourselves, with some deep sense of sorrow and of shame, Whose is the fault?

Our own realms are perhaps as highly privileged, compared with no small part of Christendom, as Christendom is compared with heathendom. So much the more weighty is our responsibility, in the matter of making our light to shine on the benighted portions of our race. Whatever may be their future lot, whatever the measure by which it will be measured to them hereafter, it seems past question that all those who have free access to an open Bible and to a Gospel ministry, must be tried by the high standard of the Gospel. Or if it be held, that even within these realms there are multitudes as little responsible for their ignorance as the dwellers in Central Africa, it must be admitted that this is not generally the case, and that most of us enjoy Christian privileges, which it would not be easy to match elsewhere. Or, to confine our views to readers of periodicals such as this, to address those only whose eyes peruse this very page, it may be safely averred that for each one of these there can be no alternative, but to be hereafter eminent as a saint in glory, or lost as an inexcusable reprobate. And further, it may be indisputably asserted, that one sure criterion by which to forecast the issue of that dread alternative is the influence, whether purposed or unconscious, exerted by each such professing Christian, in winning others to the faith, or in deterring them from it. Let it now be recollected that no one point in the demeanour of Christians is so winning with the worldly as for brethren to dwell together in unity, and the way is open for enforcing the conclusion, that all those who love the Lord Jesus in sincerity, and would hopefully look for His appearing, are under the most urgent and constraining motives to make it manifest to all beholders that they do truly and cordially love each other.

In this year of our Lord 1862 there is to be a gathering from all nations to the capital of these realms. And amongst those who come to view the products of art and industry, not a few will scan with observant eyes the working of our religious institutions; about to report the result of their observations in all quarters of the earth. In this same year 1862, on the return of August 24, two centuries will have been completed since the Act of Uniformity came into operation; an epoch of deep and painful interest in our religious history; an act which, at the time, served far and wide many of the best Christians in the land, and which has largely helped to keep their descendants at variance from that day to the present hour. How then shall the disciples of the Lord Jesus, now living in the land, after the lapse of two centuries, best celebrate the recurrence of a day pregnant with such distressing associations? In the presence of our own observant countrymen, some infidel, many sceptical, and very many disobedient to the faith, far from living in the light and in the love of it—in the presence of a select company from all races of mankind, the intelligent and influential from amongst Jews, Turks, heretics, and heathen—together with Papists ever glorying over divisions amongst Protestants—how shall we elect to commemorate the bi-centenary of that which is called by many Black Bartholomew's-day? Shall we—as there is ground to fear that some would fain induce us—shall we rake up the ashes of antiquated animosities, in search of fresh ingredients of bitterness, to add to existing elements of scandalous division? Or shall we not rather resolve beforehand to unite in giving proof of sincere contrition for wrongs done by our fathers on both sides, and in cementing peace and brotherly communion for ourselves and our children after us? "See how true Christians love one another." Shall not our conduct be adapted to draw reflections such as this from worldly and wise beholders? Or shall the leading members of

religious communities—the communities themselves concurring—show themselves before an assembled world in the attitude of unflinching controversialists, occupied in fomenting an undying feud, by commemorating, with especial rites and ceremonies, wrongs suffered at the hands of each other's progenitors hundreds of years ago?

Never had the Church of England such an opportunity as that which this year presents of expressing regret for the past, by repealing or amending the objectionable clauses in the Act of Uniformity. On no day could a liberal amendment of that act, involving a judicious adaptation of the formularies of the Church to the wants of the present generation, come into effect with half so good a grace, or so great a probability of conciliating opponents, as on August 24, 1862. Nor have Dissenters and Dissenting communities ever had a call more urgent to exercise Christian forbearance, by concurring in any well-devised measure for blotting out from the statute-book old occasions of offence; and, by joining with those from whom they differ, to bury in mutual oblivion wrongs which, however unjustifiable, were surely not on either side unprovoked. The fact is that persecution, for conscience' sake, was generally held to be a duty long after the dawn of the Reformation; and was practised without scruple, or suspicion of its sinfulness, by both the parties in that suicidal strife which tore asunder the Protestant body in this country from two to three centuries ago. In these our days we need to prove that the Reformation is more than half achieved by the exercise of forgiveness and of mutual forbearance between those whom persecution first severed from each other, by giving each other credit for conscientiousness whereinsoever still we differ, by dwelling rather on the fundamental verities on which we are agreed, and by walking together, if not in formal amity, yet in unaffected harmony in the furtherance of the Lord's work, for the Lord's own sake, for the sake of our dear Christian brethren of whatsoever name, and for the sake of souls yet waiting to be gathered out of the world, to become jewels in the crown of their Redeemer.

Does this proposal sound Utopian? Then charity must be Utopian also. Is it past hope, that there are amongst us scores, hundreds, thousands, of Christian men, who are ready to confess frankly wrongs lying at their door, and to tender graciously the best restitution in their power; far more ready to do thus than to retaliate the charge, by dwelling on wrongs which their progenitors endured in a previous generation? Is it altogether out of the bounds of possibility, that other scores, hundreds, thousands of men, no less Christian-minded, will be found willing to accept amends thus tendered, in the like spirit of meekness and of love? If this be impossible, then may it well be asked, concerning the present age, if the Son of God were this year to come to judgment, would He find love on the earth? Would He find Christian love in Christendom? If, when the nations of the earth are assembled in these realms, if He too were to visit Britain, would He find brotherly love prevailing amongst those who here profess devotion to His service? Undoubtedly, the truth of His Gospel is diligently studied and sincerely loved by many in our land. And nowhere more than within our borders is the reality of faith signally proved by self-sacrifice and by zeal in doing good. Sad that, in this very earnestness of ours, the enemy of souls should find the means of stirring up those controversies whose bitterness avails at once to scandalise the worldly and to estrange from each other the devout. Let us watch more carefully and pray more earnestly against this our most grievous default. Let us be aware that our wars and fightings about religion, and about things pertaining thereto, tell against its progress far more than we can ever do for its advancement by all our services and societies, our preachings, and our books. Henceforth—beginning this very year, even to-day, whilst it is called to-day—let us be as much in earnest in loving one another as we are in loving the truth. Let us be no less zealous for charity in practice than we are for soundness in doctrine. And whatsoever be our predilections in behalf of our own creeds, articles, confessions, ministries, and other ecclesiastical arrangements, let us, beyond all comparison, be more concerned for the edifying of the whole body of Christ, by the mutual communication of love, amongst the members one with another, and forth from each of them severally, and from all conjointly, unto all—of every name, clime, and country—who are by any means brought within their influence.

## FRANCE.

—, France, Dec., 1861.

## HEAVY EXPENSES OF THE FRENCH OCCUPATION OF ROME.

The Roman question continues to be one of the principal topics of discussion by the press and at the bar of public opinion. It is certain that the *status quo* cannot much longer be maintained; the position is false and difficult as it respects the whole world. The Italians demand, with perfect justice, their geographical and moral capital; they find, too, that the French Government, by persisting in refusing them access to Rome, is making them pay very dearly for the services it has rendered them. The majority of the population of the Pontifical States, on their part, aspire more and more to be emancipated from the yoke of the priests, and seize every fitting occasion to manifest their desire to belong to the kingdom of Victor-Emmanuel. Add to this that Napoleon III. has received, in return for his extreme complaisance towards the Holy See, only the ingratitude of Pius IX., the outrageous insults of the bishops, who compare the Emperor to Pontius Pilate, and the conspiracies of the Jesuitical faction, who labour incessantly to deprive him of his crown. Is this a state of things that can last?

Moreover, the majority of the French, even in the ranks of the Conservatives, declare themselves with increasing energy against the prolongation of the stay of our troops at Rome. The *Constitutionnel*, the most accredited organ of the Cabinet, has recently published a document which has produced upon the public mind a strong impression; this is a calculation of the expenses occasioned by the French occupation during twelve years. The total, independently of the expenses of the expedition for bringing back the Pope from Gaeta, amounts to 168 millions of francs! Certainly this is no trifle, especially for a nation which has been compelled to negotiate numerous loans. When our financial position is encumbered by such heavy debts, is it proper (so to speak) to throw money out of window, without ob-

taining any other result than the discontent and ill-will of the parties the most opposed to each other? Besides, the temporal power of the Papacy has received its mortal wound, which no human effort can heal. What is the use of prolonging the death-struggle? Can France expend some hundreds of millions more, and obtain nothing but the satisfaction of more thoroughly proving the incurable decrepitude of clerical tyranny? Would it not be more economical and more wise immediately to renounce this humiliating experience? This is the true expression of the national feeling on the Roman question. So much the worse for the Papacy, if, by its faults and its abuses, it be incapable of maintaining its civil sovereignty without the aid of foreign bayonets! Every man reaps according to that which he hath sown.

## ANOTHER ABDUCTION OF A YOUNG JEWISH GIRL.

There have been in our country, during the last few weeks, several judicial prosecutions, which have shown, under an aspect anything than favourable, the maxims and the acts of a portion of the clergy. I will not speak of the severe condemnations pronounced upon the *Brethren of the Christian Doctrine*, and other agents of the Roman priesthood, for the crime of attempts upon chastity. These details are too offensive. But how is it that the priests manifest so little attention and discernment in the choice of those to whom they confide the education of children? If they accept wretches who respect no law, human or divine, are they not responsible for so doing? No doubt a few isolated cases would prove nothing; but when scandalous facts like these reappear so frequently in the ecclesiastical establishments, the public conscience has the right, and is bound by duty, to demand an account of them from the heads of the Romish clergy. Another cause has been heard before the tribunal of *Riom*, a small city situated in the mountains of Auvergne. The case was analogous to that of the young Mortara, or of Elizabeth Blum. A young girl

named *Eliza Meyer*, a Jewess by birth, had been placed in a convent of nuns, in order to receive an education conformable to her sex and age. These nuns, however, thought proper to carry off this young person from her parents, and to conceal her, sometimes in one monastery, sometimes in another, under the pretence that she had joined the Roman Church. The interference of the magistrates was found needful to terminate this odious act of abduction.

Two things especially have revolted upright people in the details of this affair. First, the ruses, subterfuges, lies, and various disguises to which the tools of the clergy did not fear to resort, in order to execute their design. In truth, the maxim that *the end justifies the means* is always in great repute amongst the devotees of Popery! *Eliza Meyer* was encouraged to write to her parents letters full of prodigious falsehoods; she assumed, in succession, various masculine dresses—being disguised as a merchant, a shepherd, &c.—in order to elude the vigilance of justice. In the judicial pleadings, the witnesses and the accused invented and gave utterance to gross impositions, without experiencing the slightest shame or the least scruple of conscience. Is it, then, this sort of *morality* which Popery teaches its adepts? What! it is lawful to deceive, to lie, even in a court of justice, and after having taken an oath, when the *honour* of the Romish Church is involved! Is it not evident that such rules of conduct must increase the number of unbelievers, by overwhelming religious things with contempt?

My second remark concerns the depositions of some priests, specially of a certain Abbé *Ramière*. This ecclesiastic naively declared that he did not consider himself bound to obey the civil law which prohibits carrying off children from their parents. "If the parents are in error," said he, in substance, "our duty is to guide their children into a better way, and neither family ties or the letter of the law shall deter us." This, at least, is frank, and I prefer the sincerity of the Abbé *Ramière* to the reservations and falsehoods of the other witnesses.

Only let us observe what are the relative positions of the Papal Church and of the State. That which legal institutions prohibit, the priests esteem it obligatory to do, and *vice versa*. This is an intestine and permanent conflict, which, sooner or later, will provoke great disruptions. There are here two opposing authorities, two contradictory systems of morals, two hostile communities amongst the same people! Such a divorce is, perhaps, the most grave fact which exists in Romanist countries.

#### THE TRIAL OF THE "WHITE MONK."

We come to another trial—that of the *White Monk*—which took place before the tribunal of *Poitiers*. This singular appellation of the "White Monk" has been given by the people generally to a certain Abbé *Darras*, who, in his own convent, is called *Louis de Gonzague*. This personage wears, in fact, a long robe of white wool, and this eccentric costume has struck the imagination of the multitude. What are the causes which have brought the "White Monk" before the magistracy of *Poitiers*? The affair is very complicated; I will therefore give you only a brief summary. The Papists of France are now possessed with a mania for reviving all the ancient monastic orders. Some individuals, more zealous than prudent, had thus conceived the idea of resuscitating the order of *Premontres*, founded in the twelfth century by a certain *St. Norbert*. They immediately purchased a house, with some acres of land, and about fifty men, of all ages, took up their abode here, in order to practise the fastings and macerations prescribed by the rule of their blessed founder. Unhappily, these modern *Premontres* did not beforehand inquire whether they should have the means of living. They could not pay the price of their house. They would literally die of hunger, and their vow of abstinence did not exactly oblige them to eat nothing at all! What must they do in this dire extremity? The Superior of the *Premontres*, named Father *Edmond*, sent the Abbé *Darras*, *alias* Brother *Louis Gonzague*, *alias* the "White Monk," to make collections from diocese to diocese. This collector is a curious per-

sonage: he has an impassioned speech, is vehement in gesture, and possesses a zeal which no barrier can arrest. After having made pathetic appeals from the pulpits, he would seat himself before a table at the door of the churches, and solicit contributions from all who went out, promising that their names should be inscribed upon tablets of marble, and that perpetual masses should be celebrated for the salvation of their souls. He also established a lottery, with a view of obtaining more money for the purse of his devotees, and visited all the houses, demanding the gold coin of the rich and the pence of the poor. All this, however, was not enough for his devouring activity. He undertook to found a convent for *female Premontrés*, or *Norbertines*; and to this end, addressed himself clandestinely to young girls of from sixteen to twenty years old, assuring them that nothing would be more agreeable to God and to the Holy Father the Pope than to revive the congregation of the Norbertines in the nineteenth century, and in the midst of France!

This little business went on well enough. The "White Monk" had collected more than 30,000*fr.*, and several young girls were beginning to express a very ardent desire to take the veil and assume the robe of the Norbertines. But complaints were made in different quarters: parents accused the Abbé Darras of having practised secret manoeuvres and employed improper acts of inveigling in the bosom of their families; the commissaries of police reproached him for *begging*, whereas mendicancy is prohibited by law. Other offences were laid to his charge. It would seem that in private conversations his language was too familiar, and that his accounts were not very exact; in brief, judicial authority interposed.

The inquiry before the magistrates disclosed a multitude of particulars very far from edifying. Letters written secretly by the "White Monk" to young girls were read by the judge and the procureur-imperial. They contained the most passionate expressions, the most ardent language. In general, the modes of expression of the Abbé Darras could not have been employed even by

young worldly people. When the magistrate interrogated the "White Monk" respecting this want of delicacy and of decency, the latter replied that he had just been reading the mystic treatises of St. Bonaventura, of St. Francis, &c., and that he had naturally, without bad intention, reproduced the ideas and the language of these pious doctors! This reply did not satisfy either the tribunal or the public. The "White Monk" was sentenced to imprisonment and a fine. Will the newly-revived Premontrés appreciate this warning? and will they resolve to labour honestly to earn their own bread? I doubt it.

#### INSULTING CONDUCT OF SOME BISHOPS TOWARDS THE GOVERNMENT.

I mentioned in my last letter that the Minister of Public Instruction had addressed to M. Plantier, Bishop of Nismes, a letter, in which he requested him better to observe the rules of moderation and of charity (p. 691). The fiery prelate has not received this reprimand of the statesman in a spirit of humility. On the contrary, he has written to the Minister in the most arrogant terms, telling him that he cites his Excellency before the tribunal of *public opinion*, the tribunal of *history*, and the tribunal of *God*. Does M. Plantier, then, believe, in all sincerity, that these three tribunals will endorse his own rash and insulting judgments? In the first place, public opinion is almost unanimous in declaring that the Bishop of Nismes, in his diatribes, has been wanting in all the duties which are prescribed by wisdom and integrity. Secondly, history will most probably make no mention of this obscure personage, or of his quarrels. Lastly, it is not for M. Plantier to bring in the holy name of God, or to decide what would be His supreme judgment in this personal affair. The priests ought, at least, to respect the majesty of the Lord.

This is not all. The fanatical devotees of Nismes arranged for a triumphal entry of their bishop into that city on his return from a tour in his diocese. This is one method of braving the authority of the civil power. One vicar-general addressed to M. Plantier a pompous oration,

full of invectives against the heads of the Government. It even seems that the bishop ascended the pulpit of the cathedral, and, in the presence of the multitude, compared the Minister of Public Instruction, by a very transparent allusion, to the viper which bit the hand of St. Paul at Malta (Acts xxviii. 3—5)!! Such are the amenities of the French episcopate towards the depositaries of public authority. It would be easy to specify other insults of the same kind in the letters, pamphlets, and sermons of the bishops.

Whose is the fault? I believe that the Government itself is partly responsible for what is now taking place. It has too much flattered the high dignitaries of the Romish Church, it has too generally recommended to the civil and military functionaries to be very complaisant towards them, and to give way to them under all circumstances. Inflated with pride by all this homage, the clerical body is persuaded that it has the right constantly to exercise the same preponderating power in political affairs as on questions of doctrine, and now it seems to it hard that it should have to encounter energetic adversaries. But if Louis Napoleon and his counsellors proceed with firmness in the path of resistance, the priests will be taught to confine themselves to their own proper province, and all will go on better.

#### DEATH OF FATHER LACORDAIRE.

You will remember that I referred, some time since, to the reception of *Father Lacordaire* at the French Academy (p. 125). This celebrated Dominican was not destined to enjoy such honours long. He died in the early part of December, at *Sorane*, a small town in the south of France, aged only fifty-nine. His loss will be acutely felt in the Romish Church of our country, for, notwithstanding his eccentricities and his defects, he was the most renowned preacher of that communion.

Father Lacordaire was born in 1802, near Dijon, in Burgundy; at first studied jurisprudence, and practised the calling of a barrister. All at once, from historical and social reasons, rather than from the cravings of the heart and conscience, he

entered a Popish seminary, and commenced theological studies. His conversion was never very solid. At the revolution of 1830 he came under the influence of the illustrious Abbé *de Lamennais*, the only man of genius which the clergy of France have produced in our century. M. de Lamennais then preached the most democratic opinions; he advised the priests to renounce the pay of the State, and to associate themselves with the masses for the defence and development of every kind of liberty. These opinions were condemned by Pope Gregory XVI., who, in a celebrated encyclical letter, declared that liberty of worship and liberty of the press were things both *absurd* and *impious*, which could never excite *too much horror*! M. de Lamennais dared to resist the injunctions of the Sovereign Pontiff, but M. Lacordaire submitted to them. He abandoned his former master, and commenced delivering sermons or *Conferences* in the pulpit of *Notre Dame*, at Paris. His success was great. The young orator had an expressive physiognomy and a pathetic tone of voice; he employed pompous figures—his address was always fervid, sometimes forcible, and characterised by impetuous movements, by which his hearers were carried away. He had resolutely abandoned the ancient style of preaching; his method was free from all scholastic forms. Young people, ladies in high life, professors of the university, and magistrates, assembled in crowds beneath his pulpit. The doctrines of the preacher were not always orthodox, according either to the Gospel or to the Papal traditions. The serious portions of the hearers, and the old bishops, bent down their heads with some displeasure; but renown and popular fashion excused and protected everything. M. Lacordaire renewed his conferences during several successive years, and constantly produced the same enthusiasm.

In 1840 he conceived the idea of re-establishing in France the order of the *Dominicans*, or *Preaching Brethren*. He easily obtained the approbation of the Pope, and the orator soon appeared in his monastic costume, which stimulated the curiosity of the Parisians. Nevertheless, either because

his superficial oratory was exhausted, or because the French were agitated by other objects, Father Lacordaire ceased, under his Dominican's frock, to excite the same impressions. He had the good sense to comprehend that the hour of his triumphs had passed, and preached but rarely.

At the revolution of 1848 he was chosen by the people of Paris as a member of the Constituent Assembly. This was to him a check. The political tribune was not adapted either to his description of talent or his habits. He was not accustomed to contend, face to face, with antagonists not less eloquent than himself. At the end of a few weeks he sent in his resignation as a representative of the people, and thenceforward passed a great part of his time at Soreze. Father Lacordaire wrote several works; his "Conferences" were taken down by shorthand writers, and printed. But posterity will forget his literary productions. Neither the sentiment, the logic, nor the style of this preacher were worthy of attention. The emotions of the moment are passed, and everything is at an end. Nevertheless, the French Roman Catholic Church has not a single orator who deserves to be compared with him. What a falling off! and what poverty!

#### EVANGELIZATION IN THE NORTH OF FRANCE.

You know the name of the *Protestant Central Society of Evangelization*, which has its head-quarters in the capital. The committee have auxiliary sections in the South, the North, and the West. Its object is twofold: first, to send pastors to our scattered co-religionists, and to provide them with the means of edification; next, to establish new congregations of converted Romanists.

The section of the North has recently published its annual report. This document is full of delightful facts. It is true that the administrative power, too docile to the suggestions of the Jesuitical party, has, in some places, put in force vigorous measures against proselytes to the Evangelical faith. Protestant schools have been prohibited, without any valid reason, at *Grougis*, at *Crèvecœur*, &c., and the teachers are compelled to go from house to

house to instruct the children. It is equally true that the celebration of public worship in the chapels has awakened much opposition. But these vexations, thanks to God, do not stop the work of evangelization. The number of converts in certain localities has almost doubled. The report shows that the congregation of *Fresnoy-le-Grand*, which had been exposed to so many annoyances and persecutions, is continuing its progressive career. The same is true at *Maubeuge*, *Chalons*, *Dunkirk*, *Boulogne*, and in all the stations of Northern France. This is precious encouragement for us. Let us be faithful, let us be zealous, and our labour will not be in vain in the Lord.

#### CIRCULAR OF THE LIBERAL PROTESTANT UNION.

We are approaching the time for the ecclesiastical elections. In the month of January next all French Protestants, aged thirty, and having been admitted into the Church by the act of first communion, will be called to vote on occasion of the nomination of half of the members of our consistories or presbyterial councils. There is here a kind of *universal suffrage* applied to the government of our religious community. A longer trial is necessary to decide whether this new system will bear good or evil fruits.

In all these cases the struggle will be very sharp, particularly at Paris. The *Liberal Protestant Union*, the rationalistic spirit of which I have previously explained to your readers (p. 427), neglects no means of combating the orthodox majority of the Parisian consistory, and of substituting for them the partisans of the *Neological* theology. It has distributed a circular, in which the great words *toleration*, *liberty*, and *individual right*, are not forgotten. This phraseology produces considerable effect upon persons who are ignorant, or strangers to the Christian life. The Committee of the Union pretends even that it is *Conservative*, whilst it is attacking all the holy doctrines of our fathers! The orthodox party are not asleep; they are visiting families, and addressing serious appeals to the consciences of the Protestants. Let us hope that the victory will once more declare itself for orthodoxy. X. X. X.

## GERMANY.

Frankfort, Dec. 14, 1861.

## GENERAL ELECTION IN PRUSSIA—RELIGIOUS ASPECT OF THE STATE OF PARTIES IN THAT COUNTRY.

The general elections, which have just given to Prussia a new Chamber of Deputies, constitute a grave political event. As such, this does not seem to belong to the sphere of our communications for *Christendom*. But it has a religious aspect, which includes serious consequences, and may teach weighty lessons, and it is from this point of view that we purpose to say something respecting it.

Every one is acquainted with the politico-religious party known under the name of *Feudal*, and which exerted so great an influence under the late reign. The accession of the actual sovereign, the complete change of ministry, had already inflicted on this party a severe blow. Nevertheless, it was still dominant in the Upper Chamber (Herrenhaus), where a great number of nobles who were its chief adepts had seats, and where it had for its able leader Dr. Stahl, whom death has this year removed. In the Chamber of Deputies it was represented by a number of members sufficiently large vigilantly to maintain there its own principles. All this is now only matter of history. The recent elections, the most liberal that have taken place in Prussia, have caused all the adherents of this party to lose their seats, in spite of all their efforts to preserve them. Even some Ministers of the Crown, in the number of whom is M. von Bethmann Hollweg, have not been re-elected. These last, however, will doubtless be returned in the supplementary elections.

We may, in some respects, sincerely regret this result, without sharing the views of the fallen party; for that party includes men of high character and true piety, who will henceforth be deprived of all influence over the public affairs of their country. But this result proves to demonstration that the system of absolutism, which that party has laboured to impose both upon the State and the Church, has no root in the nation. The Prussian people have thoroughly repu-

diated it. That people have seriously pronounced for the constitutional *régime* in politics, and for religious liberty. We may be glad or sorry for this, but the fact itself is patent. It is needless, however, to say that the party which has fallen on the field of electoral conflict is afflicting itself on this ground. To judge of that party by its journals, it sees, in its own defeat, danger to the monarchy, and the triumph of impiety. Is this judgment just? Is it indeed from hatred of religion that the Prussian people have placed in the urn such an imposing majority of liberal votes? We have a far better opinion of that people, in its aggregate. What it hates is not *religion*, but *despotism* imposed in the name of religion. And if even we must allow that several are animated by an irreligious spirit (which, alas! it is not possible to doubt), what must we thence conclude? That it is highly dangerous to make a religion of one's politics, and a political system of one's religion. By so doing we identify the Gospel with our worldly interests, and mix it up with party passions. It is a fact that in Germany the people have come to persuade themselves that no one can be a Christian in the scriptural sense without being a partizan of political and religious absolutism! And how should it be otherwise, when the parties to which we refer regard all men truly liberal as the enemies of religion? Fatal confusion, which has done more mischief to Christianity than all the systems of unbelief! Oh! if the sincere Christians of the party which the nation, in so striking a manner, has just disavowed, could but comprehend their error! If they could but learn that believing piety does not command and impose itself, but is a free sentiment—a spontaneous conviction of the conscience and the heart! Unhappy is he who makes his religion hated because of his politics!

## MODIFICATION OF THE STATE CHURCH IN BADEN.

There are yet two other countries of Germany in which popular sentiments hav



triumphed over the erroneous views that we are here combating.

In the Grand Duchy of Baden the issue of the General Synod, the opening of which I announced to you in quoting the speech of the Grand Duke, has been such as might have been foreseen. An ecclesiastical constitution, which is very far from being a model, but which gives to the parishes and to the whole Church a legal participation in its own government, and particularly so in the election of the pastors—has been discussed and adopted by the Synod, and subsequently sanctioned by the reigning Prince. The latter still remains as he was before this change, *summus episcopus* (the chief bishop) of the Church of his country—a dangerous principle, having no foundation either in Scripture, or in the Protestant confessions of faith—a principle first reduced to practice in the unhappy times in which princes were the protectors of the Reformation against the fury of Rome—since which period it has become established as if it were a *right*! The Grand Duke of Baden, however, has formally separated the government of the Church from his own government of the State, in such sort, that the religious affairs are less deplorably confounded with the political. We shall no longer see at Baden, for example, that enormity which is so often witnessed in Germany, a Roman Catholic Minister of Worship acting as the chief official of the Protestant Church! Well, these changes having taken place in the Church of Baden, we every day hear religious men—and especially the most orthodox pastors—bemoaning themselves, as if everything were lost. To hear them, their Church is on the verge of ruin. And why? Because the people of the Church have some share in the government of the Church! Oh! certainly it would seem that your ecclesiastical system must be very bad, since, instead of having amongst your own members *friends*, you suspect them as *enemies*! Again we ask, and why? Because you can no longer lean so heavily on the carnal arm of the State for the maintenance of your principles, your faith, and your Church. Understand it well, this is

to betray real unbelief. No, from the moment that such a power becomes needful to you, you no longer believe in the sole power of the Word of God—of the Spirit of God, and of the Gospel of His grace. Behold in these the means which everywhere triumphed over the world in the apostolic age, and which are still the only means that convert souls, and bring them captive to the feet of Jesus Christ.

#### ANTI-ECCLESIASTICAL AGITATION IN THE PALATINATE.

The same phenomenon is seen in Rhenish Bavaria (the Palatinate), in which, for two or three years, an extraordinary agitation has prevailed amongst the populations. On what subject? About a new hymn-book, adopted by two consecutive Synods, which was to be introduced into the churches and the schools, but the majority of the parishes would not have it. The new collection is very good, the old one, which it should have replaced, is very bad—thoroughly impregnated with Rationalism. Are these populations, then, in the mass, Antichristian? There is, no doubt, amongst them, and especially amongst the leaders who rule them, much of Antichristianity. But let us understand it: the book which it has been sought to impose upon them, without their consent, has been merely the pretext for commencing a struggle against an ecclesiastical authority which takes its stand upon the authority of the State. Now the most ignorant amongst the people know and feel that if the State may justly require from them taxes or military service, it has *not* the right to coerce their consciences, even through the medium of a consistory sitting at Spire.

However, the agitation and the conflict went on increasing—meetings of *eight* or *ten thousand* men assembled to deliberate—to petition against the ecclesiastical authority. And to whom? To the King of Bavaria, a Catholic prince, who is not the less (on that account) the supreme bishop of the Protestant Church of his own States. The result has been, that the Government has been compelled to acknowledge the justice of the popular demands, in

opposition to the authorised ecclesiastical bodies; and that excellent men, like Dr. Ebrard, have had to quit their places—to deprive the Church of their services—because their position had become false and intolerable. This is surely deplorable; but it is the natural consequence of false eccle-

siastical principles, and of institutions based on such principles. Let the Protestant Church of Germany only return to the practice of the Saviour's command, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's," and it will enter upon a new and happier era.

## HOLLAND.

LIFELESS CONDITION OF DUTCH ORTHODOXY—HETERODOXY: MIRACLES DENIED IN THE PULPIT—PRIZE ESSAY ON THE SINLESSNESS OF OUR LORD.

Amsterdam, Dec. 13, 1861.

Many thanks for the copy of *Evangelical Christendom* which I have received for the past two years. . . . Often opposed and discouraged in the faithful discharge of ministerial duty, and struggling to make both ends meet, with an altogether insufficient salary, such tokens of Christian sympathy are peculiarly cheering and welcome.

There is no change of any consequence in the religious aspect of Holland. To me the orthodoxy seems cold as the air of a clear December night, and must itself be regenerated before it can have any power to counteract the prevailing Rationalism. The most baneful heterodoxy is rampant, undermining everything which forms the foundation of Christian faith. Many of the Dutch Reformed and Walloon ministers in Holland propagate the infidel views of Colani, Renan, Baur, Heinrich Lang, and others, in a form even more offensive than they. In a recent number of the *Amsterdam Herald* there was a sketch given of a sermon by the Rev. Busken Huët, minister of the French Church at Haarlem, which is not overdrawn. It described the sermon in something like the following terms: "The minister mounts the pulpit. He prays, not for himself, but for the people, who do not stand so high as he. He reads the words of Luke vii. 11—16, for the Church laws require, as yet, that the ministers take a text out of the Bible. The sermon is begun, and the orator paints a family picture. There sits a father with lofty forehead. At his left side sits the mistress of the house with the two daughters, and on the right the eldest son, a young man of twenty-four

years. The father reads with a clear voice the raising of the widow of Nain's son. The women listen with reverence, and in their simplicity believe that the miracle has really happened. The son is silent, but the shrugging of his shoulders shows that he despises the strange story. The father alone has understood it rightly, and how? The miracle has not happened in a natural manner. Even though miracles were possible, it would be incomprehensible why Jesus should have raised up the dead son for a woman who was unknown to Him. Besides, the young man would have had to die again at some later time, and occasion grief anew. 'Or do ye believe,' asked he, sarcastically laughing, 'that the young man still lives and walks about in the midst of us? No, the legend means that Jesus had compassion for a widow, and spake to her in such a friendly manner, that she was comforted as much as if He had raised her son, and the legend writer has represented the occurrence as if the young man had been actually raised.'" The divinity of Christ—the miracles—the resurrection—the Bible—are all denied in the writings and sermons of many Dutch and French ministers.

In the meeting of the 'Teylers' Godgeleerd Genootschap, on the 8th of November, it was agreed to propose the following questions as the subjects for a prize essay to be finished within two years:—

1. Can the perfect sinlessness of Jesus be maintained against the historical and philosophical views of the latest time?
2. Is the acknowledgment of that sinlessness consistent with the hypothesis

that the person of Jesus came from humanity in the natural manner?

3. What is the importance of the result of this examination to our age?

The work of F. Peçaut, "Le Christ et

la Conscience," Paris, 1859, is that which is specially referred to by these questions, but that work is an exponent of one phase of the clerical belief (infidelity?) of Holland.

## ITALY.

Florence, Dec. 17, 1861.

### EDUCATION AND THE CIRCULATION OF THE SCRIPTURES.

Educational efforts in Italy begin to attract equal attention with schemes for evangelization. When the peninsula was thrown so unexpectedly open to the Gospel two years ago, it was natural that the colporteur should be immediately sent to scatter the seed of the Word over the virgin soil, and the evangelist encouraged to declare the strange message of salvation by grace wherever he could gather a knot of listeners.

Notwithstanding the low place in the scale of common learning which the Italian populations have long occupied, Tuscany and Lombardy, with all their refinements, being only one degree above Naples and the Papal States, which last were the disgrace of Christendom, and notwithstanding the vile calumnies of all that was free and holy which passed current for truth among a priest-ridden people, a sale of Bibles and religious books has taken place which has surprised the Christian world, and a willingness to hear the Gospel has been displayed quite remarkable in a land where the Bible has been so long a contraband article, and the slightest taint of heresy has entailed a felon's doom. Although the first run upon these prohibited books is now past, from an official paper before me I find that ten colporteurs in the service of the Scottish National Bible Society have sold all over the land during the last eleven months close upon 3,500 Bibles and Testaments, and 50,000 religious books. Now that every highland and lowland spot is being visited by the wayfaring Bibleman, and preachers are rising up in all the large cities and in many a rustic hamlet to teach a more excellent way of faith and morals, and great interest has been awakened in the

young and rising generation, the friends of Italy may readily be excused in such a crisis for aiding "work done" in preference to "preparation for work;" but I rejoice, now that civil and religious liberty has been placed on a secure basis, that a greater readiness is shown, amid the many difficulties and the small apparent fruit, to aid in training up the boys and girls of Italy in scriptural knowledge, who shall soon be the Christian men and women in the Evangelical Churches, in preparing maps and school-books for their use, and in rearing able teachers for the common schools of the country.

### EDUCATIONAL EFFORTS OF THE GOVERNMENT AND THE PEOPLE.

The Italian Government is making most indefatigable and praiseworthy exertions in the educational department. The lyceums and universities have been stocked with talented professors, and every effort is being put forth to improve the primary and secondary schools of the kingdom. The lamented Cavour found that though his measures met with a ready acceptance among the intelligent members of the large communities, the new laws were too often treated as a "dead letter" by the untutored country folk and the masses of ignorant townspeople, who were so easily led by bigoted and illiberal priests. He therefore inaugurated a policy with regard to schools which has been adopted by the present Premier, and supported by all the leaders of the people.

"I believe," said an eloquent speaker in Parliament the other day, "that brigandage will be rooted out, not by the Minister of the Interior, but by the Ministers of Public Instruction, of Public Works, and of Commerce and Agriculture."

So much is this the creed of the people, that it has passed into a proverb and be-

come a rule of action. In Naples, various decrees have been published, whose effect has been to remove the heavy yoke of priestly management in scholastic affairs. The King in person presided at the opening of infant and ragged schools, and an excellent beginning has been made in the way of elevating a demoralised and superstitious race. In the little island of Ischia, which lies in the Bay of Naples, an Englishman has been appointed inspector, or rather institutor of schools, for none of any value previously existed, and by his own account the young "savages" under instruction are very grateful to him for his labour of love. On the eastern shores of Italy, throughout the Marches, the convents and nunneries have been emptied of their useless occupants by the authorities, and employed not only to house the military, but also to serve as places of public instruction. In Tuscany, where education has always been to a certain extent free, and which owes so much to Abbé Lambruschini, the David Stow of Italy, training colleges for teachers have been set on foot; schools in which the teaching is made preparatory to professional pursuits, high or humble, have been opened; and evening schools, for gratuitous instruction in the ordinary branches, are all the rage. For these latter the municipality provides the means, and several of the teachers are officers and tradesmen who have volunteered their services for the common good, for a longer or shorter period. The same noble spirit has prompted various large towns of Italy, Milan and Florence taking the lead, to send twenty workmen each—the flower of their artisans in the various trades, for sobriety, capacity, and good character—to the 1862 Exhibition, all their expenses being paid, in the hope that they will bring back such information as shall tell on the skill and industry of their native land. Nor should I omit to mention one of the most powerful educational forces in this as in our own country—the cheap postal system. The twopenny postage is now extended throughout Italy, and I doubt not we shall soon enjoy the happy idea of Rowland Hill, a penny post. In respect to papers of all kinds, printed or written, Italy is already

in advance of England, so that the workman receives his newspaper or magazine, in whatever corner of the country he may inhabit, for one centesimo, or the tenth of a penny.

#### CHRISTIAN EFFORT IN THE CAUSE OF EDUCATION.

The Christians of Italy do not lag behind in the race. From the Alps to Naples Evangelical schools are increasing in number, efficiency, and usefulness. The educational institutes of La Tour, the capital town of the Waldensian Valleys, are well attended. They owe much to the large-hearted liberality of General Beckwith, who, long ere the gates of Italy were thrown open, infused life into the mountain parish schools, not, as he always remarked, for the Vaudois themselves, but for poor Italy in the future through them. The college has, according to last year's report, 57 pupils, the normal school 35, the orphanage 40, and the establishment in which young women of the better class receive a superior education 55. Both Genoa and Turin possess flourishing Waldensian schools. Mrs. de Sanctis has under her care five Bible schools in Milan, Genoa, and Turin, at which about 300 children attend, and soon an additional school will be begun in Genoa, and several new ones commenced at Biella and other stations. "Most of the children in attendance," writes Mrs. de Sanctis, "belong to parents who are still in Popish darkness, and many instances occur in which they carry the blessed tidings of the Gospel into their families and induce the parents to attend the Sunday-school and prayer-meeting."

In Florence, the Evangelical schools for boys and girls, established full two years ago, under the superintendence of an unsectarian committee, still continue. As described in *Evangelical Christendom* of May last, they have encountered every obstacle and survived every danger, and though not so numerously attended as some others, the quality of the education given is excellent. Last spring another school was opened by Signor Ferretti, of London, and, under the care of able male and female teachers, about

eighty children are being trained in Gospel principles. Very soon classes will be opened in the handsome schoolhouse lately erected alongside of the Waldensian church in Leghorn, and Pisa will also be provided for in due time. At Naples, Mr. Cresi has forty girls in his infant-school. They are taught sewing, washing, ironing, reading, writing, arithmetic, &c., and receive religious instruction from Mr. Cresi. The Countess Steinbock gives her whole time to it, and teaches the girls music herself. On the other side of the court into which the school-room looks live some priests, who never open their windows without crossing themselves, to keep off the demon of Protestantism, I suppose. They are doing what they can to prevent parents sending their children. The proprietors have already refused to relet the apartment in which the school is held, and great difficulty will be experienced in finding another. . . . All of these schools are supported by voluntary contributions, in addition to the school-fees, which are very trifling. May the Lord add to their number, and give His rich blessing upon one and all of them!

#### ITALIAN LADIES' PHILANTHROPIC SOCIETY.

As so many inquiries are being made with regard to the "Italian Ladies' Philanthropic Society for the Education of Southern Italy," I may as well say that my information concerning the proposed schools is not very satisfactory. The mere fact that Garibaldi's name is attached to the prospectus, as president of the scheme, argues nothing; for every one knows that the good warrior of Caprera has not the courage to say "No," especially when the applicants are ladies, and have such a laudable object in view as the "education of Southern Italy." I am credibly informed, among other things, that the Bible is not to have a place in these schools, and that, when opened, they will be under the direction of Sisters of Charity.

I would have our enthusiastic friends at home to pause until a committee of names is published, which shall be a guarantee for discretion and Evangelical doctrine in the

management of these proposed schools for Naples and neighbourhood.

#### A NEW SCHOOL BOOK.

Maps and school apparatus generally are very dear in Italy, while no such thing exists as a good series of reading books. A beginning, however, will shortly be made in the publication, at the expense of the American Tract Society, of an illustrated primer, drawn up by an Italian scholar. All the "Ave Marias" have been replaced by Scripture stories and religious poetry, while the whole range of useful elementary knowledge is popularly and pictorially explained, so that the work cannot fail to be a favourite in other than Bible schools, and to form the first, we trust, of a long and valuable series.

#### SABBATH OBSERVANCE.

In connexion with the recent meeting of the Evangelical Alliance at Geneva, steps are being taken to promote the better observance of the Sabbath in Italy. It seems a hopeless task, but the effort is all the more needed, because the Church of Rome esteems the Lord's-day of less value than ordinances and Saints'-days, of human appointment. By translations and original works the light of Scripture truth and the facts of history will be brought to bear on the mind of the people, and, if possible, of the rulers. It is sad that continental Christians generally, and many brethren in this land, hold such loose views on this important question. Among English-speaking residents and travellers there is a great deal of careless and uncalled-for desecration of the Sabbath. The Presbytery of the North of Italy, in view of these things, has issued an address to the congregations within its bounds, and invited the various ministers to call the attention of their people to the subject by preaching upon it on an early day.

#### GAVAZZI PREACHING IN FLORENCE.

Signor Gavazzi is still in Florence. On Sabbaths he preaches the Gospel, and on week evenings addresses crowded audiences, in his usual eloquent strain, on the errors of the Papacy, and its deadly enmity to civil

liberty. His expositions of Scripture, exhibiting such advance upon former years, have been hailed with pleasure and greatly prized by those who regard him as a mighty instrument in the hand of God for effecting good in Italy. He has displayed uncommon courage, at a time when Passaglia, Liverani, and their followers are in the ascendant, in accepting so far as they go the views of these influential priests, with regard to the abolition of the temporal power of the Pope, and yet clearly exposing the fallacy of stopping at that point, as they have done, and the impossibility of any reform within the Church itself which shall be satisfactory to the wishes of the people and consistent with the welfare of a free Italy. There is some talk of a prosecution for speaking against the religion of the State. Signor Gavazzi stays in Florence until the ladies of Ireland supply him, according to kind promise, with a printing press for Naples.

NEW THEOLOGICAL WORK BY REV. DR. DE  
SANCTIS.

A theological work, from the pen of Dr. de Sanctis, is shortly to be published here, in the form of a weekly dialogue. It will probably extend over two or three years, and will form a complete course of religious instruction. Subscriptions for the first six months are now being taken at all the Evangelical depôts. The price is 2s. 2d. for Italy and 4s. 4d. for England; so that I hope many at home, acquainted with the Italian language, will become *abonnés*. From the popularity of the author's name and writings, and the energetic measures taken to circulate this important serial, a very large impression will be required. After a few preliminary conversations on a change of religion, the perusal of the Scriptures, the writer proceeds—on the basis of the creed of Pope Pius IV.—to discuss, in order, all the points in dispute between the Church of Rome and the Bible. While this treatise, on which the fame of its author will much depend, takes its place among similar works of controversial divinity, the dialogue form will impart a freshness and novelty in the treatment of the various topics.

THE "BUONA NOVELLA" AND THE PROTESTANT  
PRESS.

The *Buona Novella*, which has for ten years past been the organ of Italian Evangelical Christianity, will shortly be transferred to Florence, and edited by a Tuscan lawyer of ability. It will continue, as before, to treat the questions of the hour from the Christian point of view, and to supply able expositions of Scripture, and the latest news of the Churches in Italy. To Signor Meille, the Waldensian pastor at Turin, the Church of Christ is under great obligations, for having so long undertaken the responsibility of this valuable journal, amid many other laborious occupations.

The Claudian printing press at Turin, which has for years past, under the direction of the Waldenses, sent out so many valuable books and tracts, will next month be set up here in the Casa Salvati. Not only is Florence more central for the extensive evangelistic operations going on, but, as the literary capital of Italy, it affords greater facilities for printing efforts. For the purpose of executing more speedily the orders for Italian Bibles and Testaments, which have been given both by the British and Foreign Bible Society and the American Bible Society, it is proposed to purchase a new roller press for the establishment. I know of no object which has a stronger claim upon the liberality of wealthy and intelligent Christians than this. 200*l.* will cover the expense of a modern machine, with the most recent improvements and great working capabilities.

HOSPITALS AND CEMETERIES.

The question of hospitals and cemeteries for the Evangelicals has lately been raised. Two years ago the want of these institutions was severely felt, for our hearts were constantly pained by the recital of dastardly actions on the part of the priests, who knew well how to improve the opportunity, when the dying and dead who had renounced their authority necessarily fell into their hands. A great improvement has recently taken place, and yet cases of cruelty and neglect are occasionally reported. The Government has provided a cemetery at Trespiano, such

a distant and inconvenient spot, that advantage cannot be taken of the offer, so that our dead must either be interred in the expensive Swiss cemetery, or carried by night to the church of San Caterina, and left there for the priests to bury. I should hope that the "Teaching Sisters" sent to Florence

eighteen months ago by Dr. Fliedner, of Kaiserwerth, to open an Evangelical training school; have met with so much success, as to lead the venerable director of that establishment to send us shortly a few "Sisters for the Sick," to commence a small Protestant hospital.

## SWEDEN.

AMELIORATIONS IN ECCLESIASTICAL LAWS — IMPROVEMENTS IN RELIGIOUS AND GENERAL SOCIETY — CURIOUS EXAMPLE OF THEOLOGICAL DEBATE AMONG THE WORKING CLASS — BENEFICIAL INFLUENCE OF THE EVANGELICAL ALLIANCE.

Winalaf, Christianstad, Sweden,  
Nov. 17, 1861.

I regularly receive a copy of *Evangelical Christendom*, for which I am extremely obliged. I think it right that you should hear from me at least once yearly, with some information from this secluded corner of Christendom. We are now beginning to see much more of the effects of the religious revival which, during a period of above ten years, has largely manifested itself in this country, where it is steadily progressing. The ecclesiastical, or rather ceremonial rules of High Churchism, the regulations of the State Church, or "Ice Palace," as Dr. Krummacher called it, are gradually undergoing a change; for example: 1. Instead of having the same texts on the same Sundays, regularly repeated year after year, *three* different series of such texts have now been recommended, so that the same text will not recur until the fourth year. But why not have confidence in the ministers, and leave it to them to select their own texts—those passages on which they prefer preaching, because they feel an inward prompting so to do? 2. The people are now permitted to apply for the communion to any minister they may choose, and are not, as formerly, confined to the clergy of the parish in which they happen to live. It is not clearly understood whether the communion, according to the new law, can be administered in private houses, like baptism, or only in the churches. Christenings, in all parts of Sweden, are not restricted to the churches, but may be performed in private dwellings; the latter are often preferred in the winter. Several

ministers, however, administer the communion also in private houses, when desired. The rigid sacramental law, to which I alluded at the Paris meeting, is still in force, and inflicts heavy penalties upon any layman who ventures to administer the sacrament of the Lord's Supper. Any man or woman, however, in this country is allowed to perform a christening, in case of emergency. 3. Several rectors have lately been deprived of their cures; for instance: one for denying the divinity of Christ, another for unchristian conduct. A salutary impression has apparently been made on the hearts of many of our public teachers. 4. The larger livings are divided. There are ministers who still have the spiritual charge of from 12,000 to 16,000 souls. The want of ministers is beginning to be greatly felt in several parts of the country. A vigorous religious life is showing itself in our county of Lund, and from the peasant class many eminent preachers, to their credit, have arisen. Hence the want above-mentioned is not so pressing here.

It is, however, not only by new laws that ecclesiastical matters in our country are affected. The changes in private institutions and social arrangements conduce likewise to this end. 1. In several counties the ministers have agreed to meet regularly amongst themselves to discuss spiritual matters. Such meetings, during late years, have had considerable influence on the public mind. The dislike towards laymen as preachers has greatly diminished. 2. The educational training of the ministers has now, in many places, a decidedly moral,

Christian, and elevating tendency. 3. Old churches are being restored and rebuilt. 4. A large number of ministers in the county of Lund have formed an association, the object of which is to prevent swearing or taking God's name in vain—sins which in this country are of older date, and more general, perhaps, than in any other. 5. The Sabbath is more generally kept, and new tract societies have arisen. In our county we have now three or four such societies working towards one common end. 6. In many places meetings are held by laymen for the purpose of discussing spiritual things; and the depth of thought of which the working classes give proof is truly wonderful. As an illustration, I will mention the following question, debated at one of their meetings. Supposing any one in this land, having recently, with the heart, returned to God, and become a true believer, were to say, "Last year, when I became a Christian," &c., would such a mode of expression be correct? Were you not a Christian *before* last year? were you not a *heathen* previously? Psalm cxlvii. 19, 20, seems to answer this question. Is faith an inward proof to man of Christianity, or is it only a proof before God? Are not the Word and the sacraments the inward proof to man? (Rom. ii. 28.) Did you not become a Christian when you were baptized? The objections are: Has water the power of making men Christians? It is only significant of the truth that they can become Christians. Then, again, is not the baptism principally of the Holy Spirit? Does not the Holy Spirit virtually constitute the water at the baptism? (Matt. iii. 11.) How else could it be said of little children, being by nature born sinful, that the kingdom of heaven is theirs? Or is a miracle wrought when the minister performs the baptism? To this the following answer is given: It is a notion inherited from Popery, if any one imagines that the Holy Spirit does not commence christening a child until the priest has baptized it with water. Ac-

cording to the Bible, the Holy Spirit came upon John the Baptist, even before he was born (Luke i. 15), and every child of a Christian community has promise of the Holy Spirit (Acts ii. 39), for "else were your children unclean, but now are they holy." (1 Cor. vii. 14.) If, therefore, man ventures to baptize a child with water, according to the command of our Saviour, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), he ought to do so for the same reason as St. Peter did, when he baptized Cornelius. "Can any one," said he, "forbid water, that these should be baptized, who have received the Holy Ghost as well as we?" (Acts x. 47.) You therefore (the argument continues) became a Christian by baptism, consisting of the double baptism of water and of the Spirit. You were born again, and had you died, you would, consequently, have died in a state of salvation. But if afterwards you had forfeited the grace of your new birth, you would not then have lost *all* life (the *new* man is not less tenacious of life than the *old*, and he makes his presence felt in a painful manner). You are still a Christian—a brother—even if you be excluded from the brotherhood—and it is a duty to exhort you as a brother, even if your life be worse than that of a heathen, according to the apostolic injunction, "Yet count him not as an enemy, but admonish him as a brother." (2 Thess. iii. 15.)

Discussions like these are in our days heard at the meetings of the working classes, and are carried on in a brotherly spirit, without bitterness—quite in the spirit of the Evangelical Alliance—the spirit of Christ Himself. Truth is sought for in love. It is wonderful how much the rules of the Alliance have done, and are still doing, for the maintenance of peace and brotherly feeling at these meetings.

In Christian love, yours,

CARL BERGMAN.



## INDIA.

A NEW MISSIONARY PERIODICAL—PERNICIOUS EXAMPLE OF EUROPEANS AND OTHERS—  
MISSIONARY EFFORT.

Free Church Mission,  
Nagpore, Oct. 21, 1861.

I have much pleasure in sending you a copy of the first number of the *News of the Churches in India*, printed in Kamptee. It is to be hoped that there are a few of God's people at every European station in this great heathen land; and some here think that it might do us all good, by way of stirring up to greater faith, prayer, perseverance, and sympathy in our efforts to serve our common Lord and Master, if we were to enter, at stated times, into a brotherly correspondence. As yet we have only made a beginning, but I fondly trust that the future numbers which I may be able to send you will show that the Lord is fulfilling our desire, and making our way prosperous. Much here remains to be done amongst the European and East Indian communities. In Sitabuldee, which is the civil station, and ten miles from Kamptee, spiritual religion is at a very low ebb indeed. The officers, with some few exceptions, give sad evidence of living without the fear of God in their hearts; and their European and East Indian subordinates, for the most part, follow their pernicious example. The Sabbath is not much respected among them, and public worship, except by a very few, is almost totally given up. The low and loathsome practice of swearing prevails among some of them, and altogether we have to deplore the want of a living and earnest Christianity in the station. Besides their daily labour among the heathen, the missionaries, for the benefit of residents in the station, hold a religious service every Sabbath evening, a prayer-meeting every Wednesday evening, and a missionary prayer-meeting on the evening of the first Monday of each month. In addition to these labours, they frequently visit the people in their own houses, distribute religious books and tracts, and try to induce the people to think of the things that belong to their peace. They labour and pray in faith, but they strongly feel

that the indifferent and ungodly lives of Europeans and East Indians are terrible hindrances to them in seeking to win over the heathen to Christ. At present there is no chaplain stationed at Sitabuldee, but I am sorry to say that matters were no better during the incumbency of the one who was lately here, but who left for another station several months ago. Pious, earnest, and Evangelical chaplains are much needed, both here and at Kamptee. I may at some other time write you about our mission work at Nagpore, but for the present accept my very warm thanks for *Evangelical Christianity*, the matter and spirit of which I greatly appreciate, month by month, as it reaches me.

[The periodical referred to above is a modest affair, consisting of a small folio page and a-half of print. The information given relates chiefly to the opportunities for united exercises of devotion, and to the state of religion at different military stations. We subjoin a specimen:]

## RELIGIOUS MEETINGS AT SECUNDERABAD.

There are at present in this cantonment five meetings—a monthly missionary meeting, weekly Sunday meeting, weekly meeting at the Bible dépôt, weekly meeting in the lines of the 19th Native Infantry, and last, but by no means least, a daily meeting at Trimulgherry (the European Infantry cantonment).

[Details of the several meetings are then given. We quote the description of that held daily:]

The Trimulgherry meeting is held every evening in a building known as the Protestant Prayer House, erected a few years since for the special use of all Christian soldiers in this part of the cantonment. It is literally founded on a rock, and literally too its light shines out in the darkness, and is seen from afar—emblems we will hope of the characters and calling of those who frequent it.

Here may be found, every evening, from twenty to thirty British soldiers gathered together to pray for an outpouring of the Spirit upon themselves and upon their officers and comrades. Officers attend occasionally, but usually the meeting is conducted by the men themselves. It is simply a prayer-meeting, and during the hour to which it is limited there are usually six prayers, joined with singing and the reading of passages of

Scripture. The Christian soldier prays here continually that his officer may be his leader, not only in the field of battle, but also in the warfare of his soul.

Trimulgherry is, indeed, the centre of our little Christian circle, and its house of prayer has been truly designated as the "door of hope" for Secunderabad.

## NORTHERN AFRICA.

CLOSING OF THE BIBLE AND BOOK DEPÔT AT ORAN—STATISTICAL OF ITS OPERATIONS—AN EXPLANATION.

Oran, Algeria, Nov. 26, 1861.

My last report, relative to the Scripture and Book Depôt in this city, appeared in *Evangelical Christendom* for July. Shortly after despatching that communication I found myself called upon to renew the contract of the shop for another year. Having been disappointed in my expectations of assistance from parties on whom the work has the greatest claims for support, I felt that I could not maintain the Depôt open much longer. It was accordingly closed in the middle of June.

But, though the Depôt has been shut up, the work proceeds satisfactorily, as the following figures will show. Its existence had made it generally known that I possess and can furnish the sacred Scriptures and religious works in various languages, and people apply to me for them. There is, however, this material difference, that now I find it necessary to give a greater proportion gratis, particularly of religious publications. People more readily pay for the Scriptures than for any other books; so that, while as many Scriptures are disposed of now as when the Depôt was open, fewer books are sold. Except in a pecuniary point of view, this is very gratifying. It is a proof that the existence of the Depôt has excited an extensive desire to possess and read the Scriptures.

The following table shows the results attained:—

	Scriptures.		Books and Pamphlets.	
	Gratis.	Sold.	Gratis.	Sold.
April to Sept. ....	57	314	9	120
Oct. to March .....	24	441	40	513
April to Sept. ....	71	393	271	328
<b>Totals .....</b>	<b>152</b>	<b>1148</b>	<b>320</b>	<b>961</b>
<b>Adding .....</b>		<b>152</b>		<b>329</b>
<b>Total of Vols....</b>		<b>1300</b>		<b>1291</b>
<b>Total Realized by Sales ...</b>	<b>£108 2s. 2½d.</b>			

Average per month: 72 Scriptures, 71 books, 22 tracts, exclusive of a large number of tracts distributed gratis, of which it has been impracticable to keep an exact account. The total proceeds of sales was 103½ 2s. The amount thus realised during the last six months is very nearly equal to that of the previous year. This arises from the pleasing circumstance that the Scriptures sold lately were entire Bibles, and mostly in two languages, while the books were likewise of greater value than those disposed of previously.

I shall not dwell on the labour it has cost me to attain these results; results that will be considered as highly satisfactory by every one acquainted with the character of the mixed population of this city. To have been instrumental in prevailing on so many to purchase and possess the Word of Life and sound evangelical books, is ample compensation for whatever labour and fatigue I may have endured. And I attach great importance to the opportunities which this work affords me of proclaiming the glad tidings of salvation to many of all classes, whom, otherwise, I might not be able to reach.

I continue to hold the requisite authorisation, not only to protect me in pursuing the work, but with hopes that ere long I shall be supplied with means for re-establishing the Depôt and extending operations into the interior of this province.

The expenditure, exclusive of expenses on the books arrived, which are paid from the proceeds of their sale, and after deducting the sum realised by the sale of the fixtures and furniture of the Depôt, amounted at the end of Sept. to 189½ 13s. 3d. This is at the rate of 7½ 15s. 2d. per month. The income from all sources, inclusive of 7½ 5s. received through *Evangelical Christendom*, was 187½ 5s., leaving 2½ 8s. 3d.

excess of expenditure over income. To this small sum have to be added 10*l.* 19*s.* 5*d.* of books purchased, and of which 442 remain on hand. I feel persuaded an enterprise of this nature could not be carried on in these parts for the same period, either by a *depôt* or the employment of *colporteurs*, with greater economy and equally satisfactory results.

Reserving other particulars for a future letter, I remain, dear Sirs,

Yours very sincerely,

A. BRUNEL.

P.S.—The Rev. B. Weiss, missionary at Algiers, in his letter in *Evangelical Christendom* for July, charges me with a mistake, in stating that the *Depôt* established by me in Oran was the *first* in Algeria. I apprehend the supposed error lies in the use made of that term. I do not call *depôt* a store where books are kept. If I did, I had one here as early as 1849. Nor do I call *depôt*

a shop where stationery, and all kinds of publications, as well as Bibles and religious books, are sold. I knew that Mr. Weiss had opened a shop of this sort at Algiers. I call *depôt* that where *only* Bibles and the publications of the various religious book and tract societies are offered for sale. Did I deem it consistent with my position and sacred calling to make the *Depôt* in Oran such as it is at Algiers, I believe it would be self-supporting; but I have always thought that, as a missionary, I must have nothing whatever to do with transactions of a mercantile nature. The missionary, much more than ministers at home, should, in my conception, abstain from everything that might lead people to think that he loves to acquire and accumulate riches. However groundless the supposition may be, it is most damaging to his character and prospects of usefulness, especially to those who labour among God's ancient people.

## Literary Correspondence.

### SANSKRIT AND MISSIONARY WORK.

As the writer of the letter given below has given us his real name and address in confidence, which we shall not abuse, and we see is in reality a missionary under a highly-valued society, we have determined to let him speak for himself in reply to our remarks. We wish to deal kindly with him, and yet we cannot but say that we feel as if our readers will scarcely think we ought to have published this document. We speak in love when we call attention to the want of fitness for their work exhibited by some missionaries. It is all very well to say "God has no need of your *learning*," but the reply is worth being borne in mind, "God has as little need of *your* ignorance." Our correspondent tells us in his letter several things which we knew very well before. We need not remark further on his letter. It speaks for itself. But we would protest against the principle advocated by our correspondent in adducing the old story of the poor woman who mistook the meaning of "metaphysics"—namely, that it is the duty of the preacher to preach *down* to the lowest intellectual level of his audience, and to ignore all that rises above that level, instead of endeavouring to elevate their intellectual condition. Whether such a principle savours more of humility or of laziness may be a question. The more charitable construction will assuredly not be put upon it by all judges, even among those who most earnestly desire the spread of the Gospel.

To the Editors of *Evangelical Christendom*.

Dear Sirs,—Ignorant of the fact that your rules did not permit the insertion of anonymous letters, I took the liberty of addressing you under the signature of "One Born in Bengal."

Whilst thanking you for the courtesy manifested in your waiving "for once" your objec-

tion, you will allow me to apologise for having placed you in a position which led you to depart from that rule.

Not being ashamed of the opinions on the subject, which a practical experience of some years has led me to entertain, I should have put my name to the article I sent you but for the reason mentioned hereafter.

Had I been accustomed to write for the press, I might also have been aware of the fact, which has only this day been brought to my notice, that it was usual to forward a card of address, and I should most certainly not have transgressed in this matter.

Premising thus far, you will bear with me for a moment, in order that I may furnish you with that which to me appears sufficient reason for concealing my name.

I always prefer to base my arguments upon facts with which I may have become personally acquainted, and do not like, as a general rule, to meddle with theories which cannot be established by facts.

Feeling that my signature might give a clue to my connexion, and thus set on foot inquiries regarding the persons connected with the facts mentioned, and which inquiries might again have turned a discussion of principles into one of personalities, I feel justified in assuming a disguise.

Your foot-note, regarding the obtaining of a prize, shows me still more forcibly the justice of the conclusion arrived at above. You there charge me with doing wrong to a party whom I did not for one moment wish to injure; and, by the mention of the names of parties engaged in that contest, you make it a personal matter.

It would not now be right to ask for the insertion of a second anonymous article, and therefore I do not request you to insert this letter; yet, as your remarks may put a construction on words which I never designed them to bear, will you favour me by giving a statement of your own in your next number, based on the following part of this letter?

The use of the words, "is the one medium of approach to the heart of the Hindoo," was understood by me to refer to preaching, or discussions in general, in Bengal. The words, "however unlearned," &c., further confirmed me in that opinion; but I was not singular in this conclusion. Had I found myself alone in this interpretation, I should have yielded to the better judgment of others. Whilst, therefore, I accept your explanation, I yet feel that the words referred to will, without special pleading, bear that construction.

Again, I think you have mistaken the whole tenor of my letter. I do not combat any proposition to prepare the missionary before he starts for his field of labour. I would give him every facility for the attainment of the vernacular of that particular portion of the Lord's vineyard to which he might desire to devote his energies, and I would also wish the candidate for missionary work to begin with that endeavour at the first commencement of his college course; but I make a distinction in the use of the word vernacular. In it I do not include the Sanskrit.

Before and after retiring from secular employment I have heard objections raised to the class of words employed by certain preachers, and as to their written works, that the language was too high. The mass of their hearers and readers could not understand it. It was like the word metaphysics used in the pulpit of a poor village congregation, where a good old woman made it out to be that Christ was her "meat and physic too." A fair knowledge of Sanskrit would, dear Sirs, in my humble opinion, lead nine out of ten of missionary brethren to shoot above the mark, as good John Bunyan has it.

The mass of the inhabitants of India is truly enveloped in the mists and shadows of ignorance. A knowledge of Sanskrit has been discouraged by the announcement of a curse upon any sect below that of the Brahmin which should attempt to read any other of the sacred works than those allowed by the priests. No Roman priest has encouraged ignorance more assiduously than the Brahmin. Whilst I lament it deeply, still I feel the necessity of eschewing a language which might be understood by one out of, I think I may safely say, a thousand only of those with whom we have to deal, and for these reasons I have made statements which may have warranted you, though I do not consider that you are justified, in the expression, "Certainly it is a new thing to see a missionary contending that he is a better man for not knowing the sacred language of the people."

With regard to the words, "a missionary unable to make himself intelligible to his servants certainly must be a useful man," I must beg the favour of your correcting any b

impression your words might convey, by stating that there are departments of missionary labour in which such a man may be not only "useful," but truly valuable. I do not say that an acquaintance with the colloquial might not make him more valuable, but I simply state that, without the use of an interpreter, using only his mother tongue, his services have been most valuable; and that I think I could prove that the majority of those who, within the last fifteen years, have joined the society with which he is connected, attribute their conversion, under God, to his instructions and affectionate dealings with them, conveyed through the medium of English. And I feel assured that, if comparisons were made, he would stand first in the class of those who had led most out of the errors of Hindooism during his period of labour and in his missionary circle.

You may not, perhaps, be aware that English has been largely cultivated in the metropolis of Bengal, and that the rising generation of the middle classes there are accustomed to speak much in English. Amongst such you will allow that, notwithstanding his ignorance of the vernacular, there is no anomaly in the fact stated with regard to the individual referred to.

As I do not wish to appear (for the reason given) in other than the signature adopted, allow me to beg you, by giving a statement which will correct any wrong impression your words might convey, to absolve me from the design to wrong or injure those whom I love and esteem.

Indignance at the use of certain phrases, such as "rose-water," "slip-slop," "Sanskrit the one medium of approach to the heart of the Hindoo," all of which I conceived to refer to the language used by those who are bearing the heat and the burden of the day, lead me, much as I hate all controversy, save that upon points vital to the welfare of the soul, to take up my pen in defence of my brethren.

That a knowledge of Sanskrit has its value I do not deny, but that it is as valuable to the missionary as Sanskritists wish us to believe, is I conceive erroneous. Next to Chinese it is probably the most difficult of acquirement, and in one respect even more so, as it is not a spoken language. To this, however, in the abstract, I do not allude, for I may safely assume that every successful Bengali speaker, had he turned his attention to the subject, might have obtained your coveted acquisition. But when we consider the brevity of missionary life, the danger of acquiring a vocabulary in the use of which he will assuredly preach above the comprehension of his hearers, and the well known facility of speech which some of our non-Sanskrit preachers have obtained in India, I think we may safely leave Sanskrit to those whose mental inclinations will naturally direct them to so fascinating a study, and to a channel which they may consider as "the one" that will so certainly conduct them into the "ocean" of Hindoo love.

Grieving that any personal allusion has arisen out of my humble endeavours to defend my brethren, I remain, dear Sirs,

Yours faithfully,

ONE BORN IN BENGAL.

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## Literature.

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*Christ, the Light of the World: Biblical Studies on the First Ten Chapters of St. John's Gospel.* By RUDOLPH BESSER, D.D. Translated from the German, by M. G. HUXTABLE. Edinburgh: T. and T. Clark. 1861.

WE are indebted to the enterprise of the Messrs. Clark for most of the English translations of Evangelical theological works brought out in Germany—and we generally read the works published by that firm with great interest.

The work which is now before us is full of a sweet Evangelical spirit. It is not critical, nor intended to be so. It does not clear up the difficulties that are to be met with in the portion of Scripture it treats of, but it cannot but be read with pleasure by a devotional soul. The translation is smooth, rarely rugged, and in very many passages we might almost fancy we were reading a book

originally written in English. The language is attractive—we give an instance from the beginning of the book :—

The old Fathers have been wont to compare St. John to an eagle, and the comparison is just; in profound meditation upon the truths of our redemption, he mounts up on the wings of devotion, even to the very loftiest heights of these blessed mysteries. In fact, with that loving gaze fixed upwards upon the Light of Life, his own eye has become light—the sun has made it sun-like. The beautiful lightness of peace is diffused upon him. If, on the one hand, the sun never mirrors his glorious face in the sea amid the storm, on the other hand, it is likewise true that in the blessed repose of such a soul as St. John's the face of heaven's sun is mirrored back in clear and faithful reflection.

But there are serious drawbacks to be made with respect to Dr. Besser's book. He is a strict Lutheran, and his comments are disfigured with a tone of high sacramentalism in many places. He holds, indeed, and enforces very often, the cardinal doctrine that salvation is by faith alone in a crucified Saviour. He is clear on the atonement. But the doctrine of consubstantiation very plainly appears in his comments on the sixth chapter, and the doctrine of baptismal regeneration is distinctly stated in his comments on the third. We are glad to find the Lord Jesus exalted while such doctrines, which we hold to take away from His glory and the glory of the Holy Spirit, are held. The translator has affixed no note of warning to the passage which treats of baptismal regeneration, whether from a desire to execute the translation impartially, or from a leaning to the views of the author, we know not. But he has affixed to Dr. Besser's comments on the sixth chapter a note explanatory of Lutheran views, and therefore we see no reason why the precaution should not have been taken with respect to the passage that treats of baptism, unless the translation coincides with Dr. Besser's views.

To those who are established in the faith we commend the perusal of this book, from which they will derive much profit and pleasure, but we trust it will not be placed in the hands of those who are predisposed to Tractarian views, as such are too likely, from the morbid sentimentalism of their nature, to reject the gold and preserve the dross, to cast away the wheat and eat the chaff.

*Nichol's Series of Standard Divines.* Puritan Period. Vols. I—III. The Works of THOMAS GOODWIN, D.D., with Preface by JOHN C. MILLER, D.D., and Memoir by ROBERT HALLEY, D.D.—The Works of THOMAS ADAMS, with Memoir by JOSEPH ANGUS, D.D. Vol. I. Edinburgh: James Nichol.

THESE handsome volumes are the first of a series which it is intended shall comprise some of the weightiest works of the greatest Puritan writers. Six similar volumes are to be delivered annually to the gentlemen who prudently invest a yearly subscription of one guinea. During the first five years the issues are to consist of works by J. Goodwin, R. Sibbes, S. Charnock, and T. Adams. During a second *lustrum*, or like period of five years, the issues are to consist of works by Manton, Reynolds, Brooks, and Clarkson. The editorial department is in

excellent hands, and will therefore be ably conducted. Memoirs will be supplied by eminent writers, and, altogether, everything is promised which is likely to make the undertaking a great success. We are aware that there has been less attention paid to the Puritan divines of late years than formerly; but it is very much to be regretted. Under a somewhat rough and quaint exterior, many of these writings embody gems of sanctified thought of priceless value. A return to a more general appreciation of this noble department of our literature is most earnestly to be desired on every account. Laity and clergy alike will do well to avail themselves of the opportunity now presented to them of securing a collection of the best works of the best authors. Many of the original treatises are scarce, and consequently very

expensive. To many, also, their antiquated form and garb is an objection. But now, for a mere trifle, all who choose may obtain these works in an attractive and even elegant dress. Six volumes in octavo for a guinea, and containing something like four thousand pages, is indeed a marvel of cheapness. We hope, therefore, that all whose interest or curiosity prompts will hasten to give their names as subscribers. The three volumes of Goodwin, besides a mass of matter by himself, contain two memoirs, one by his son, and one by Dr. Halley. That by Dr. Halley is able and searching, and throws light upon the history of the times, as well as upon the character of Dr. Goodwin, who died in 1679. We cannot enumerate the various contents of these volumes, but they are all indicative of the profound talent and spiritual insight of their author. The volume of Adams contains sermons on texts from the Old Testament, and shows him to have been an admirable expounder of Holy Writ. In conclusion, we remark that there was great need, in these days of superficial divinity, to recur to the writings of a period rich above all others in deep and spiritual investigations of sound truth, in full and scriptural expositions of Christian doctrine, and in living and true representations of Christian experience. It is therefore with real pleasure that we take the present opportunity of strongly urging all who can to secure possession of these valuable works.

*Textual Criticism of the New Testament for English Bible Students*; being a comparison of the Authorised Version with Critical Texts and Uncial MSS. By C. E. STUART. S. Bagster and Sons.

MR. STUART has compiled a useful little manual, the value of which will be understood by intelligent readers if they will carefully peruse his introduction. The author follows Dr. Tregelles in his leading principles with regard to the age and importance of Greek manuscripts in uncial or capital letters. About these and other matters, he gives tolerably correct information in the introduction to which we have referred. The body of the book contains a list of those passages in the Authorised Version which differ from some of the uncial manuscripts, and from some of the critical editions. We wish he had left these latter out, or had more plainly stated that they are, after all, only expressive of the opinions of certain modern scholars as to the balance of evidence. It is, of course, very well to know

which readings are preferred by Griesbach, Scholz, Lachmann, Alford, Tischendorf and Tregelles; but it will be seen at a glance that they do not always agree, and in any case they are not authorities except in a modified sense. We would much rather that instead of these Mr. Stuart had given us the readings of the ancient versions he mentions. As it is, we are much obliged to him for the pains he has taken to show how far the uncials agree or differ in regard to particular readings. In reference to the Alexandrian manuscript, he says it contains all the New Testament but 2 Cor. iv. 13, xii. 6, which is an error, because it commences at Matthew, xxv. 6, and also wants John vi. 50 to viii. 52; yet he says this MS. omitted John vii. 53 to viii. 12—a circumstance which is probable, but cannot be proved. In 1 Tim. iii. 16 also he says the same MS. reads "who" for "God," but this too is contradicted by some, as by Mr. Scrivener, and is very doubtful.

*A Key to the Emblems of Solomon's Song*: with a Translation. By the Rev. A. MOORE STUART. James Nisbet and Co.

IN his preface, Mr. Stuart intimates that this translation is a reprint from his own exposition of the Song of Solomon. He tells us that although less close to the original in some parts than our Authorised Version, every third line will, on an average, be found nearer to the Hebrew. As far as we can judge of the author's aim, it has been to make a translation more in harmony with modern ideas of refinement, delicacy, &c. It is needless to say, that there is not much room for such things. When the original was written, men's notions were more simple, and their language more natural and undisguised than at present. Besides which, in every language there is a constant movement going on by which words are elevated or depressed in rank, and become more or less polite. Now, *litera scripta manet*, and we cannot alter the written word; there it is, and we must take it as it is, or resort to paraphrases like Mr. Stuart. If along with the paraphrase we have a literal version, well and good; we can judge for ourselves if we will. We will admit that Mr. Stuart's version looks pretty, but we do not regard it as very exact. As for his "Key to the Emblems," we cannot accept it as a fair specimen of Biblical interpretation. It is with positive regret that we see such vague, conjectural, unsupported, and inconsistent explanations as many of these are, put forth as the mind of the Spirit. The writer's ideas are conducive to piety; but,

as a rule, they are, we think, not the ideas of the Song of Solomon. The publishers have got up this little volume very elegantly.

*Hymns of Faith and Hope.* Second Series. By HORATIUS BONAR, D.D. Nisbet and Co.

OUR readers already know Dr. Bonar as a poet; if they do not, the loss is theirs, and they had better at once make their acquaintance with him in that character. There is a freshness and vigour, an earnestness and a piety in these compositions, which is very gratifying. The language is not high-flown, fanciful, and strained, and yet it is highly poetical. Indeed, whether we regard the choice of subjects, their treatment, or the spirit of the book, we are greatly pleased with it. The author's intellect and imagination, equally with his command of language, are laid under tribute, and serve him for the setting forth of Scripture truth and Christian experience. Some of the pieces are very beautiful, and, on the whole, we have much pleasure in recommending the volume to our readers. The following we give for its brevity and quaintness:—

"REDEEM THE TIME.

Death worketh,  
Let me work too;  
Death undoeth,  
Let me do.

Busy as death my work I ply,  
Till I rest in the rest of eternity.

Time worketh,  
Let me work too;  
Time undoeth,  
Let me do.

Busy as time my work I ply,  
Till I rest in the rest of eternity.

Sin worketh,  
Let me work too;  
Sin undoeth,  
Let me do.

Busy as sin my work I ply,  
Till I rest in the rest of eternity."

*The Perpetual Obligation of the Sabbath;* with some Considerations on the Subject, not Generally Noticed, and an Answer to the Objections of Dean Alford and Dr. Hessey. By the Rev. EDWARD BILEY, M.A. Seeleys.

THIS pamphlet contains some good points, and its decided tendency will be apparent from the title-page. But we are not aware that there is any remarkable novelty in the views advanced, and we are glad it is so, for in our judgment new arguments for the Sabbath and new views upon the Sabbath question are usually to be suspected. There are some rather novel opinions and explanations, but they weigh far less with us than the older and better known.

Mr. Biley makes some pretensions to critical ability, but we are not particularly struck with many of its exhibitions, for to us they appear rather strained and one-sided. We do not believe that the fourth commandment is so worded as not to distinguish the Jewish Sabbath from the Christian. To us it is like the prophecies, which have a double fulfilment—a nearer and a more remote one: it was addressed to the Jewish Church, but it is none the less a law for us. With these reserves, we have pleasure in commending Mr. Biley's pamphlet as very excellent.

*Select Works of the Rev. Robert Robinson, of Cambridge.* Edited, with Memoir, by the Rev. WM. ROBINSON. Heaton and Son.

THIS is the second volume of what is called the "Bunyan Library," which is, we believe, a selection from eminent Baptist writers. Robert Robinson appears to have been a highly-gifted and, in many respects, an estimable man; his writings display great vigour and earnestness; but he was evidently inclined to be violent in the expression of [his opinions; and yet a man who, from a Pædobaptist, became a patron of adult baptism by sprinkling, passed from this to common Baptist principles, and ended as a Socinian. We may question the propriety of comprising this volume in the "Bunyan Library," because of the great changes—the phases of faith and practice through which Robinson passed. Still, the volume is a very interesting one as a whole, and is well edited and got up.

*Ministerial Recollections.* With Preface by the Rev. ANNE W. BROWN, M.A. Wertheim, Macintosh, and Hunt.

A VOLUME of striking records drawn from the experience of various clergymen, and originally published in the *Churchman's Penny Magazine*. Some of these narratives are very solemn and impressive, and, taken as a whole, they are calculated to produce the most beneficial results. Ministers have many opportunities of observing the evil consequences of sin and unbelief, and of the blessed effects of the grace of God in the conversion of sinners. We feel assured that the writers of these papers have accurately described the events they record, and that the book which has thus been produced will be a valuable and useful addition to congregational or school libraries.

*The Leisure Hour:* 1861.—*The Sunday at Home:* 1861. Religious Tract Society.

THE mass of instructive and pleasant reading contained in a volume of the *Leisure Hour* would scarcely be imagined by those who ma-



happen occasionally to glance over a single number. To tens of thousands its pages are as the face of a familiar friend, but it deserves, from its adaptation to the popular mind, a yet wider circulation. Its conductors have evidently a keen eye for all that is passing around them; upon current topics which come within its range the pen and the pencil are brought into combined action precisely at the proper moment, so that their results are scarcely less certain of inspection by those into whose hands they come than—taking another class of readers—is a morning newspaper upon the breakfast-table. Tales of substantial merit form a leading feature of the *Leisure Hour*, and natural history, biography, travels, and a host of miscellaneous subjects, are included within its pages. The scope of the *Sunday at Home* is, in one sense, more limited, but its success is at least equal to that of the companion work. Many persons, especially the young, to whom a commentary is unattractive or inaccessible, may here find what may prove as useful to them as the contents of ponderous tomes of exegetical divinity have done to others. The topics discussed, under a variety of aspects, are drawn more largely from the Scriptures than from any other source; but missions, travels, poetry, current religious intelligence, and other matters, also find a place in the *Sunday at Home*. The wood engravings in both periodicals are well executed.

*The Cottager in Town and Country.* 1861.  
Religious Tract Society.

THIS cheap and well-conducted periodical is calculated to be of great use among the class for which it is intended. It is on a broad Evangelical basis, and free from all denominational bias. The contents are very diversified, and fitted to convey valuable instruction on religious, moral, and miscellaneous subjects. It is printed in a large type, and admirably illustrated.

*Footsteps of the Reformers in Foreign Lands.*  
Religious Tract Society.

THIS volume consists of a series of historical sketches of the most illustrious Reformers, introduced by lively descriptions of the places which, in connexion with their presence and achievements, have acquired widespread celebrity. We have thus some eight or ten brief and attractive pieces of a historico-biographical kind, with delineations of varied foreign scenery, John Huss at Prague, Zwingle at Zurich, and Martin Luther at

Wittenburg, are among the men and the places brought beneath our notice. The work is tolerably well written, beautifully illustrated, and got up generally in a style which will commend it to the taste of those who contemplate, at this season, making presents, from which the recipient shall derive permanent benefit as well as immediate pleasure.

*A Manual of Private and Domestic Prayer.*  
with Meditations for Every Day in the Week:  
selected from the works of the Rev. JOHN  
INETT, D.D., by the Rev. HENRY GAYLLE,  
A.M. Tresidder.

MR. GAYLLE does not give the title of the work from which this is an extract. The only publication bearing the name of Dr. Inett with which we are acquainted is an English Church history, in continuation of Bishop Stillingfleet, and published in 1704—1710. It appears, however, that he wrote more, and we are much obliged to the editor of this little volume for the interesting selections he has favoured us with. The prayers and meditations alike breathe a spirit of real, deep, and fervent piety, and may therefore be perused with edification. They will suggest suitable topics for reflection and supplication.

*Mighty through God.* Some Account of the  
Extraordinary Labours of Mr. George Müller  
(of Bristol), as Founder and Director of an  
Institution for Missionary Work at Home and  
Abroad, and other Operations. By W. ELFR  
TAYLER. Wertheim, Macintosh, and Co.

MR. TAYLER resides at Bristol, and has many opportunities of testing the accuracy of the facts here records; we may therefore confidently accept the remarkable narrative with which he has favoured us. The operations of Mr. Müller, and the principle upon which they are carried on, are so well known in general, that we need not go into detail. God has given him great honour as well as responsibility, and a heart to work, and hitherto all has been well. We wish a little more prominence were given to some of Mr. Müller's coadjutors; for while he undoubtedly is the leader and head of the movement, he is not alone. It is with much pleasure that we call attention to Mr. Tayler's interesting report.

*The Torn Bible.* By ALICE SOMERTON. Seeley,  
Jackson and Halliday.

A VERY pleasing narrative, founded upon the life and experience of a youth who received as a parting gift from his mother a Bible, which he promised to read, but neglected to do. After long years and many changes this

person is wounded in India, and brought nigh to death. He is converted, and discovers that the Bible which he had torn and alighted had received the bullet which would have entered his heart. The hero lives to return home. The authoress has woven a very agreeable story, but doubtless some will think her principles not sufficiently in harmony with those of the Peace Society.

*George Blackburn*; or, the Last Hours of a Secularist. By his Widow, ELIZABETH BLACKBURN. Addressed to Working Men. With Reflections on Unbelief, and a Brief View of the Evidences of the Christian Religion. By the Rev. HENRY FRY, D.D. Wertheim, Macintosh, and Hunt.

GEORGE BLACKBURN was a working man, who renounced a profession of religion, and became ensnared by the disciples of secularism, of which he became an apostle. He lived to see, repent of, and renounce his error, and bore his dying testimony in favour of Christianity and against infidelity. His wife, who is a godly woman, prepared this brief account of him for the benefit of others. Dr. Fry has added other matter, in the hope that the publication may be serviceable, by the blessing of God, to those who have already fallen, or are in the way of temptation. We cheerfully commend this small volume to the notice of our readers, some of whom may find it just what they require.

*Gospel Truths.* By ROBERT BROWN. Nos. I. to VII. Wertheim, Macintosh, and Co.

THE object of these little books is practical, and they are written in simple, earnest language, and in an excellent spirit. We think they deserve an extensive circulation. The subjects are: "The Lord Jesus Christ Coming to the Sinner," "The Sinner Coming to the Lord Jesus Christ," "Confession and Prayer (chiefly in Scripture Language) for an Awakening Sinner," "The Awakening Soul's Complaint, with Christ's Loving Answer and the Soul's Surrender," "The Power of Faith," "The Trial of Faith," "The Reward of Faith."

*The State of the Church in the Latter Ages of the World, &c.*; being an Earnest Appeal and Warning to British Statesmen, Ministers of the Gospel, and to the People themselves. Collated and abridged from the writings of JOHN OWEN. By JOHN HAMPDEN, Esq. Nisbets.

JOHN HAMPDEN, Esq., might have been better employed. How he *collated* the contents of this book from John Owen's works we cannot understand, but he probably has a meaning for the word which we have not met with. To collate a benefice and to collate a book is intelligible, but to collate *from* a book is past our comprehension. Dr. Owen was a good and wise man, and what he wrote is like him, but John Hampden has not made the wisest application of the selections he has made.

*Baptismal Regeneration.* By G. W. MYLNE. H. J. Tresidder.

CONTAINS some very good things against the erroneous view of baptism indicated by its title.

*Oppositions of Science Falsely so Called.* Addressed to the Brethren. By ADLPHOS. London: for the Author.

THE object of this tract seems to be to dissuade men from the irreligious aspect in which science is often presented; but it calls for no particular remark.

*The Child's Companion and Juvenile Instructor.* Religious Tract Society.

THIS little serial has now been in existence seventeen years, and the present volume is equal in interest to its predecessors. The title well describes its character, and we can cordially recommend it as an appropriate companion and instructor for our young friends, who may be made the wiser and better for its influence.

*Prayer Answered in the History of the Crosby Hall Prayer-meeting.* H. J. Tresidder.

AN interesting little book, but not compiled with sufficient discretion.

## Monthly Retrospect.

### H O M E.

THE year just closed opened upon us with fair promise ; but its course has been a gloomy one ; and for the British Isles, at least, its sharpest stroke was reserved for the last. The Prince Consort is dead ! In that one sentence how much there is of anxiety and solicitude for the future of the country ! The husband of our Queen, the guide of her youth, on whose calm wisdom and mature judgment she was accustomed to lean in all the cares and perplexities of empire during the last twenty years, is now removed from her ; and she is left to bear the burden of State without further assistance from a counsellor so tried, so tender and true. Her and our loss in him—for we presume not here to speak of Her Majesty's domestic sorrow—is the more irreparable that he had created for himself a position in the State, not alien indeed to the genius of our Constitution, but one for which it makes no provision—a position dependent on personal character, and not ministerial appointment—one which can only be fitly discharged by a husband or a near relative, but which few husbands could discharge so well. Within two years of the Royal marriage, the late Sir Robert Peel, recognising the high qualities of the Prince, advised Her Majesty to associate her husband with her in the cares of empire, and from that time onward to his lamented death he was always present by the side of the Sovereign in her official interviews with her Ministers, listening to and discussing with them high questions of State policy, and occasionally making suggestions which the wisest admitted to be pregnant with instruction. Of his abilities in this point of view, indeed, we need no higher testimony than that of our present Prime Minister, who is reported to have said that his Royal Highness held all the tangled threads of foreign policy in his hand, and was better able to separate them than any other statesman in Europe. That was the phase of his character presented to Ministers of State. To the public at large he was chiefly known as the patron of science and art, the stimulator of invention and improvement, the head of all that was elegant and graceful in our national life. After twenty years spent in these important duties, most unobtrusively performed, he is snatched away in the full vigour of manhood, when his mind was ripened, his judgment matured, his value to the country acknowledged, and at a time when his counsel to Her Majesty would have been infinitely more precious than ever, as there is too much reason to fear that we are about to enter once more upon the horrors of war. It is for us only to bow in silence under this sore national stroke, and to recommend our widowed Sovereign to the tender care of Him who is the Father of the fatherless and the Husband of the widow.

For the first time since the establishment of the Church of England her Primate has been called, within the last few weeks, to consecrate a clergyman of the Church of England to take the episcopal oversight of a Church in a foreign and independent territory. Colonial bishops have of late been common enough; and in the course of last year there was a good deal of discussion, both in and out of the Church, as to the consecration of missionary bishops, on which point a compromise was at last agreed to. But the consecration of a Bishop of Honolulu, the capital of the King of the Sandwich Islands, at the hands of the Primate of England, was a new thing in the annals of the Church. Like other innovations, it has been made a party question of, and the Bishop of London and the Bishop of Oxford took different sides. Into that matter we shall not enter farther than to say, that as the calm wisdom and Evangelical zeal of the Primate was in the end enlisted on the side of the ordination, we are, upon the whole, disposed to augur favourably of the appointment. The new bishop is, we understand, a man of decided Evangelical principle; and as the consecration has taken place at the earnest request of the Hawaiian monarch, who wishes to adopt this mode of cultivating an alliance with England, we can only hope that his most sanguine wishes may be more than realised, and that the group which witnessed the death of our great circumnavigator may soon be united to the country that sent him forth in the bonds of civilisation and Christianity.

It is singular and sad to witness how, on the slightest possible occasion, the disloyal feeling of the lower classes of the Roman Catholics crops out. A short time ago some Irish Americans brought over to Ireland the bones—real or pretended—of Mr. M'Manus, a convicted traitor, who was reprieved from capital punishment in 1848, and, breaking his parole while in banishment, recently ended his days in California. The body was paraded through the principal towns of Ireland, and everywhere it was followed by gaping crowds, who testified in every possible way their regret for the failure of the enterprise which had proved so disastrous to Mr. M'Manus and his associates. More recently, on the first rumour of an impending war with America, a great gathering of the same class took place in the Rotunda, Dublin, where a magistrate and a member of Parliament—a gentleman calling himself the O'Donoghue—took the chair. He was unsupported by any one of his own rank, and, ashamed, we suppose, of the ridiculousness of his position, he has since withdrawn from the party. The Government have, at the same time, marked their reprobation of his conduct by removing him from the commission of the peace. It is fair to say, that the Roman Catholic priests took no part in either of these demonstrations; and we are charitable to believe that it is not only because they see no chance of the success of rebellion, but also because their Church has nothing to gain from the overthrow of law and order in Great Britain.

After the resignation by Mr. Spooner of his position as leader in the House of Commons of the attack on the Maynooth grant, there was some difficulty in finding a successor. Mr. Whalley, the member for Peterborough, at last volunteered himself as a fit and proper person for the vacant place. In the course of the recess the honourable gentleman has been making a tour in Scotland, and he addressed a large assembly of Protestants in the Dublin Rotunda. We regret to say that an examination of this gentleman's speeches, combined

with all we know of his previous history, convinces us that he is not the right man in the right place. We do not yield either to Mr. Whalley or any of his supporters in our opposition to the Maynooth endowment; but it will be admitted by all that to appear in the House of Commons as the opponent of the grant requires, not courage only, but tact, judgment, moderation, information, and weight in the House; else he will only play into the hands of the Romanists. These were the qualities possessed by the late Sir Robert Inglis and Mr. Spooner; and justice requires us to add, they are not possessed by Mr. Whalley.

The Free Church of Scotland has just sustained a severe loss in the death of the Rev. Principal Cunningham, who took a leading part in the controversies that led to the disruption, and has ever since been one of the leaders of that body. On the death of Dr. Chalmers, he was unanimously chosen his successor as Principal of the Free Church College. Among all the eminent men who preferred their convictions to their emoluments, Dr. Cunningham stood pre-eminent for his courage, his honesty, his manly simplicity, and his severely logical style of argument. His vehement sense of right often impelled him to use language that his cooler moments refused to justify, but there was no man who bore less malice—none who was more distinguished for gentleness and kindness of heart.

We are glad to observe that the late fatal accident on the Brighton Railway has stirred up Christians throughout the country to endeavour to put a stop to the growing evil of Sunday railway excursions. An association with this object has lately been advertised. On this subject we may also observe that Christians on the Continent are also taking up the question of Sabbath observance. It is much wanted there, and we heartily wish the little band of reformers a God speed.

#### FOREIGN.

Very soon after these pages meet the eye of our readers—if not, indeed, before—the great issue of peace or war with America is likely to be determined. The seizure of the four gentlemen who were coming from the Confederate States of America to Europe, when on board an English mail-packet ship, has touched this country in the tenderest point—the right to give asylum to men of all nations, without regard to their political opinions. It is understood that our Government has sent a courteous, but firm demand to the Federal Government for the restoration of the prisoners, and an apology for the insult to our flag. If these are not complied with, our ambassador will at once leave Washington, and shortly afterwards we may look for war being declared in earnest. The British Government, in anticipation of the worst, has sent, or are in course of sending, a moderate-sized army for the defence of Canada, besides largely reinforcing our fleet on the American coast. These are distressing events. It is not for us here to discuss the right or wrong of the quarrel, the propriety or the impossibility of referring the case to arbitration; but no Christian man can fail to feel that, terrible as war is at its mildest, it assumes an aspect of peculiar ghastliness when carried on with our kinsfolk in America. We cannot conceive of a greater scandal to our common Protestantism than that two such nations as England and America should rush into war. We earnestly hope that some means may yet be devised of averting this catastrophe; and we rejoice to think

that Christians on this side of the Atlantic have been engaged in crying mightily to Him who has the hearts of all men in His keeping, that He may dispose those on whom practically the decision rests, to thoughts of peace, and not of bloodshed.

There has been little or no change of late in the position of the armies engaged in the American civil war. But in its social condition there is a great revolution. The slavery question has at last, as it was long predicted it would, come to the front. When the war first began, the Northern leaders would not allow the question to be mentioned; in fact, many professed Abolitionists were willing to abandon their opinions, if thereby they could avert the strife. The first man to work upon the emancipation question in the war was General Fremont; and he, it is understood, was cashiered for it. Since then, other military officers have spoken in the same tone; but the most important declaration yet made on the subject is that contained in the message of the President, delivered to Congress in the beginning of last month. Mr. Lincoln suggests that, in the different expeditions made to the Southern coast, the slaves who may be found there shall be hired to work for wages in the invading army, and that they shall afterwards be emancipated. We cannot but regard this as a step in measured, but intelligible language, towards raising a servile war in the South. It may be right, but the men who have resolved on that step must have abandoned all hope of future conciliation. We may speak the more freely of this policy, as it is clear that the President has no respect for the slaves themselves. On the contrary, he quietly proposes to expatriate the whole coloured population from the American soil. His proposal is, when the war is over, to acquire some genial clime to which all the emancipated negroes of the South and all the free negro population of the North may be transported in one grand scheme of colonisation. But how if the free negroes choose to remain where they are? That is a contingency which does not appear to have entered the President's mind. We rejoice, however, in spite of these drawbacks, that the wrongs of the negro are forcing themselves upon the American mind. Many a man stirs a question he finds too vast for him to settle. Louis Napoleon opened the Italian question, but he could not close it as he pleased, and the same fate may befall President Lincoln and the negroes.

The recent elections in Prussia, which have given the death-blow to the old absolutist system of Government so much in force in the last reign, and which has hitherto exercised some influence on the present, have been watched with much and curious interest in England for their political effects. In the letter of our German correspondent will be found a clear and interesting summary of the influence they are expected to exercise on religion. Many good people are alarmed at the spring-flood of Liberalism which has overspread the land, and fancy that all that is best worth preserving in Prussia will be swept down before it. Our correspondent, who does not himself share this view, accounts for it by the fact that the beaten party had contrived to make politics of their religion, and that many simpleminded persons believed their representations. His exposure of the delusion deserves careful perusal; and we can help him to a parallel case. Many of our readers must remember the doubts and fears that were entertained by good but timid men as to the blighting influence upon religion, or at all events on the Church Establishment, of the Reform Bill. The

upholders of the former system had so contrived to identify themselves in the popular mind with the support of the Church, that while one section hated it for their sakes, another believed that it could not survive their fall. Time has exposed both errors. The old regime, and the men who administered it, have passed away, leaving scarcely a trace behind them, and yet it would be difficult to point to any period in English history when religion was more vitally active, or when the Established Church had a firmer hold on the mass of the people. Parties differ whether this latter circumstance be a gratifying or a deplorable result, but no one disputes the fact.

We are so much accustomed to the influence of the French Empire upon other countries, that we are apt to forget its internal condition. Our correspondent "X.X.X." seasonably reminds us of the sharp contest between light and darkness that is raging within that important territory. No one can deny the activity of the agents of the Romish Church; it would almost seem as if they had a presentiment that their power was short, and were therefore determined to make the most of it. Everywhere we hear of the raising of new associations, the revival of old monastic orders, the adoption of all measures, fair or foul, for the advancement of Romish ends. But all these efforts, executed, we must admit, with marvellous energy, are tinged incurably with the crimes of falsehood, dishonesty, and immorality. To Protestant eyes this is sufficiently shocking; but we must not too readily conclude that it has the same effect on the Romish population. With honest and upright, but ill-instructed persons, the result is too often, as our correspondent points out, the rejection of religion altogether; while of the bulk of the population it may be said, "The prophets prophesy falsely, and the people love to have it so." It is gratifying to find, however, that in the midst of all these delusions the work of evangelization goes on. The Protestants in France are in a position of great difficulty, and exposed to peculiar dangers. It is not enough that they have to contend with the persecutions of the Romish priesthood; but they are also subjected to a vicious Government arrangement, by which neologians and rationalists assume their name, enter into their assemblies, and may even obtain a majority in their counsels. It is satisfactory to find that, in spite of all these obstacles, they are making head, especially in the North of France. They have need of all our sympathies and our prayers.

A sombre picture is drawn by our Amsterdam correspondent of the absolute sway of Rationalism and lifeless orthodoxy among the Protestant Churches of Holland. From Italy we have cheering intelligence of progress in every department of educational effort, and among all classes. We are reminded of "Havelock's men" as we read the communication from Nagpore, of a daily gathering of soldiers for devotional exercises. The letters from Sweden and Northern Africa have also their different points of interest.

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## Evangelical Alliance.

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"NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head,*"

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### INVITATION TO SPECIAL AND UNITED PRAYER, ISSUED BY THE COUNCIL OF THE BRITISH ORGANIZATION, NEW YEAR'S DAY, 1862.

AMONG the many qualities required in the servants of the Lord at this time, there is one which should be specially sought for with unceasing and humble prayer. In 1. Chron. xii. 32 it is said that "the children of Issachar were men that had understanding of the times, to know what Israel ought to do." One New Testament exhibition of this quality is to be found in Phil. i. 9, where St. Paul prays that the abounding love may be directed by "knowledge and all judgment [perception], that they may approve things that are excellent, that they may be sincere and without offence [transparently genuine, and not laying stumbling-blocks] unto the day of Christ." A day of vitality is necessarily a day of transition and change. The seeds of the future are cast in power on every side. Is not heavenly wisdom especially needed at such a time?

It may be very much questioned whether the practical wisdom of any individual, or of any body, much exceeds their humility. Societies may well believe the wise man's words, that "by humility are riches, honour, and life;" and St. Paul, in his charge to the elders of Ephesus, affirms that he "served the Lord with all humility of mind;" and it is from the lips of St. Peter, who had suffered so much damage by pride, that the exhortation comes, "Likewise, ye younger, be subject [subordinate] to your elders, and being all subject [subordinate] to one another, be clothed with humility, because God resisteth the proud, but giveth grace to the humble." Some of Christ's most useful and experienced servants feel that there is ground for apprehension, because they see, or think they see, that the fundamental grace of humility has not been attained by the Church at present in any eminent degree. One honoured servant of Christ lately said: "Wherever I go, whatever I read, there stands forth the I—I—I; the exalting of self, the identifying of God's kingdom with our own efforts, and the lifting up of ourselves above others. I really think it ought to form a subject of special prayer in the meetings of the New Year." Another person, distinguished for spirituality of mind, bore testimony before a large number of Christian brethren, that "in all the true servants of God whom he had known (and he thanked God that he had had the privilege of knowing very many), he had not known one in whom this principle—the undue love of self—did not very manifestly declare itself."

The Evangelical Alliance was formed to promote mutual understanding and warm affection among the true followers of the One Lord; and though opportunities of co-operation have presented themselves, which it would have been



folly and negligence of the Lord's call not to have embraced, the primary purpose of the society needs unabated and watchful attention. Only out of union and communion of heart are effective combinations in Christian action likely to arise; and only by continuing in love are they to be maintained and perfected. Each individual Christian, then, and each member of this Alliance, may permit himself at the commencement of a new year to be reminded of the example of that Lord who, *when He knew that the hour was come that He should depart out of this world unto the Father*, gave His disciples an example of mingled love and humility, in that He washed their feet, and said, *I have given you an example, that ye should do as I have done to you*, and added: *If ye know these things, happy are ye if ye do them*.

But the discoveries of the time, the increased pride of life—yea, the new religious activities of the day—even the increase of meetings for united prayer, and religious revivals—have something in them that sometimes works contrary to the spirit of humility, and so tends to diminish love and to hinder success. What methods God may have in store to deliver His own chosen and honoured means of saving souls from this canker to which they are liable, we wait to see. But it will not be in vain to have indicated the disease, and called attention to its dangerous character.

It can hardly be doubted, that one of the greatest impediments to the progress of God's kingdom lies in His servants seeking to further their own pre-eminence, even while they are labouring in His work, and truly desiring His honour. The faults of hypocrites and pretenders are the stumbling-block of an hour. But with the defects of the eminent servants of God it is widely different. Their light, set on a hill, passes not under eclipse without causing great offence, and making many to fall.

It is impossible to pass over our need of humility as a nation. We feel assured that what is deemed an outrage upon our national ensign will be met in a spirit which will not fail of its reward from surrounding nations; but, at the same time, do not many of our countrymen display an unchristian pride in their intercourse with other nations, without the abatement of which we can hardly expect that our country will be sincerely loved?

Again, are there no manifest marks surviving of ecclesiastical pride in every denomination of Christ's Church amongst us?

If the manifest task of the dear brethren who are comprehended in this Alliance is to strive together for the promotion of Evangelical union, how needful it is for each one to take the lesson to himself, and to make a sacrifice of himself, on every fit occasion, for the sake of the brethren and for the glory of the Lord Jesus.

Would it not be in keeping with an age in which God has largely poured out His converting Spirit, to make the endowment of all His people with the most excellent grace of humility the object of repeated public and private supplication and family prayer throughout this entire year?

It is very evident that this is no time for slackening in the work of intercession and prayer. More urgent and more frequent supplications seem to be imperatively called for. We are rather awakening by degrees to a sense of the blessings that may be obtained, than in anything like full possession of them. It would seem that God is waiting for larger and more general intreaty; and it is

questionable whether some have not drawn back, discouraged by the obstacles, and giving way to objections against meetings for united prayer. But the spirit of the whole Scripture is clear, "I will yet for this be inquired of by the house of Israel, to do it for them." When the spirit of supplication is poured forth upon God's people, creating in them an abounding earnestness and tenderness of heart, so that they find increasing delight in embracing every occasion for prostrating themselves at the footstool of Divine mercy, both in public and in private, we may expect the fulfilment of the latter part of the promise in the last two verses of Ezekiel xxxvi.: "I will increase them with men like a flock: as the holy flock, as the flock of Jerusalem in her solemn feasts: and they shall know that I am the Lord."

Nor can it be denied that a special call is given to every Christian by the appearance on the public horizon of neologian doubts regarding some of the fundamentals of our faith. The grosser expression of these may be regarded as already rebuked, and to a great extent repudiated, by British Christians; but there is still remaining a doubt and uncertainty, amounting, in many cases, to a considerable extent of scepticism, which can only be removed by patient study of the very Word of God, and by the plain utterance of a complete Gospel, well sustained by fervent and pertinent demonstrations of the true force and power of Bible truth. To be free from the narrow interpretations of party, and yet not to be moved by latitudinarianism to surrender any point of truth, requires the "well-instructed scribe," both clerical and lay. Indeed, the broader liberty of action now generally allowed and assigned to Christian laymen makes the persevering study of the Word of God specially incumbent upon them; and most blessed results may arise in the throwing of an increased light on the inspired pages, if the experience and prayerfulness and spirit of judgment of the whole active body of Christ is brought to bear on the elucidation of the Scripture. God does not reveal everything to any one man, or to any class of men: it is in the communion of gifts of the Spirit that the Church becomes really learned and wise. The Father of Wisdom wishes His own to be one; the Redeemer expressly declared this intent; and the Holy Spirit worketh in each and all continually towards this end, dividing to every man severally as He will.

This is the alliance which God's true people expect and desire: and for this the members and friends of the Evangelical Alliance would both labour and pray.

CULLING E. EARDLEY, Bart., Chairman.

T. R. BIRKS, M.A.,	}	Honorary Secretaries.
EDWARD STEANE, D.D.,		
W. M. BUNTING, M.A.,		
DAVID KING, LL.D.,		

WILLIAM CARDALL, M.A.,	}	Secretaries.
JAMES DAVIS,		

HERMANN SCHMETTAU, Foreign Secretary.

## ANNUAL CONFERENCE.

In consequence of the General Conference at Geneva this year, the Annual Conference of the British Organization was limited to a single day. This Fifteenth Conference of the British Branch of the Evangelical Alliance was held at Freemasons' Hall, London, Nov. 20, 1861. For a full report of the proceedings the reader is referred to the December No. of *Evangelical Christendom*, pp. 715—719. The Rev. W. Arthur, who had engaged to deliver the annual address, was prevented from doing so by a family bereavement, which summoned him to the Continent a few hours previous to the meeting. The reading and enforcement of the "Practical Resolutions," according to annual practice, was kindly undertaken by the Rev. T. A. Aston, Incumbent of Trinity Church, Tulse-hill.

The report of the Council for the year was adopted, and the Council appointed for the ensuing year. Several resolutions on subjects of great interest were adopted by the Conference, for copies of which see *Evangelical Christendom* of last month. One or two of these resolutions are again referred to for the purpose of stating the action which has subsequently been taken with reference to them.

One of these resolutions is the following:—

That the International Exhibition, to be held in London next year, seems to us a providential occasion, which we are bound to use, for making known the Gospel in the chief languages of Europe, and in every judicious mode, to the foreigners who visit London. The subject is entrusted to the Council, with instructions to initiate an independent committee for that purpose.

It is now reported that the Council have acted on these instructions, and that an influential committee has been formed, independent of the Evangelical Alliance, to promote the object contemplated, who have already entered upon their interesting and important work. The office of that committee is at present 1, Robert-street, Adelphi, London, W.C.

Another of the Conference resolutions, on which the Executive Council have since taken action, is that which relates to the spirit in which controversy on ecclesiastical

subjects should be undertaken. It is as follows:—

That the Evangelical Alliance, being constituted for the promotion of Christian Union, deprecates the bitterness and alienation too often connected even with unavoidable controversies between Christians alike engaged in the work of Christ. This Conference, therefore, instructs the Council to prepare an address to all the members of the Alliance, urging upon their prayerful attention the fundamental principles of their union, and the duty of watchfulness over their own spirits, especially in reference to the ecclesiastical controversies of the times.

Acting in accordance with these instructions, the Council have prepared an address on this subject, intended for the members of the Alliance, which will in due time be published. The Council bespeak for this feeble effort the prayers of their brethren, that it may prove "a word spoken in season," and tend in some humble degree to promote "due forbearance and brotherly love."

Another subject brought before the London Conference, and which had previously occupied the attention of the Conference at Geneva, was that of a combined action on the Continent for the promotion of a better observance of the Lord's-day in continental countries. This very important movement originated in the reading of a paper at the Geneva Conference by M. Godet, of Neuchâtel. The committee have had the satisfaction of receiving the subjoined communications, relative to the progress of it. The first of these communications, which was laid before the committee at their meeting in October last, was as follows:—

We, the undersigned, from the South of Germany and Switzerland, make the earnest request, that a special committee for the Lord's-day be appointed by the Evangelical Alliance—to put themselves into correspondence and communication with the friends and promoters of the observance of the Lord's-day in all countries—for the purpose of aiding this important cause, by the publishing and spreading of suitable tracts or pamphlets on the subject, by lecturing or preaching on the question, and by reminding, if possible, the Government and authorities of the necessity of a due observance and sanctification of the Lord's-day, in order to save the people from utter ruin.

KARL MANN, Dean of Eppingen (Baden).

C. U. HABN, D.D., Heslach (Wurtemberg).

B. Schmidheine, Pastor at Bondo-Grison.

The other letter, which follows, conveys

the fact that a Lord's-day Observance Society has actually been formed. May the Lord of the Sabbath guide and abundantly bless this association of His servants to promote his glory!

To Sir C. Eardley, President of the Evangelical Alliance (British Branch), London.

Geneva, Nov. 18, 1861.

Dear and honoured Brother,—In compliance with the wish that you have expressed to one of our number, we are happy to inform you that a society for the sanctification of the Sunday has been formed for our country, and that the foundation of principles which had been already laid down on the 3rd instant, by a meeting of several friends of the object, was confirmed yesterday by a somewhat numerous assembly, convoked for the purpose at the Hall in the Rue du Soleil Levant, in this city.

Be so kind, if you think right, as to give information of this fact to our brethren assembled at this time in London for the Evangelical Alliance, and to salute them from us, asking their prayers on behalf of this infant work.

Accept, Sir and dear Brother, our fraternal and respectful salutations.

In the name of the committee,

DUBY, Pasteur.

MERLE D'AUSIGNÉ.

D. LENOIR, Agent de Change.

A. GAMPERT, Notaire.

CHARLES HENTSCH, Banquier.

ALEXANDER LOMBARD, Banquier.

ADOLPHE GAUTIER, Civil Engineer.

CHARLES BARDE, Pasteur.

EMILE DE MOLE, Pasteur.

#### SPANISH PERSECUTION.

It will have been noticed by those who have made themselves acquainted with the proceedings of the Geneva Conference, that a letter of sympathy and encouraging counsel was—by direction, and in the name of the two thousand Evangelical Christians from all countries of the globe assembled at that Conference—addressed to their "Brethren in Spain, who are prisoners for the Gospel's sake." It will be known, too, that that fraternal communication was kindly conveyed to Matamoros and his fellow-sufferers by the Rev. A. B. C. Dallas, accompanied by the Rev. H. C. Eade. Admission was obtained by them with difficulty into the prison, in Granada, in which the three persecuted brethren are confined. But the interview, which lasted for three hours, was most comforting to the prisoners, who

have since, in a private letter, described it as "like the visit of angels." The letter from the Conference is given at length in the November number of *Evangelical Christendom* (pp. 660—2), together with a few remarks on the interview by the members of the deputation.

The subject is referred to here in consequence of the recent receipt, by the Committee, of a letter from the Spanish brethren, written by them since the return of the deputation, in reply to the communication from the Conference. The length of the letter, which is dated, "The Prison of the Audiencia, in Granada," forbids its insertion in these pages *in extenso*; but the following extracts will indicate its tenor and spirit. After stating that it is impossible for the writers to give a suitable expression to their feelings of satisfaction and gratitude on receiving the communication from the Conference, and referring to the comfort which such a token of sympathy has afforded them in their sad imprisonment and manifold privations and sufferings, the letter thus proceeds:—

If, unhappily, in our unfortunate country it is a crime to love the Gospel; if vexations, and troubles, and imprisonments, and calumnies, and griefs, and the melancholy future which is placed before them, are the only inheritance which is provided for those who aspire to be humble, but decided and unchangeable disciples of Christ; if the only legal prospect presented to them is inhumanity and injustice; if, in arraigning Spanish Protestants before the tribunals, reason is laid aside, the public opinion of the age is disregarded, history is forgotten, charity condemned, and their trial turned into the tortures of the Inquisition; if, in short, there is no security for them in consequence of the spirit which governs their blind enemies; yet, in spite of all this, Spanish Christians calmly, very calmly, await their sentence from men. And let those who thus deal with them know that they await to-day, and may realise to-morrow, the horrible and gloomy future which threatens them, not as a misfortune, oh, no! a thousand times no! but as an honour—as a surpassing benefit, which affords them the inexpressible privilege of suffering for the sacred name of Jesus; which supplies them with an occasion of manifesting their unshaken faith before the eyes of the world, and in the presence of the enemies of their faith, who are also the enemies of their Divine Redeemer, Jesus Christ. In the midst of the tribulations which surround us, and the dangers which threaten us, do not

doubt, beloved brethren, that with our eye fixed on the Lord, our spirits raised to Him, our confidence placed in Him, we shall know how to overcome calmly the afflictions that either now beset or hereafter may beset us; and, firm in the cause which our faith inspires, we shall be able to pass tranquilly through the danger. In the midst of our sorrows we will sing psalms of praises to the Lord; in our distresses we will pray with fervent desire and attachment to the cross of Christ, and we will fear nothing—nothing! The sacred, the undying remembrance of the infinite sufferings of our Lord—those agonies to which He voluntarily exposed Himself, to snatch us from death—will never be absent from our minds; and if our most beloved Redeemer bore all this for us, if He delivered us from the horrible slavery of sin, and opened to us the true and only way of life, what sufferings shall be able to intimidate us, if they are the consequence of our ardent love towards Him, and our desire humbly to pursue the path traced out for us by His Divine finger? How can we find danger in these happy circumstances? What shall we call evil? Is it in the body, or for the body? Oh! let the flesh pay its tribute to weakness, but let our souls pay their tribute to Him who saved them from eternal perdition; and if a premature death is the end of this struggle, let us rejoice and give thanks to the Lord for granting us the honour of losing our lives for His glorious name, as He sacrificed His to save us.

Poor and miserable sinners that we are, although our humble voice is not worthy or suitable to pay the truly felt and sincere tribute of admiration and respect to the Evangelical Alliance, nevertheless we affectionately intreat you to express to them in our humble name our profound Christian gratitude, and to give them our humble, but ardent salutations; with the fullest assurance that we are faithful interpreters of the Christian sentiments which animate the Spanish Protestants, who, whether in prison or at liberty, have had the consolation of rejoicing in the self-denial, the zeal, and the Christian love displayed by those worthy disciples of Christ, during the year of horrible persecution which we have experienced.

Those speaking acts, so worthily and energetically seconded by the mystical body of the Lord in Geneva, clearly and distinctly show the brilliant and comforting future which is preparing for the Church of Jesus Christ in the world; and we, "less than the least," and the most unworthy of those that glory in being members of that body, feel our hearts agitated with sacred and ineffable delight in contemplating those remarkable testimonies; and we desire earnestly the happy moment in which we shall be able to sacrifice all that we have to give, including even our existence itself, upon the altar of so sacred a cause—the cause of God, holy, pure, and truly for eternal happiness.

Receive for yourselves, and for all our dear brethren in the faith that is in Christ Jesus, the fullest assurance of our constant Christian love; of our deserved and never-ceasing gratitude; of our respect and our lively Christian sympathy; and we intreat you to convey the same to all those who had the happiness of joining in the Christian Assembly in Geneva. We desire to express this, not only for their pious resolutions relating to Spain, but for the comforts and spiritual benefits which they have abundantly procured for us by their earnest prayers; and we request that this expression of our sentiments may be considered as extending to all the Church.

May peace, comfort, and Christian happiness, be with you all; may the Lord enlighten you in your holy work of edification in Christ; and may the communion of the Holy Spirit dwell with you for ever.

Your humble brethren in our Lord Jesus Christ,

(Signed) MANUEL MATAMOROS.

JOSE ALHAMA.

MIGUEL TRIGO DE BASTAMANTE.

To M. Adrien Naville, President of the Geneva Conference, and others.

The further steps which are being taken, in conformity with the resolutions of the Geneva Conference, to arrest the arm of religious persecution in Spain, and obtain the release of the imprisoned brethren in that country, cannot, of course, be publicly indicated at present. But the fervent and persevering prayers of all the people of God are earnestly requested, that He may be graciously pleased to crown with success the measures adopted for the attainment of the desired object, and to bestow abundant grace upon His persecuted servants, keeping them steadfast in the faith, and filling their hearts with joy and peace through believing.

SPECIAL PRAYER-MEETING, EXETER HALL,  
WITH REFERENCE TO AMERICA.

Communications having been received from several quarters urging the committee to summon a solemn assembly for united prayer in the present crisis of our relations with America, a special meeting of the committee was held on the 7th of December, when it was resolved that a meeting for united prayer should (p.v.) take place in the large room, Exeter Hall, on the following Thursday, the day preceding that on which the despatches from the British Government were expected to reach Washington.

Notice was given of the intended meeting

from many of the metropolitan pulpits on the previous Sunday, and on the day appointed the large hall was crowded with persons who came to join in earnest supplication that the threatened grievous calamity might, by the goodness of God, be averted, and peace be preserved between the nations.

The chair was taken by Sir C. E. Cardley, Bart., who opened the meeting by reading a brief statement prepared by the committee with a view of preventing any misapprehension of their motives in convening the meeting.

Parts of suitable hymns were sung. Two portions of Holy Scripture, Psalm xlv. and James iv., were read in the course of the meeting by the Rev. E. G. Arnold, Rector of Stapleford; and prayers were successively offered by the Rev. R. H. Herschell, the Rev. Marshall Hall Vine, Rector of St. Mary-le-Bow, the Hon. and Rev. B. W. Noel, the Rev. T. Alexander, Presbyterian minister (Chelsea), and the Rev. S. Minton. Many earnest petitions were offered up on behalf of the Governments in each country, and for a special blessing upon the Christian

brethren on either side of the Atlantic, and this large and solemn assembly dispersed, having, at the close, joined in the Lord's Prayer.

#### MEETINGS

On behalf of the Alliance, and attended by a deputation from London, have been held at the following places, viz.: Brighton, Worthing, Dorchester, Weymouth, Melbourne, Derby, Dublin, Waterford, Tramore, Limerick, Clonakilty, York, and Cork. Much interest was felt, especially in statements of the proceedings and results of the Geneva Conference, and many new members have been added. Several drawing-room meetings have taken place, at which members of the Alliance, and other Christian friends, have been assembled. It is suggested that similar meetings might be held with great advantage in other places. One of the secretaries would be happy to attend such social meetings, or to supply extracts of correspondence and other information of the work of God at home and on the Continent, as topics for conversation.

#### PROPOSED WEEK OF SPECIAL PRAYER.

Our friends are again reminded of the invitation issued by the Committee to set apart the eight days, commencing Sunday, January 5, as a season of Special Prayer. Large blessings, it is believed, resulted from the general observance of a similar season at the beginning of last year. May greater blessings be still more generally sought on this occasion!

The following are the topics suggested as suitable for a prominent place in our exhortations and prayers for the successive days:—

*Sunday, Jan. 5.*—Sermons on the Holy Spirit: His Divinity and Personality—His Offices and Operations. Prayer for the Lord's blessing upon the services of the week.

*Monday, „ 6.*—Humiliation and Confession of Sin: As individuals—as families—as Churches, and as a Nation. Thanksgiving and Praise for recent religious awakenings.

*Tuesday, „ 7.*—Home Objects for Prayer: The conversion of the ungodly—the cessation of Intemperance and all immorality—and the spread of vital Religion; in our Families and Households—among our rulers—the Rich and the Poor—our Soldiers and Sailors—the Authors of our Literature, secular and religious.

*Wednesday, „ 8.*—Foreign Objects for Prayer: The revival of pure Christianity, and the extension of Religious Liberty in Europe and the lands of the East—the overthrow of every form of anti-Christian error—the Conversion of the House of Israel—the prevalence of Peace among all Nations, especially in America—and a yet more abundant blessing upon our Brethren and Sisters engaged in the work of Missions, Christian Education, and Literature in Foreign Lands.

*Thursday, „ 9.*—The Church of God and the Christian Ministry: The increased Spirituality of the Church, and its more decided separation from the world—Brotherly love, sympathy, and union of labour among the Lord's people—a higher standard of piety and power among Christian Ministers and all their

## EVANGELICAL ALLIANCE.

fellow-labourers—the outpouring of the Spirit upon our Universities and Colleges, and on the rising Ministry at large—the Conversion of the Young, and a large blessing upon Sunday and other Schools.

*Friday*, „ 10.—The Word of God: That it may be received with increased faith, reverence and love—that its assailants may be enlightened and brought into the way of truth—that the power of the Divine Spirit may attend its private study and its circulation throughout the world.

*Saturday*, „ 11.—The Lord's Day: That its Divine institution may be recognised, and its desecration at home and abroad may cease.

*Sunday*, „ 12.—Sermons on the Signs, Dangers, and Duties of the Present Times—motives to personal holiness and Christian activity.

The arrangements for central meetings in the metropolis during the week are given below :—

## MEETINGS IN FREEMASONS' HALL—Morning at 11, Evening at 7.30 each day.

<i>Monday</i> , Jan. 6,	Morning	{ Chairman, Sir C. E. Eardley, Bart. Address by Rev. E. Auriol, M. A.
„ „	Evening	{ Chairman, Hon. A. Kinnaird, M.P. Address by Rev. John Edmond, D.D.
<i>Tuesday</i> , „ 7,	Morning	{ Chairman, Captain Trotter. Address by Rev. J. Rattenbury, President of the Wesleyan Conference.
„ „	Evening	{ Chairman, Forbes Winslow, Esq., M.D., D.C.I. Address by Rev. A. C. Price, B.A.
<i>Wednesday</i> , „ 8,	Morning	{ Chairman, Captain the Hon. F. Maude, R.N. Address by Rev. W. Pennesfather, M.A.
„ „	Evening	{ Chairman, John Finch, Esq. Address by Rev. C. Stanford.
<i>Thursday</i> , „ 9,	Morning	{ Chairman, P. F. O'Malley, Esq., Q.C. Address by Rev. Newnan Hall, LL.B.
„ „	Evening	{ Chairman, John Corderoy, Esq. Address by Rev. C. Skrine.
<i>Friday</i> , „ 10,	Morning	{ Chairman, The Lord Radstock. Address by Rev. Capel Molyneux, M.A.
„ „	Evening	{ Chairman, Major-General Alexander. Address by Hon. and Rev. B. W. Noel, M.A.
<i>Saturday</i> , „ 11,	Morning	{ Chairman, J. Tritton, Esq. Address by Rev. J. Graham.
„ „	Evening	{ Chairman, Robert Baxter, Esq. Address by Rev. W. Arthur, M.A.

*Names of New Members and List of Contributions, omitted from want of space, will be given in the next number.*

WILLIAM CARDALL, } Secretaries.  
JAMES DAVIS, }  
HERMANN SCHMETTAU, Foreign Secretary.

# Evangelical Christendom.

## GERMAN THEOLOGICAL CORRESPONDENCE.

### DR. DORNER'S REPLY TO THE QUERIES OF DR. FITZGERALD, BISHOP OF CORK.

WE announced in our number for last February that Dr. Dorner had signified his intention of including a reply to the queries of the learned Bishop of Cork, which appeared in the January number, in an article which he was then preparing on the Mansel-Maurice controversy. That article—a very elaborate and important one—has since appeared in the *Jahrbücher für Deutsche Theologie*, and contains the promised reply, which extends to considerable length, and is written with a degree of clearness and precision, and adaptedness to our English habits of thought, for which we cannot be sufficiently grateful to the able professor. Those of us who listened to the profound discourse which he recently delivered at Geneva on Individualism, and which was mainly intended for the ear of his own countrymen, will be aware how difficult it is for an Englishman to have a thorough understanding of what a deep-thoughted German addresses to Germans as deep-thoughted as himself. On the present occasion Dr. Dorner has remembered that he was addressing himself to an English rather than a German audience, and has been careful to avoid the use of phraseology which to us would have darkened rather than illuminated his meaning. The Bishop had reminded him that “we are plain, matter-of-fact people, bring things to short issues, ask terribly direct questions, and are impatient of obscure answers;” and had remarked, somewhat too brusquely, perhaps, that “if German theology is to be of any use to us, it must learn to speak plain, and in a tongue understood by the people.” The professor, while he demurs to the monopoly which we seem disposed to claim of plain, practical, matter-of-fact sense, and to the demand that German men of science should write in the style proper to other nations, and not to their own, has still been indulgent and self-denying enough in this instance to accommodate himself as much as possible to our *usus loquendi*, and to strive to make his ideas as plain and distinct and palpable—according to our standard—as the subject itself will allow.

We begin our translation with some remarks which Dr. Dorner throws into a note upon the demand just referred to:—

If, as his lordship seems to suppose, we had a wish to put ourselves forward with our theology as the teachers of other nations, it would be fair enough to demand of us that we should make use of the mode of expression employed by those nations. But that is not the case. Our theology is primarily German theology; we speak, and shall continue to speak, in the way which is natural to us—that is, in the way most suitable to the subject as we view it; and we think it only reasonable that whosoever wishes to have a share of what we have should be willing to take some trouble to understand us, as we all do, for example, in the case of the ancients. And if the German theology, ill understood though it be, is now undoubtedly making its influence felt in England, the necessity of this trouble being taken is doubly urgent, in the interest of England herself. If negative forces are striving in England—such as we here have been long acquainted with, and have been able, in fact, in some measure to overcome—and if these forces support themselves especially upon the credit of German thinkers and critics, it would be of no use for us to imagine that



by any change in our mode of speaking we could spare any one the labour of penetrating scientifically into the depth of the subject, for every man has only so much knowledge as he has acquired by his own labour. A dead extra-tradition, or importation even of the best matter, is little better than a sham gift. It is understood, of course, on the other hand, and as a matter of common courtesy, that in a dialogue the language employed should be such as admits of being clearly understood; only, where the right understanding of it is wanting, it is not necessarily the speaker who is at fault.

Proceeding to the subject itself, Dr. Dorner gives the following summary of the remarks which he had made in the letter (communicated in our number for April, 1860), and which had called forth the Bishop of Cork's queries:—

I had said that the growth of the modern High-Lutheranism was partly a reactionary result of the negative criticism which had prevailed since Strauss, which had shaken the confidence of many in the historical credibility of Holy Scripture, and tempted them to seek, instead, the support of the authority of the Church. But Luther was the exact contrast of this tendency, who raised himself above the pretensions of Church authority, because by means of the Holy Scriptures, and the direct inworking of the Holy Ghost, he had acquired an experimental certitude of Christ and His salvation. At a later period, I contended, the German theology had allowed the *testimonium spiritus sancti* to fall out of view. Instead of seeking certitude of faith by the Holy Ghost and believing communion with Christ, it had fallen into an intellectualism, which sought, by operations and demonstrations of the understanding, to produce a certitude which, in this way of producing it, must ever remain superficial and inwardly weak, whether the rational arguments for the Divine authority of the Scriptures be derived from historical or *à priori* grounds, or support themselves ultimately upon the authority of the Church. I added that the rational arguments for the authority of the Scriptures, which are usual in England especially, are, however, not to be despised. Without being in themselves decisive, still they form, when taken along with the more inward spiritual way of the Reformation, a powerful means of defending the truth and promoting its interests; they guard and protect the historical realistic side of Christianity, and so room is left for a co-operation of English and German divines. These statements have not appeared obscure in other quarters in England, and I am glad to have the concurrence of the acute author of the article, "The Testimony of the Spirit and Private Judgment" (Jan., 1861). When Dr. Fitzgerald takes occasion from them to propose his queries, I am not misled thereby into the presumption of imagining that he wishes or expects instruction from a German theologian; but, on the other hand, I have no liking for a modesty which would be disposed to hold parley in such matters with an interrogator whose only aim was to bring others to acknowledge their ignorance (albeit it might be a *docta ignorantia*), and who, being in the same condition himself, would be disposed to praise this as the highest attainable condition—in a spirit of unenviable self-satisfaction. I hope that this is as little in the learned Bishop's meaning as the other. But I shall hope to avoid equally the blame of presumption and of a false modesty by regarding his queries as objections and attacks against the position which I have briefly defined above, and as objections taken upon the ground of his occupying an exactly opposite position, which, indeed, I could have wished to see more accurately defined. If, accordingly, I speak in the way of self-defence, I must add, however, that I shall not be able to do this without opposing myself decidedly to the position taken up by Dr. Fitzgerald—because in these questions of principle we must come at last to a decision between one principle or the other.

Dr. Dorner here appends a note, in which he says:—

Dr. Fitzgerald has not declared himself distinctly upon these questions of principle, but apparently his standpoint is the following: We have to regard Christ as the messenger of God, because He rose from the dead. The truth of His resurrection we must believe, because we are able to prove it in the way appropriate to the proof of all facts. With the proof of His Divine mission it is proved also undeniably that what Jesus teaches is a Divine revelation. He does not appear to make much of an immediate communion of man with God, wrought by the Holy Spirit, at all events of the consciousness of such a Divine communion—this seems to him mystical, or even enthusiastical. He says nothing appa-

rently of the Holy Scriptures, and their credibility or inspiration; nor is it clear whether he means to rest the resurrection and the authority of Christ upon Scripture, or the Scripture upon the authority of Christ. But no doubt, with him, Scripture is the basis of the whole proof; and as it is not self-evident that we are bound to believe Scripture, we must have proof, he thinks, of its authenticity, credibility, and perhaps also its internal adaptation to our wants, in order that we may attain first to faith in Scripture, and then, through the resurrection of Christ, of which Scripture informs us, to faith in His Divine mission, with which will then connect itself, as assured to us by the authority of Christ, faith in the inspiration of the Apostles, and in the authority of Scripture, as the standard of truth.

After these preliminaries, Dr. Dörner proceeds with his explanations of the main subject in the following lengthened and eminently interesting statement, which, however far it may diverge from the views almost universally accepted by the divines of this country, is in a high degree worthy of their attention and study, especially in the present state of theological opinion and tendency among us.

I may begin my attempt to arrive at an understanding with Dr. Fitzgerald with the remark, that as certainly as the German Reformation was something quite practical, so certainly also is the position of the more modern German theology in regard to the *testimonium spiritus sancti* a very practical position. We abide therein upon the ground of practical religious life and its interests, and we put forth a warning against the dream that a chain of deductions is religion, or can become a ladder whereby a man may climb to heaven, instead of taking the *via regia* through repentance and faith. What we miss in this respect in English apologetics is just the practical character, in addition to our conviction that it does not satisfy the strict demands of science, that it is unable to accomplish what it proposes to itself, and that it must needs therefore take an aim somewhat different, in order to be a match for the storms which have now burst upon it.

We are well aware, indeed, that the Gospel, and our teaching about it, cannot be equally intelligible to all, however different may be their stages of moral and religious progress; we make no claim to any popularity which would annihilate the distinction between that which is naturally and that which is spiritually discerned (1 Cor. ii. 14), the latter being Christianity itself. But, on the other hand, it is not from any fear of strict science that we lay stress upon that *via regia* which to the world is foolishness. All we wish, is not to enervate the power of the cross and the resurrection of Christ, which would be the result if we should attempt to make the Gospel acceptable even to carnal sense, or if we should ascribe to human arguments anything of the power and effects which the Gospel ascribes to itself, especially the power to give certitude to the heart of salvation and religious truth. All the more, on the other hand, would we like to show to those who are susceptible of such a conviction, that what appears foolishness to the world is wisdom before God—i. e., wisdom indeed. This susceptibility or receptivity of the Gospel is not the gift of a few favourites of heaven, but the way to arrive at the certitude of salvation and of evangelical truth stands open to all, as certainly as all have the same moral and religious destination, whereas the other way of arriving at certitude, by a chain of reasonings, must at the best be the privilege of few.

Further, it is no intention of ours (and herewith I give a reply to another series of the Bishop's questions) to set forth *a priori* proofs of the truth of Christianity. Rather, as said already, we reject all proofs of the Gospel, whether historical or speculative, because they trench upon the royal right of Christian truth to *prove itself*, and attribute the power of proof to reason instead of to the Gospel. Neither do we say, such and such are the felt wants of men, and therefore the Gospel which promises to meet and satisfy them is true. Still less do we say, as the Bishop seems to fear, "You should believe it, however the question may stand as to its truth, because it will do you good to believe it." To us Christianity is no egoistic superstition, no contrivance for deliberately cradling ourselves in self-delusions. But it is precisely on that account that neither the authority of the Church contents us, nor any other human testimony; we wish to know the inner intrinsic truth of the Gospel; to find out the way which leads to it, and to stand up and plead for that truth after we have known it.

What now, more precisely, is this way? What Dr. Fitzgerald seems to regard as the end (or *terminus ad quem*)—namely, the historical certitude, reached by logical proofs, that Jesus rose again, and was thereby attested to be a God-sent teacher, lies only on the way to the end—is at most a beginning, and that even a beginning not necessary for all. Nay more, this beginning works injuriously when it obscures the true end, or gives itself out for it, as if nothing higher were attainable than *that* certitude, which in itself is not of a religious nature at all, and is attainable without God's Spirit, by pure human reasonings. But a full certitude of a higher kind *is* attainable, and it is the crown which religion in its perfection prepares for us. It *is* attainable to live in the light of the present, personal, living truth—i. e., in the light of Christ; and to know spiritually that in Him is life and salvation, is an *immediate* knowledge like that sensuous knowledge which we have of the warming and light-giving sun; or like the knowledge of the patient recovering from sickness, his knowledge of returning health. If any are disposed to deny the possibility of such an immediate self-conscious communion with God, and to call it something visionary or fanatical, let him know that he is of a different opinion from the Apostles (Rom. viii. 15, 16; 1 John iv. 16; ii. 27) and from the Lord Himself (John vii. 17; viii. 32; xiv. 21—23), and that he is still standing under the Old Testament, or has gone back to the legal position of the Church of Rome. For in that position Christ becomes no more than a lawgiver, either moral or dogmatic. Not even the consciousness of the forgiveness of sin is possible, if God does not witness Himself immediately or directly to the human consciousness by the Holy Ghost, as reconciled to us, if we know of heavenly things only at second-hand. The accusations of conscience may in such a case be blunted; but the *positive* element, the knowledge that God is to us a gracious Father, would remain excluded. The certitude which we recognise as the alone decisive and the alone attainable does not find place *before* faith, and has not for its use to impel a man to the act of faith, but it arises after the act of faith, and yet is not so properly the effect of faith as it is the effect of faith's object—i. e., Christ Himself, and an effect wrought out by the Holy Ghost—of course, only in him who has in faith received or embraced this object.

The word faith (in the subjective sense) has two theological meanings, which, however often they are confounded, ought to be carefully distinguished from one another. First, it means the receiving or closing with something of an invisible kind, whether with a doctrine, or truth, or with an impersonal grace, or with a person, God or Christ. But secondly, the word also means a conviction or certitude of something, and, in the present instance, a certitude of the Christian salvation as an objective truth. Now, faith in the second sense, say we, cannot be brought to pass by human reasonings or proofs. What help can anything whatever give us, if we do not know through God Himself what is God's mind toward us? Not even to faith in the first sense (as receptive or embracing) do we owe the certitude of salvation—that were mere imagination, mere self-absolution—but to the Holy Ghost. It is the power of the *object* received in faith, and become present to the mind, which *witnesses itself* to the mind, and so produces certitude.

Still we say, not that no certitude *of any kind* goes before faith in the sense of a receptive act, or a willingness to embrace, or that *all* manner of religious certitude first comes from that faith which has actually embraced its object. The believing act of receiving must not be done blindly any more than it must be done on the ground of mere human authority. A certain confidence, a childlike trust, belongs to faith in this sense—a willingness to receive or appropriate, a confidence not directed towards something impersonal, but towards the personal God in Christ. But in this confidence there already lies included a kind of certitude. Even before we attain that other God-given certitude of our being the children of God, we have a sure knowledge of something, and this something is, that we need the forgiveness of sin and sanctification, and also (after the historical image of Christ has been brought nearer to our understanding, and as far as possible, historically vouched) that it is a duty to seek salvation in Christ, and to hope that God, if we believe in His Son as our Redeemer, will reveal Him also in us, and communicate to us His gifts, His peace, for our wills His sanctifying power, and for our consciousness the certitude that we are His children—all by His Holy Spirit. But this hope of salvation is not the *having* of it. The certitude that we need a Saviour, and the certitude that it is our duty to hope for salvation from Him, is not the possession of salvation. On the other hand, when we have actually received His

Spirit, then first have we the decisive certitude of the truth of the Gospel—then first does the work praise its Master. What we are able to have of certitude about Christ before this is only preliminary; and it fulfils its end when it impels us to cross the threshold of the sanctuary itself—i.e., to accomplish the act of faith—which act or exercise of faith not merely accepts as true historical facts or dogmatic statements—for these are only shadows and images, not the substance—but lays hold upon Christ, in His Word and Sacrament, in a personal living sense, in whom there is no longer a separation of the human and historic from the eternal, the true, and the Divine, because in Him the historically real and the divinely true meet, and are one. (John i. 17.) And now, for the first time, is the authority of Christ truly approved or certified to the man by the Holy Ghost, who proceeds from Christ; and now, also, necessarily, does the word of the Apostles and Prophets become of normative authority to the believer, for the abiding and the growth of his faith; it exists for no other end or object; and now, also, the science of faith sets forth to him a doctrine concerning Holy Scripture and its authority, and shows him that a Holy Scripture, as a true document of Divine Revelation, was indispensably necessary to the self-preservation of the Gospel in its original purity. But this certitude of the authority of Holy Scripture we derive from the authority of Christ, after His redeeming power and glory have become certain to us in faith—not the converse. It is not that Christ has to us a Divine, a truly certain authority, on the ground of the authority of Holy Scripture—*e. g.*, on account of His resurrection, of which Scripture informs us. The resurrection, taken by itself, is something that concerns Him personally, but which does not bring us and our knowledge, or being, into living contact with Him. But it is His specific work—and His own personally—to communicate to us, in fellowship with Himself, reconciliation and holiness, by the power of His resurrection. Faith in the fact of the resurrection of Christ would be faith in a dead fact, if it did not rather take the form of faith in the Risen One, faith in His life, which is still the conqueror of death. To us the resurrection of Christ is not an isolated, dead fact of the past, but a fact which continues to work as a living principle upon our own present; and so, in this respect, we Germans are more a matter-of-fact people than Dr. Fitzgerald claims for the English to be, although it is only a claim. We believe, therefore, that men have no right, either by apostolic example, or by the nature of the subject, to require faith in the Divine authority of the Holy Scriptures as the very first step in Christianity; but faith may even arise without the Holy Scriptures, by the mere oral preaching of the Gospel, as well now as it did in the times of the Apostles. It is not faith in the inspiration of the Holy Book which is necessary in order that we may believe in Christ, but only the Word of God is necessary, the preaching of the revelation of God in Christ, whether in free discourse, or by means of the Holy Scriptures themselves. For the man who is not yet a believer in Christ, the Word of God, in whatever form it comes before him, is a means of grace, and his duty to use it as such admits of being proved to him; but that Holy Scripture is the record of the perfected revelation, and that the living Word of God has found in it its normative expression—this is what can be known with full certitude only by the man who has become a partaker of Christ and His salvation. In relation to the world without, the Word of God, in whatever form it is set forth, is the net of the Church, which draws in the unbelieving part of the world to Christ. In relation to the Church within, or to those who have been brought to Christ, Holy Scripture is for them the supreme rule and standard, and also for the public preaching of the Word of God. But the Holy Scripture and God's Word were never intended to come in between us and Christ, to be a substitute for Him and His Spirit. Should our communion with it take the place of communion with Christ, our handling of it would become superstitious, and we should be sinning against Christ, who is its Lord and Master, and also against itself, for its wish is to be His handmaid, to lead men to Himself, and to keep them near Himself. On the other hand, the Evangelical doctrine distinguishes itself from enthusiasm in this, that it recognises no faith which has not sprung from the seed of the Word, as that Word is contained normally in Holy Scripture, and which does not continue to feed, and test, and regulate itself by the Word. Hereby the life-roots of faith take hold of historical fact. Hereby faith gains its historic and realistic side, and becomes a counterpart of the two sides of Christ, the ideal and the real—the Divine and the eternal on the one hand, the human and historic on the other, both united in His own person. But, as before said, the historical element in the Gospel

is, as living faith now knows, no dead matter-of-fact, isolated, and merely past and gone, but is the expression, in historical reality, of One who is eternal, Divine, the Son of God; and conversely true faith separates not the *Σαφὲς Χριστοῦ* from His inner nature, but apprehends in the manhood of Christ the Son of God, whose realistic expression it is (2 Cor. iii. 18, iv. 6), and who, as the once dead, but now risen and eternally living One, communicates Himself to us, with all that is His, in word and sacrament.

Dr. Dorner has an important note upon that sentence of the last paragraph which speaks of the distinction between the Evangelical doctrine and enthusiasm to the following effect:—

Strauss denies this distinction. He accuses the Evangelical doctrine of enthusiasm. He separates the two sides of the Reformation principle—the Word and faith—which belong inseparably together, and by this *divide et impera* his criticism gains an apparent advantage. The German theology of the present day holds fast, as a fundamental principle, the intimate, inseparable conjunction of both sides; and hereby Strauss is, in point of principle, overcome. The theology of England is at present, in like manner, visibly moving in the same direction, but still has much need of more emphasis being laid upon the *material* side of the Reformation principle, in comparison with the formal side—i.e., on the side of faith, as compared with the side of Scripture inspiration and authority—upon which latter is imposed the function of accomplishing what only the *material* side can accomplish, to the loss and disadvantage both of piety and theological science. The Oxford "Essays and Reviews" are a powerful admonition to English theology to become sensible of that onesidedness, and to return again, as we have been obliged to do, to the genuine Reformation foundation. The orthodox divines of a former age left that foundation, and unconsciously adopted the rationalistic principle in their mode of proof, in thinking that there could be a faith in the Divine authority of Holy Scripture worthy of the name before the attainment of that faith which is saving and regenerating. Nay, more, instead of subjecting man's mind to the working of God and His Spirit, they rather made man's mind the ground and support of what is Divine.

Dr. Dorner resumes, and pursues to a close the main subject, as follows:—

So long as men think that faith in the inspiration and Divine authority of Scripture is the first step in Christian piety, without which no progress in it is possible, or even that the faith required by Christianity is identical with faith in inspiration, so long must every new application of criticism to the traditional canon of the Church awaken anxiety and alarm, and the minds of men be disqualified to examine and test such historico-critical investigations with calmness and with that impartiality which desires to see nothing but the truth. The authority of the Church is still unconsciously allowed to be the deciding principle, and the right to exclude the apocryphal books is lost. There is a danger, also, of resting the truth of Christianity upon human reasonings, which amount only to probabilities, but do not lead to certitude. There is danger of Christianity coming to be regarded not as a Divine dispensation of life and spirit, which, in an eminent degree historical, renews its youth in every successive generation, but either as a piece of history past, and therefore dead, which has no inner and intimate connexion with the present, or as a doctrinal system of lifeless truths, to which we have to submit our faith, our will, and our action upon the testimony of divinely-accredited messengers. But the meaning and effect of this is to take us back to the standpoint of *law*—nay, to make this position perpetual, and to allow nothing that lies beyond it to obtain a footing. For the mark or signal of a position of bondage is this, not to know the truth simply *as truth*, but to make it dependent upon mere human testimony or external authorities, and to be without that conviction which springs from the inherent force of truth and its intrinsic freedom-giving power. (John viii. 32, xiv. 26.) The secret of the calmness manifested by our own later theology, amidst the dangers threatened by the operations of criticism, lies precisely here—in the clear perception which it has that faith in the inspiration of the canon of the Church is not the indispensable condition of faith in Christ, nor the first necessary step thereto;\* that that faith in Scripture may exist without

\* "I am happy to see," says Dr. Dorner, in a note, "that the beautiful little work of John Young, 'The Christ of History,' appears to find much favour, which exhibits a historical portrait of Jesus, quite independently, in the first instance, of the inspiration question, and using the Gospel documents in the same way as other sources merely human and in the main reliable."

the co-existence of faith in Christ, and without even the foundations being laid for such faith in Christ—for to this are needed conditions of quite another kind, conditions of a moral and religious nature; and lastly, that the moral and religious process, as distinguished from the purely intellectual one, never fails to bring any one who sincerely and steadily trusts himself to it, not only in the first instance to life and full satisfaction in Christ, but also afterwards to the acknowledgment of the normative and Divine authority of the documents of Divine revelation. But more than this is not needed either for the individual or for the Church. And this is a far higher and more firmly-grounded certitude of the normative authority of Holy Scripture than can ever be derived to it from the most perfect Alexandrian theory of inspiration.

While we thus, in accord with the Apostles and Prophets, make the Christian new birth—or saving faith in the Redeemer, and so a practical posture of mind—the turning-point of the whole spiritual life of men, we diminish nothing from the claims of Christian science and its proofs, but first find for them both the right foundation and the living impulse. We only take from them an *apparent* power of satisfying the mind, by the idea of a higher certitude of truth, which really satisfies and fills the whole man, that truth having a power like conscience, to verify itself; we warn against the method of satisfying ourselves with verisimilitudes and probabilities, when our nature is intended and fitted to reach a higher certitude—to have an immediate fellowship with God, and at its inmost core pines after it. We point out farther the way of attaining to such a steadfastness of heart as our best proofs cannot produce, but only God Himself, who does not deny it to those who believe. But if we have a standing in the faith, we have thus also an objective ground-knowledge of the truth (1 John ii. 27, Eph. i. 18.), and not a mere subjective feeling of that which is the centre-point of all things, and the very end of the creation. For in Christ believers are ἀπαρχὴ τῆς κτίσεως τοῦ Θεοῦ (James i. 18), and in Him are hid all the treasures of wisdom and knowledge. (Col. ii. 3.) But from this fundamental Christian consciousness unfolds or develops itself, as on the one hand the sanctifying of the will, so on the other also the Christian view of this world, of ourselves, and of God, and Christian science in addition, when the enabling charisma exists. It is the province of the latter ever more and more to expound the secrets of God, but this, in the first instance, for Christians—for believers; for the unbelieving in the first instance are the objects of the *practical action* of the Church, and no man is ever made a Christian by demonstration. But the Christian theology is far from resting in a mere description of Christian feeling and subjective states, or from leaving Christianity without a ground or basis; it shows how Christianity has an eternal, objective, self-evidencing power; it shows how the creation of the world and its government, the common rational nature of man with its ends and wants, and the economy of the Old Testament, and all that was prophetic in the ancient world, are taken up into the Gospel and incorporated with its system, and find in it their ultimate end. While thus setting forth the consistency and harmony of the Gospel with itself, with the world, with right reason, and finally with the idea of God, Christian science is able to work beneficially also upon those who are not yet believers; it is able to disarm objections—to dissipate fears—as, e.g., the fear that there may be found something merely human in the Gospel, which we may be obliged to give up—and to allure men to penetrate into the heart of Christianity itself. But without the experience that the Gospel is spirit and life—in *the truth*—the best theological system will neither be truly understood nor still less conduct to true certitude.

The historical and critical departments of theology, also, as well as its dogmatic branch, must always have great importance, not only for the exegesis of Scripture, and not merely for the society of believers, who, the higher their attainments in knowledge become, feel the greater need of having their religious views historically cleared and defined, but also, and above all, in the interest of the propagation of the faith. It is not necessary, as we have seen, for the first rise of faith that men should be already fully convinced of the authority of the Scriptures, any more than of the authority of Christianity itself. But it would be impossible for faith to arise so long as a man remained unshaken in the opinion that the historical contents of Scripture are unworthy of belief. It is not necessary thereto that a man should have already the positive decided conviction of their entire trustworthiness; but nobody could feel any confidence in Christianity, or conclude to believe in Christ, to

whom Christ was not a real historical personage, and a personage standing alone in history, of His kind. In ordinary times, or in certain situations and periods of life, the historical credibility of Scripture may, owing to the influence of education, tradition, and Church authority, stand in need of no special confirmation; and then all that is needed is that this hereditary common faith should work as a spur to seek after personal assurance and communion with God, so that no one may hold that for personal faith which is only the reflection of the faith of others. But in times like our own, of awakening or awakened doubt, when the credibility of the records of Revelation is denied by many, the point of primary importance is to place ourselves in the position of the doubters, not with the view or hope of making out the truth of Christianity to them upon historical and rational grounds, which can never succeed, and tends to issue only in the falsification or misrepresentation of Christianity, but in order to show the doubters that historical Christianity is *sufficiently* certain, has a sufficient degree of historical probability on its side, to make it a *duty* both towards God and themselves to *seek* salvation in it in a trusting spirit. But herein most good will always be received from deep consideration and reflection upon the historical portrait of the person of Jesus Christ. His pure and perfect sinlessness, His originality, and the uninventibility of His personal character and life, as described by the Evangelists, will enchain the conscience, will take hold of and call forth all the better part of man, and will awaken also the hope of the possible restoration of his own nature to a like Divine harmony and peace. From this will spring up the *wish* that things might be so, as the New Testament message of good tidings proclaims them to be, that Christianity might be able to accomplish what it promises to men, until at last the pressure of self-knowledge, and the awakened sense of need, and the opening of the understanding to see the glory of Christ and the meaning of His work, all conspire together to bring the soul to perceive that it is a duty to apply itself to Him, that He may approve himself to it, not only as He who *once* lived and worked, but as the living One, as the living Physician and Redeemer of souls.

Whosoever assigns to the ethical element of our nature the place belonging to it, as Dr. Fitzgerald, from his concluding words, would seem to do, has the means—in the moral consciousness, or the conscience—of satisfying himself of the possibility and necessity of the *testimonium spiritus sancti*, or of the self-evidencing power of the Gospel. For in the conscience of a man there is a man's own proper thinking and knowledge, and a knowledge that the good whereof conscience gives us the knowledge is good in *itself*, and consequently also good in the eye of God; and, finally, that this knowledge is no subjective product of our own, but God's work in us, and God's voice. Now just as we have thus in the conscience a Divine and yet also a human certitude of the goodness of the good, a knowledge, not obtained in a mere historical way, of that which God, according to Holy Scripture, has enjoined (however much our moral nature needs the aid of Scripture for its full development), as we have thus a Divine testimony for the true and the good to which our own consciousness at the same time bears approving witness, as truly as our own minds bear witness to a mathematical proposition with its self-evidence, so is it also, on the other hand, according to Reformation doctrine, with the testimony of the Spirit for Christ and our redemption. There is also the closest connexion between that first general testimony of the Divine Spirit for that which is right and good and this other testimony of the same Spirit for Christ and His salvation. Both testimonies come forth from the same Divine source—viz., the moral nature of God; and both have the same terminating object—viz., a world fashioned after God's own image, holy, and happy in its holiness. If we concede the testimony of conscience, we concede also the need of the second testimony, for the Christian salvation is nothing else than the tranquillising and satisfying of the conscience, as well in reference to guilt through reconciliation as in reference to sin by sanctification.

Such, then, is Dr. Dörner's reply to the queries addressed to him by the Bishop of Cork. We have given it at full length, word for word, and we have done our best to render it faithfully, as the author has evidently done his best to make it plain. It is a remarkable statement, and will, no doubt, meet with all the attention and deep consideration which it deserves. We hope it will excite discussion, for discussion upon the points touched by it was

never more needed in England than just at the present time. Dr. Fitzgerald, we trust, will give the world the benefit of his comments upon the statement, and we will gladly open our columns to him. We postpone for a time any observations of our own, except to say in a word that Dr. Dorner appears to us to have made out a good case, and that as he carefully avoids one-sidedness in the direction of a too exclusive recognition of the self-evidencing power of Christianity, and an extreme disparagement of the external and logical evidence, it would be well for English divines to be equally careful to avoid the opposite one-sidedness of laying stress too exclusively upon historical evidence and the power of logical reasonings, remembering that, after all, faith—real, hearty, saving faith—comes “not by might nor by power, but by my Spirit, saith the Lord of Hosts;” and that Paul and the other Apostles expressly framed and conducted their missionary method in such a way that the faith of their converts “might not stand in the wisdom of men, but in the power of God.”

#### MR. RODWELL'S TRANSLATION OF THE KORAN.\*

THE great religions of the world have all had their origin in the East. It was the cradle of all civilization. The times, however, have changed. The West is now the abode of the arts, sciences, and literature of the world. The star of the East has long since declined. The Orientals in general are now more disposed to avail themselves of the literary treasures accumulated by their forefathers, than to amass new ones for themselves. Poetry first, and prose afterwards, and then an equal neglect of both. The literatures of India and Arabia, though widely distinct in their character, are still worthy of study in an almost equal degree. The scholar with a philosophical taste will choose the former, while the practical scholar will possibly prefer the latter. The lover of poesy will find about equal delight in the investigation of either.

Whatever tends to throw any light on the history of man is in itself deserving of study; and as a people are best known by their literature, the missionary who seeks to gain access to the hearts of any people will find it much easier work if he first strives to understand the channel in which their thoughts run.

The sentiment of Augustine, *nulla falsa doctrina est quæ non aliquid veri permisceat*, prefixed by Sale to his translation of the Koran, is of much more general application than Augustine intended. Much valuable truth is to be found in the Koran, the sacred book of Arabia, in the Vedas, the Laws of Manu and the other sacred books of India, and in the works of Confucius, the great philosopher of China. In order to effect any extensive change among these peoples, we must examine carefully the various books which they venerate, that we may comprehend the truth they contain, those truths in which they are defective, and the errors that they teach.

As Mohammed was the presiding genius of Islamism, and a prophet who is almost adored by millions in various lands and in many dependencies of our empire, it is well to understand his character and the real nature of his

\* *The Koran: Translated from the Arabic*, the Suras arranged in chronological order; with Notes and Index. By the Rev. J. M. RODWELL, M.A., of Caius College, Cambridge, and Rector of St. Ethelburga, London. London: Williams and Norgate. 1861.



mission. These are revealed to us in the Koran, for, as the proverb current among the early Moslems says, القرآن خلقه, "*His character is the Koran.*" "'Tell me,' was the curious inquiry often put to Ayesha, as well as to Mahomet's other widows, 'tell me something about the Prophet's disposition.' 'Thou hast the Koran,' replied Ayesha: 'art thou not an Arab, and readest thou the Arabic tongue?' 'Yea, verily.' 'Then,' answered she, 'why takest thou the trouble to inquire of me?' For the Prophet's disposition is no other than the Koran.' Of Mahomet's biography the Koran indeed is the key-stone."—*Muir's Life of Mahomet*, vol. i., pp. xxvii. xxviii.

The title "the Koran" signifies "*the reading*," which meaning corresponds with the designation of "the Book," which it also receives, better than the idea of *addressing*, or *preaching*, which Mr. Rodwell seems inclined to prefer. It is also termed "the Volume" and "the Furkân" or "*the division*"—viz., between truth and error, unless this last word is identical with the Chaldee כְּרִיבָה, which signifies *deliverance*.

The Koran, it is well known, consists of those revelations which Mohammed pretended to receive from God, through the agency of Gabriel. When these revelations were delivered by Mohammed to his followers, they were written down by them on any sort of writing materials which happened to be available, as palm-leaves, leather, stones, &c. Whether Mohammed retained in his own possession any copies of these revelations is unknown to us, as Sale's statement, that "the originals were put promiscuously into a chest," is not borne out by good authority.

Nor would such a proceeding have been necessary. The memory of the Arabs is peculiarly retentive, and this faculty, at that time and long after, was in a high state of cultivation amongst them. Many of the Arabs were able to repeat all the great poems of their nation. Nor was the case different in such an important matter as the knowledge of the revelations of the Koran. All the Moslems knew more or less of them by heart, and he was held in highest estimation who could repeat the largest portion. Several were able to repeat the entire revelation. And moreover, even during the lifetime of Mohammed, it is exceedingly probable that many of his followers had copies of his revelations, though these copies were most likely only fragmentary.

But the sacred revelation could not always remain in that state. After the signal victory of Khālid Ibn Walid at Yemāma over the false prophet, Musēilima, which took place not later than a year after the death of Mohammed, it was determined to collect the revelations of the Koran into one volume. That victory had been dearly bought, and many of the companions of the prophet had fallen. Abu Bekr entrusted the matter to Zaid ibn Thābit, one of the Ansārs, helpers or converts of Medina, who sought out the Koran from every quarter, collecting it—as the Arab narrator informs us—"from date-leaves and tablets of white stone, and from the breasts of men." Omar, in his caliphate, committed the collection to Hafsa, one of the widows of Mohammed. Soon, however, varying texts arose. The Syrians pleaded for their readings the authority of Mikdād ibn 'l-Aswad; the men of Irak, Abu Musa 'l-Ash'ari. Hodaifa warned the Caliph Othman to "stop the people, before they should differ regarding their scriptures, as did the Jews and the Christians." Othman, accordingly, appointed a commission composed

of Zaid ibn Thabit, a second time, with 'Abdallah ibnu 'z-Zubair, Sa'id ibn el 'Asi, and 'Abd ar-Rahmān ibnu 'l-Hārith. Their recension having been completed, transcripts of it were made and forwarded to the chief cities in the empire, and all previously existing copies were committed to the flames, by the command of the Caliph.

Since that day there has been but one Koran, the variants in the Arabic text being few and unimportant. To support various readings was considered to be a political crime, and punished accordingly. The collection under Abu Bekr and the revision of Othman were both conducted with great care, and faithfully transmit to us the words of the prophet of the Arabs.

With respect to the arrangement of the Koran, as Mohammed himself did not arrange his revelations, it is, as might be expected, very confused. The Mohammedans indeed pretend that the present order was prescribed by Mohammed. But in the suras, or chapters, into which it is now divided, many subjects are heaped together, without any conceivable reference to one another. With the exception, too, of the first sura, which was not unsuitable to be placed foremost, as a sort of exordium, all the suras follow one another according to their respective lengths, the longer chapters being placed first, and the shorter last. Mr. Muir remarks: "The irregular interposition and orderless disposal of the smaller fragments have, indeed, frequently destroyed the sequence, and produced a perplexing confusion. Still the fact remains, that the fragments themselves were Mohammed's own composition, and were learned or recorded under his instructions; and this fact stamps the Coran, not merely as formed out of the Prophet's *words and sentences*, but to a large extent as his in relation to the *context* likewise."

Of these suras there are 114—the word sura in Arabic literally signifying a *row of stones* in a wall. These are subdivided into "*verses*," which is the correct explanation of the Arabic word, not signifying, as Sale would have it, following the Arabic commentators, "*signs*," "*wonders*," or "*miracles*," "such as the secrets of God," for the Arabic <sup>سورة</sup> is the same as the later Hebrew <sup>פסוק</sup>, a *letter*, Chaldee <sup>פסוק</sup>.

The Koran has been long known in this country by the translation of Sale with valuable prolegomena. Several translations had been executed before his day, the best of which was one in Latin, published at Padua, in 1698, by Father Lewis Maracci, a work to which Sale was greatly indebted. In French, the best translation is that by M. Kasimirski; in German, that of Ullmann, published in 1840. The great Arabist, Mr. Lane, edited in 1843 a few selections from the Koran in a revised English translation; had he given us the entire book, similarly translated, good service would have been done. Mr. Rodwell has now presented us with a new translation, in which he has profited by the labours of his predecessors in this department. His work is therefore more valuable than the translation made by Sale. He arranges the Koran, as far as possible, according to the chronological sequence of the suras, in which he has made much use of the recent investigations of Mr. Muir in England (perhaps we should rather say in India), and of Weil, Sprenger, Geiger, Geroock, Noeldeke, and Freytag, in Germany. In his pages the Koran is presented in a much more readable shape than in those of Sale, the

verses being distinguished from one another and metrically arranged ; but we miss much the prolegomena of Sale, and the copious explanatory notes with which his translation is furnished, though much information is condensed in the preface of Mr. Rodwell. From what we have examined, the translation seems better executed, and the work will be of more service to those engaged in labours among the Mohammedans, and probably more extensively read by English readers, than that of Sale, which many have purchased, but of which few have read more than a few pages. We are also greatly pleased with the style and appearance of the work in the way of typography.

Although Mohammed disavows any knowledge of writing (Sura xxix. 47), yet it is not easy to credit the truth of his statement. The art of writing was introduced into Mecca not later than A.D. 560, and Mr. Muir gives solid reasons for considering that it was known long before. It is likely, therefore, that Mohammed knew it, and some portions of the Koran give us the idea that they were not produced without much study. Stress is laid on the phrase "the illiterate prophet," in Sura vii. 156—158, as Mr. Muir, after Sale and others, renders the Arabic <sup>سـمـي</sup> (comp. Gr. *λαϊκος* from *λαος*); but it is more likely that it may signify "national," from <sup>سـمـي</sup> <sub>سـمـي</sub>, a nation, though used, no doubt, in the other signification.

It is hard to believe that an illiterate person could have written the following (Sura lxxxi. 1—19), which we quote from Mr. Rodwell's translation :—

When the sun shall be folded up [soil. in darkness],  
 And when the stars shall fall,  
 And when the mountains shall be set in motion,  
 And when the she-camels shall be abandoned,  
 And when the wild beasts shall be gathered together,  
 And when the seas shall boil,  
 And when souls shall be paired *with their bodies*,  
 And when the female child that had been buried alive shall be asked  
 For what crime she was put to death,  
 And when the leaves of the Book shall be unrolled,  
 And when the Heaven shall be stripped away,  
 And when Hell shall be made to blaze,  
 And when Paradise shall be brought near,  
 Every soul shall know what it hath produced.  
 It needs not that I swear by the stars of retrograde motions,  
 Which move swiftly and hide themselves away,  
 And by the night when it cometh darkening on,  
 And by the dawn when it brighteneth,  
 That this is the word of an illustrious Messenger.

Mohammed was indeed a strange character. Truth was curiously mixed in him with falsehood. He does not deserve the abuse and execrations with which he has been loaded by some, nor the praise that has been heaped upon him by others. He was the great reformer of his age, and did a great work, but he also produced great evil. We must, however, remember that he was subject at times to considerable mental derangements, and he probably never came in contact with true Christianity. The base, heathenish religion known by the sacred name of Christian, which existed in Arabia, could not win his affec-

tions. He banished idolatry, he raised aloft the standard of the one true God. No wonder that he denied the divinity of the Lord Jesus, when that Holy One was, in that age, associated as one of a Trinity composed of God, Jesus, and Mary. The doctrine of a special, all-pervading Providence became a living principle through his means. As Mr. Muir says: "An absolute surrender and submission to the Divine will (the very name of *Islam*) was demanded as the first requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated within the circle of the faith; orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited, and Mohammedanism may boast of a degree of temperance unknown to any other creed."

Yet radical evils have been produced. These are, in the words of Mr. Muir, "FIRST, Polygamy, Divorce, and Slavery, are maintained and perpetuated; striking as they do at the root of public morals, poisoning domestic life, and disorganising society. SECOND, freedom of judgment in religion is crushed and annihilated. . . . THIRD, a barrier has been interposed against the reception of Christianity."

We have always admired the xciii. Sura, which we quote here, in conclusion, from Mr. Rodwell's translation. It has reference to the personal history of Mohammed, but will well bear a more extended application:—

By the noonday brightness,  
And by the night when it darkeneth!  
Thy Lord hath not forsaken thee, neither hath He been displeased.  
And surely the future shall be better for thee than the past,  
And in the end shall thy Lord be bounteous to thee and thou be satisfied.  
Did He not find thee an orphan and gave thee a home?  
And found thee erring and guided thee?  
And found thee needy and enriched thee?  
As to the orphan, therefore, wrong him not;  
And as to him that asketh of thee, chide him not away;  
And as for the favours of thy Lord, tell them abroad.

## HALF A CENTURY OF MISSIONARY LABOUR.\*

ANNIVERSARY meetings of societies are always of more or less interest. Jubilees, centenaries, and bi-centenaries are naturally still more so—especially, we would say, the jubilee celebration, as on such an occasion there usually are some present who have been present at the commencement of the society, and have marked its progress up to the ripe age of fifty years. . . . As a traveller delights on ascending a hill to look back on that portion of his road that he has traversed, as well as forward to that portion of the way which is yet before him, so there is an interest always attachable to retrospects, especially as it is wisely denied to man to look very far into the future.

In the great work of the evangelization of the world we can both look back and look forward. Though we cannot see exactly in what way that work may be carried on, and with what success it may meet in the immediate future, we are permitted to look to the end, when the kingdoms of this world

\* *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.* Boston: Published by the Board. Missionary House, 33, Pemberton-square. 1861.

shall become the kingdoms of the Lord and His Christ. Similarly, the Christian may not, and cannot, see the path by which he may be led, the darkness hanging over the future; but far beyond there are the eternal hills bathed in sunlight, and distinctly visible by the glass of faith from the Delectable Mountains.

There is a growth in all things. The full-grown man was once a child; and the greater the final result, the slower are the steps by which it is reached. The world was long being prepared for the coming of the Saviour. It had to grope its way and feel its darkness before the light was manifested. "God moves in a mysterious way," and part of the mystery is that He seems to be slack concerning the fulfilment of His promises; but the inspired writer tells us He is not so in reality. In the light of the land beyond the grave we may be permitted to know the mystery of what men count slackness in the Lord's dealings. We are yet in our childhood, and not only know only in part, but could not understand were we told the whole. Humility is the highest result of man's wisdom.

Most interesting is the Memorial Volume of the American Board which has called forth the above observations. We are shown the infancy of that great association, and what God has been pleased to allow it to accomplish hitherto. Many of our readers are well acquainted, we doubt not, with the origin of that association; but as many likewise are not, it is well to note it here.

A boy overheard his mother say she had dedicated him to the service of God as a missionary. That boy was Samuel J. Mills. When he was converted his mind was turned towards missions. He was wont to hold a prayer-meeting with some other students in a grove. A thunderstorm drove them to take shelter under a neighbouring haystack, and there, amid the storm, the question of missions was discussed. It was not a missionary age. One of the five present relates that "Mills proposed to send the Gospel to that dark and heathen land [Asia], and said we could do it if we would." It was made a subject of prayer while the dark clouds were passing away and the clear sky breaking out after the storm. They prayed together earnestly, and those young men founded a society, the object of which was "to effect in the person of its members a mission to the heathen." This led to the formation of the American Board.

Such was its small beginning. Five only assembled at its first meeting, seven at its second. Thousands are now assembled at its annual meetings, and at the Jubilee meeting held last year, when, according to custom, the Lord's Supper was celebrated on a Thursday afternoon, it was necessary to occupy four churches, and it is calculated nearly 4,500 united in this "fellowship of saints." Its missions are almost in all parts of the globe. 1,258 missionaries, ordained and unordained, male and female, have been sent out. "These," in the words of Dr. Hopkins, "have established thirty-nine distinct missions, of which twenty-two now remain in connexion with the Board, with 269 stations and out-stations, employing 458 native helpers, preachers, and pastors, not including teachers. They have formed 149 churches, have gathered at least 55,000 Church members. . . . It has under its care 369 seminaries and schools, and in them more than 10,000 children. It has printed more than a thousand million of pages, in forty different languages.

It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England."

Missionary work above everything is calculated to draw forth the spirit of true Evangelical love. Abroad the missionaries of various denominations are more united than those engaged in spiritual labours at home. And why is it so? Because the foe is more apparent; but have we not more insidious foes at home? Alas! it is the case that the work of the ministry at home is too much regarded in the light of routine duty, and precious time is wasted about the externals of Christianity, while the inner graces of love, joy, and peace in the Holy Ghost are left to decay. With regard to our British missionary societies it would be invidious to speak particularly, but we may speak of others more freely, and certainly there is a rare spirit of Christian love in general to be found among our dear American brethren engaged in foreign work.

It is worthy of remark that the missionary work of the American Board is entirely separated from any ecclesiastical organization. The missionaries are left free to decide what form of Church government is more suitable for the genius of the people among whom they labour.

We now proceed rapidly to view some of the results of the fifty years' labour, reminding our readers that, as we are not writing a missionary report, we will pass over many interesting points. To the Memorial Volume we would refer those who desire more information, and in that volume even the usually dry subjects of finances and the constitution of the Board wear an interesting dress.

The mission of the Board to the Sandwich Islands was commenced in 1820. A strange revolution had taken place before the arrival of the missionaries; the idols of the nation had been destroyed and human sacrifices abolished. But the moral nature of the people was not improved by the change. The nation was composed of thieves, drunkards, and debauchees. The people were slaves. The chiefs were irresponsible, and the king despotic. The language was unwritten, and there was no education. Now the people are a Christian nation, though not yet civilised. The Sabbath is observed, Churches abound in the land, the language has been reduced to writing, and is read by nearly one-third of the people. The Bible has been circulated freely. The native government spends upwards of 50,000 dols. on education. Laws did not exist in 1820; now they have been drawn up, and are at present embraced in five octavo volumes. The first article in the constitution promulgated by the king and chiefs in 1840 declares "that no law shall be enacted which is at variance with the Word of the Lord Jehovah, or with the general spirit of His Word," and "that all the laws of the islands shall be in consistency with God's law."

This is a result of missions.

So with regard to the Cherokee and the Choctaw nations of North American Indians. They are now Christian nations. When the mission commenced among them, in 1818, they were Pagans; now they take their stand as truly Christian. The same can be said of other tribes.

And has not much been done in the field of Turkey? Though the very independence of the native churches have in some instances led to difficulties, and a spirit of sectarian proselytism has worked some mischief in Constantinople, yet a real work has been done. Leaving the station of Constantinople, as being at present under a cloud, let us take the instances of Aintab and Marash, towns in the Turkish dominions. Dr. Dwight wrote thus of them last year: The day after his arrival on a tour of inspection was the Sabbath, "and it was to me a most delightful day. I had the privilege of preaching to more than a thousand people, and of addressing a Sabbath-school, all assembled in one room, of 1,668 members, including the teachers. In the evening of the same day I attended the monthly concert, at which probably 700 were present."

So of Marash, he says: "This place is indeed a wonder. Twelve years ago there was not a Protestant here, and the people were proverbially ignorant, barbarous, and fanatical. Six years ago the Evangelical Armenian Church was organised, with sixteen members. The congregation at that time consisted of 120. On the last Sabbath I preached in the morning to a congregation of over 1,000; and in the afternoon, at the communion, I addressed nearly or quite 1,500 people, when forty new members were admitted to the Church, making the whole present number 227. Nearly 100 of these have been added since Mr. White came here, two years ago. . . . One entire half of the body of the church was filled with females, packed closely together on the floor; the other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately."

This is another result of missions. "What hath God wrought?"

Fain would we speak of the field of Koordistan, and of the work wrought among the Nestorian people. Never do we remember having heard of such a catholic spirit as that by which the devoted missionaries there have been actuated. They came among a benighted people, Christian only in name, followers of an Episcopal Church boasting of its apostolical succession. They have enlightened that Church, by giving it the Gospel, but made no proselytes from her communion. The native pastors prepared by the American missionaries have been ordained by the Nestorian bishops; and one instance, and only one, in later times has been given of a corrupt church becoming reformed while her constitution and church-government remain the same. The Christians have been tested and tried by the financial embarrassment caused to the Missionary Board by reason of the American war. There has been a true revival among them—a revival that has brought forth practical fruits. Men have given half their property, and more than that—women their bracelets, their ornaments—in order that the Gospel might be preached in their midst, and preached to the regions beyond. The poor oppressed Nestorians have given out of their deep poverty liberally to the Lord. Such a giving has not been heard of since the remarkable Pentecostal effusion of the Holy Spirit.

Nor has this movement stopped there. The reality of the Christian life of the converts in the district of Madura, in the South of India, and of Ahmednuggur, in the West, has been similarly proved. Tokens of affection from deceased loved ones have been sold for Christ's sake; even when nothing

else could be given women have parted with some of their cooking pots, and have given them to be sold for the benefit of the mission.

These are also some results of missions, and are only the firstfruits of a glorious harvest.

The American missionaries seem to be well qualified for their work. Men of faith and men of prayer, there have also been no contemptible scholars in their ranks—we think from what we have seen of them, their men are better qualified on the average than those sent out from Britain—scholars like Eli Smith, the translator of the new Arabic version of the Bible; Stoddart, the author of the modern Syriac grammar; Riggs, of the Bulgarian Mission; and others. The journal of the American Oriental Society gives full proof of their linguistic researches. The sciences of comparative philology and ethnography have been enriched by their labours, and yet the work of the Lord has not suffered in their hands. Grammars have been published by them of modern Greek, Armenian, Arabic, Syriac, Tamil, Hawaiian, Dakota, Grebo, Mpongwe, Zulu, &c., and dictionaries, more or less complete, of the Armenian, Tamil, Chinese, Hawaiian, Grebo, Mpongwe, Zulu, and Dakota. A dictionary too of modern Syriac, of about 10,000 words, has been prepared, and will soon be published. *O si sic omnes!*

## Foreign Intelligence.

### FRANCE.

—, France, January, 1862.

CIRCULAR OF THE MINISTER OF WORSHIP RESPECTING CERTAIN PROCEEDINGS OF MONASTIC COMMUNITIES.

The scandalous affair of Eliza Bluth, Sarah Mayer, and others of the same kind, which I have frequently brought under the notice of your readers, have at length excited the just solicitude of the Government. Louis Napoleon and his counsellors felt that it was time to give some guarantee to the heads of families against cases of abduction and concealment of children, by which the provisions of the law are violated.

M. Rouland, Minister of Worship, has addressed to the prefects of the various departments a circular, in which he *regrets* that he has ascertained that several religious communities transgress the regulations laid down by law, by admitting minors into their establishments. "These communities seem to think," says the Minister, "that their responsibility is sufficiently covered by pious motives, or by the licence granted by

superior ecclesiastics, and they do not attach sufficient importance to the feelings or the authority of families. Quite recently, and before the courts of justice, directors and chaplains of [Romish] associations have gone still further, and have asserted that the promptings of a spirit of proselytism ought to prevail over the observance of the laws of the land. According to them, when children, having arrived at a certain degree of discernment, are willing to abandon the belief of their parents for the [Roman] Catholic religion, conscience requires that they should be encouraged in that course, though it should lead to the estrangement of the children thus withdrawn from paternal superintendence. If such a principle were reduced to practice by the members of every religious body recognised or tolerated in France, it would be the cause of the most deplorable disturbances. Therefore our legislation . . . allows no one, priest or layman, the privilege of pleading his reli



gion as a reason for withdrawing a child from the custody and direction of its parents." The Minister of Worship consequently requested the prefects to make known to the religious associations that, if they received children without the formal consent of their parents or guardians, they would subject themselves to judicial proceedings, or be deprived of a legal existence.

This official document has been warmly approved by public opinion and the liberal press. It is evident that the rights of the domestic hearth—of *home*—must be protected against the encroachments of the priests. To withdraw youths and girls from the authority of their fathers and mothers, under the pretext of saving their souls, by instructing them in the Romish faith, is to repeat the crime committed in the Mortara affair. An odious outrage of this kind is allowed to take place in the Pontifical States; but, thank God, it is not legal in this country. The Ultramontane journals maintain that M. Rouland's circular raises the authority of the father *above the authority of God!* [Roman] "Catholicism, which puts everything in its place," says the *Monde*, the organ of the Jesuits, "wishes that God should be obeyed rather than man." Yes; but it remains to be shown that the abduction of children, with all the violence, fraud, and lying which accompanies such deeds, are the expression of the will of God! In truth, the clerical faction, with gross impudence, identifies God with the priests—the Divine cause with human passions! This astonishing line of argument only excites the deepest disgust.

#### CORRESPONDENCE OF THE MINISTER OF WORSHIP WITH THE BISHOP OF ARRAS.

The controversy provoked by the circular of the Minister of Worship is far from being finished. A very turbulent prelate, who is prompt at seizing occasions of displaying a *zealotry* more distinguished by warmth than intelligence, M. *Parisis*, Bishop of Arras, has addressed to M. Rouland a long letter, which contains many rhetorical phrases, but very little logic. He says that the abuses mentioned by the Minister are

extremely rare, and that the best of all guarantees for families is *episcopal surveillance*. He also expresses his regret that M. Rouland should not be content to make a *confidential* communication to the bishops. He fears that religion may suffer from these public discussions between the spiritual and the temporal power. But he does not touch the delicate point of the question—namely, obedience to the law, which protects parental authority. On the one hand, he dare not openly declare, like the Jesuitical press, that the surreptitious taking away of children is agreeable to the will of God; on the other, he is not disposed to make the least concession to the rules established by the State.

M. *Parisis*'s letter having been published by several periodicals of the capital and the provinces, the Minister of Worship has thought proper to reply to it. This he does with a courtesy of language which does not exclude firmness, or even a gentle irony. How remarkable! Almost all the Popish prelates write in a coarse and abusive strain, like people of low breeding, while the lay magistrates respect the proprieties suggested by decency and a good education.

M. Rouland has revealed but a part of what he knows. "If a general and serious discussion should become necessary," he says, "I hope that there will be no failure upon my part, and if the country requires *complete revelations*, I shall be quite ready to give them." Perhaps it is to be regretted that these *complete revelations* have not been made. Upon such serious matters the French people have a right to know everything. But the bishops are very careful not to reduce the Government to that necessity: they might be apprehensive, and with too much reason, that disgraceful and terrible secrets would be divulged!

The Minister confines himself to recalling to the recollection of M. *Parisis* the history of the abduction of a young girl named *Antoinette Lepréle*, who was hidden in a nunnery at Arras, without the consent of her mother. The widow Lepréle brought her case before a judicial tribunal, and her daughter was restored to her by the order of the magistrate. M. Rouland then asks

the Bishop of Arras what comes of *episcopal surveillance*?

M. Parisis had said that Divine and human laws had confided to the bishops the charge and control of monastic establishments. M. Rouland replies to him: "These communities continue subject to the *common law* of France, and cannot take exception to the interference of the authorities charged with making that law respected by *all citizens*. . . . No, I have not written a circular *gratuitously* offensive to the episcopate [such were the terms employed by M. Parisis]; but it is necessary, in order to fulfil my duty to the State, and to prevent abuses which do injury to religion, to remind those who forget it of the *power of the law*."

Such, then, is a summary of this curious correspondence. At the bottom of the discussion there is an opposition of principles and sentiments which it is important should be fully understood. The priests make the exorbitant pretension in France, in Italy, in Austria, and probably also in England, to be *absolute masters* within the limits of convents and other monastic establishments. They consider these religious houses as a *sanctum sanctorum*, where the eyes of the laity neither can nor ought to penetrate. Hence it follows that the most criminal acts, the most enormous outrages, might be committed *within convents*, while the depositories of civil authority remained *at the door*, unarmed and powerless! Never will a civilised State admit such a monstrous doctrine! The law must be respected and obeyed *everywhere*, and the interior of convents must not be less open, less submissive to the common laws of the land, than the habitation of the simple citizen.

#### ANOTHER CIRCULAR ON CLERICAL SCHOOLS.

The quarrel on monastic associations is not the only one which has broken out between the Government and the Romish Church. M. Rouland has addressed another circular to the prefects respecting the clerical schools conducted by *Brethren of the Christian Doctrine*. Some preliminary explanations are here necessary.

The Brethren of the Christian Doctrine

are half-monks, half-laymen. They make vows of celibacy and of passive obedience to the authority of the bishops. Their special object is to furnish the children of the people with means of elementary instruction. They go, by *threes*, into the towns and villages: upon one of them devolves all domestic concerns, because no female is allowed to enter their lodging; the two others are occupied in conducting the elementary school. They ask no pecuniary remuneration of their scholars; it is one of their rules to give instruction *free of charge*.

This is well; but look at the abuses. These brethren, called also *Frères Ignorantins*, because they are expressly forbidden to study the Latin language, or any branch of the sciences—these brethren, I say, receive *grants of money* from the municipal funds; so that if they are not paid by their scholars, they yet obtain their means of subsistence from the purses of the inhabitants.

You can easily understand how, by this method, they become formidable competitors of the *lay* schoolmasters; for the latter cannot teach children gratuitously; and the *Frères Ignorantins*, while receiving a pension from the communal council, present an *appearance* of generosity and charity. Not only the poor, but even persons placed in easy or opulent circumstances, send their children to these clerical schools; in fact the prospect of having *nothing to pay* is very seductive to most fathers of families.

The priests have naturally employed all their influence in favouring this tendency. They have no love to the lay schoolmasters, who, in their eyes, are of too independent a spirit, and they give all their support to the Brethren of the Christian Doctrine, who are wholly submissive to the inspirations of the Jesuits. Besides, the teaching given in these clerical schools is poor, and little better than a mockery: lessons in the Romish catechism, litanies in honour of the Virgin, many genuflexions and practical superstitions, with some hints upon the art of reading—this is all. The children thus educated present an easy prey to the narrow bigotry of Popery.

M. Rouland saw the grave danger of

granting so much influence to the docile agents of the clergy, and of exposing the lay schoolmasters to inevitable ruin. He therefore ordered the municipal councils who make a pecuniary allowance to the Brethren of the Christian Doctrine to demand payment from all heads of families whose means enable them to furnish it. Thus the clerical and the lay schools will be placed upon an equal footing. A fair competition will become possible between the two classes of schoolmasters, and there is reason to hope that many parents will decide upon henceforth confiding the education of their children to laymen, who will more carefully develop the faculties of their children.

#### JUDICIAL SENTENCE IN A CASE OF PIOUS FRAUD.

Our age is not very favourable to false miracles. In Spain, these juggling tricks, to which certain dignitaries of the Romish Church attach so much value, may still succeed; there is in that country a Sister Patrocinio, who, supported by the powerful intervention of the confessor of Queen Isabella, safely and fearlessly lays claim to the gift of prophecy and the power of working miracles; she finds apologists even within the walls of the Spanish Parliament. But in France *pious frauds*, as they are called, do not at all obtain the same success, and persons who give themselves to this kind of charlatanry have an account to settle with the Minister of Justice. This is precisely what has happened to a certain *Marie Revoiran*, in the department of the Drome. She was condemned to a month's imprisonment, in spite of the high character obligingly given her by the clergy.

This Marie Revoiran took a fancy to remain in a solitary cell, and pretended to live without nourishment, in order to establish her reputation as a saint and a prophetess. During the day she only drank a little *cau sucrée*; but it was proved, to the satisfaction of the judge, that, during the night, she ate some good pieces of meat, which were brought to her in secret by an eating-house keeper, who

was very much interested in this fraud, because the numerous pilgrims who came to visit the young miracle-monger sensibly increased his income.

Marie Revoiran related that she had had frequent apparitions of the Virgin and of angels, and she gave the most minute details of her interviews with celestial beings. Moreover, imitating the example of the famous *stigmata* bearers of the middle ages, she declared that she had on her hands, feet, and side, the five wounds of Jesus Christ! Now, it came out in the course of the investigation that this woman tore her flesh with her own nails, in order to pretend she had these *stigmata*!

Would you believe that, every Sunday, from 1,500 to 2,000 pilgrims came from all the country round, in order to salute and express their veneration for this saint? Would you believe that many of the priests themselves—some ignorant enough to be deceived, others fraudulent enough to make a speculation of this disgraceful imposture, in order to put the money into their own purses—sanctioned, by their approbation, the popular folly, and delivered from their pulpits panegyrics upon this wretched woman, who was lying to both God and man?

The public peace in that part of the country became disturbed. This increasing multitude of visitors to the cell of Marie Revoiran introduced discord into families and sowed the seeds of deplorable fanaticism. In vain did the civil functionaries request the leading clergy, for the sake of maintaining tranquillity in the commune, to interfere in the affair, and prevent the pretended saint from continuing her imposture. The priests gravely shook their heads, and replied that it would be sacrilege to put themselves in opposition to the Divine manifestations. The question was then brought before the tribunals, and the judges, who are neither superstitious nor credulous, pronounced a sentence of imprisonment upon the prophetess. They admitted, however, that there were *extenuating circumstances* in the case, "because the accused had been led astray by the credulity of persons whose duty it was to

enlighten her." These are the terms of the sentence. The judicial tribunal visited the Popish clergy with indirect censure. It is very evident that the ministers of Rome might have put a stop to this work of fraud from the first moment; but they had no wish really to do this.

Moreover, the ignorance of the inhabitants of the rural districts serves to keep up other frauds, not less disgraceful and reprehensible. There is in circulation, in our villages and hamlets, a mass of little pamphlets which contain such things as letters written by the hand of Jesus Christ, and found in the Holy Sepulchre (?), a recital of the miracles of St. Donat, or an account of the resurrection of a nun, two hundred years after her death, &c. It is stated at the end of those flying sheets that whoever will wear them upon his breast will be preserved from storms, hail, and sickness, that he will gain one hundred days' indulgence, and that he will certainly see the Holy Virgin three hours before his death! Such are the stupid pamphlets which are distributed with the approbation of the Popish ecclesiastics, or at least with their tacit consent, and which are designed to promote the religious education of the French people!

#### AN ARTICLE OF M. DE RÉMUSAT ON THE RATIONALIST THEOLOGY.

I pass at once to a wholly different subject. The *Revue des Deux Mondes*, in its January number, publishes a long article by M. Charles de Rémusat on the French Protestant Rationalists. *Critical Theology*: such is the title of this carefully-written and elaborate essay. M. de Rémusat, whose name has already appeared in our correspondence, is a member of the French Academy. A Roman Catholic by birth, he is a man of an independent mind, and possesses just authority in the philosophical and literary world. His writings are numerous and are held in high estimation. It is therefore interesting to learn what is his opinion of the principles of MM. Schérer, Albert Réville, Colani, and other neologians.

As M. de Rémusat professes to be a free-thinker, he never speaks in the name of

orthodoxy, either Protestant or Roman Catholic. It is in the name of common sense, invoking the rights of the intellect and of logic, that he estimates the opinions of the critical school, and consequently his judgment deserves the more to be listened to.

The great fault which M. de Rémusat finds with MM. Colani, Schérer, &c., may be summed up in the following language: You establish a radical distinction between *faith* and *science*. Faith is with you an inward state, spiritual and moral; it is the piety of the heart, a *subjective fact*, a spontaneous phenomenon of the soul. You exalt faith; you pretend to preserve and even strengthen it within you and among your disciples. But faith is produced by *objective facts*, or by external and historical realities. Well! if you destroy these objective facts, these historical realities, by your *science*; if, on submitting the Bible, the life of Jesus Christ, His miracles, His character, to a powerful criticism, you arrive at these negative conclusions—that the Bible is a purely human book, and full of gross errors, that Jesus Christ was simply a man, that He never performed a miracle, and that even His character was not perfectly holy; if, in a word, you abolish, by your science, all that is objective in Christianity, what becomes of your faith? It will no longer have any foundation; it will be *an effect without a cause*; *in its essence it will be nothing*.

These objections on the part of M. de Rémusat are grave and striking. A purely *negative science* cannot harmonise in the same individual with a *positive faith*, and the testimony of experience, seriously given, would confirm what is proved by common sense. There are many theologians of the rationalist school who, in beginning their war upon the historical facts of the Gospel, asserted that they were still *believers, pious in heart*, and perhaps, in fact, they had preserved some of the lessons of their early education. But speedily the deleterious influence of their learning, their philosophy, falsely so called, enfeebled, and afterwards destroyed, the last remains of their faith

they have turned aside more and more from Jesus Christ, from His Word and His precepts; they have ceased to pray, to attend public worship, and to take an interest in sacred things; they are become infidels, and their mental powers no longer find food in religion; they are concerned about philosophy, politics, literature, and so forth. Such is the lamentable history of the *Lichtfrunde* in Germany; this will be the history of our French Rationalism; faith inevitably perishes when ill-directed science leaves nothing in the head but mere negations.

#### GREAT PROGRESS OF PROTESTANT SCHOOLS IN PARIS.

The bulletin of the *Society of St. Francis de Sales* (an institution intended to impede the preaching of the Gospel) recently published a statistical account of the *Protestant Schools of Paris*. The bigoted author of this article shows, by positive figures, that the schools contain more than 5,200 scholars. Then he makes a calculation—the details of which I spare your readers—in order to show that *nearly two-thirds* of the children who attend these schools are *Roman Catholics*. “Thus,” says he, “3,000 of these poor little creatures are exposed to the almost certain danger of *losing their re-*

*ligion*, and being taken from the [Papal] Church!” *Such is the evil*, adds the Ultramontane writer, and he asks that a hundred new Romish schools may be immediately founded at Paris.

This admission of the adversaries of Christian truth is worthy of attention. It shows that Protestantism is making great progress among the rising generation, and that many parents prefer our schools to those of the priests.

#### THE PARIS PRESBYTERIAL ELECTIONS.

P.S.—As I conclude my letter I learn that the Paris elections for the re-appointment of a portion of the Presbyterian Council have been favourable to the evangelical cause. The members of the Council, who, according to law, were submitted to the suffrages of the flock, were *all re-elected by a large majority*. These are men in whom orthodox persons have entire confidence. This result is the more remarkable and cheering, as the *Liberal Protestant Union*—that is to say, the adversaries of the Evangelical party—made the greatest efforts to obtain the election of candidates of wholly opposite principles. The striking triumph of orthodoxy in Paris must exert a beneficial influence upon the whole of French Protestantism. X. X. X.

#### ELECTION OF THE NEW PRESBYTERIAL COUNCILS IN FRANCE.

Our readers will observe in our French correspondence the statement that a special importance had been imparted by the formation of the so-called *Liberal Union* to the recent election by universal suffrage of the Presbyterian Councils of the Reformed Churches. We now add a few particulars of these elections, as supplied by the *Archives du Christianisme*. It appears that Paris was the especial centre of operations, and the point of attack by the adversaries of the Gospel. Their object was to break down the majority, which was becoming more and more decided in favour of positive and Evangelical Christianity. Much money was collected for this object, and efforts worthy of a better cause were vigorously put forth. Circulars were issued, and

electors solicited, summoned in some sort, in the name of “liberal religion;” the most false accusations were heaped upon the Council whose powers were about to expire; malevolent insinuations were studiously spread abroad; the pretended liberals essaying all sorts of arguments, even to the extent of affirming that *their* pastors were the only ones who drew large congregations, or who obtained large collections for the poor. They affirmed that the immense majority of the members of the Reformed Church of Paris were of their negative religion, and made unprecedented efforts to get inscribed upon the parochial register a crowd of voters, mechanics and others (never to be seen in the churches), and to bring them to the poll. They were, more-

over, confident of success, and any one who, at the opening of the poll, should have foretold its result, would have greatly surprised them. All this, by God's goodness, has but rendered more striking and significant the signal defeat which their principles have just undergone. Six members, according to law, retired from the Council—viz., MM. Delessert, Thierry, sen., de Triqueti, Mettetal, R. de Pourtalès, and Beigbeder. They were eligible for re-election, and the orthodox party determined to re-elect them all. The Rationalists were prudent enough to ask only that the last three should be displaced; but though more than 1,500 votes were polled, they only succeeded in depriving them of 400. The exact result was as follows:—

For F. Delessert . . .	1453	} On both lists.
„ Thierry, sen. . .	1447	
„ De Triqueti . . .	1442	
„ Mettetal . . .	1072	
„ R. de Pourtalès . . .	1067	
„ Beigbeder . . .	1048	

These last three were struck out of the “liberal” list, and replaced by MM. Say,

*Bordier*, and *Pages*, who obtained 496, 470, and 451 votes respectively. The list of the friends of the Gospel thus passed entire, and, from the very first, by an overwhelming majority. The defeated candidates and their friends, however, now find consolation in the belief that the relative strength and position of the two parties in the Reformed Churches of France has undergone no change!

The anti-orthodox *Lien* says: “This issue of the struggle was foreseen by the majority of those who knew the ground, and we ourselves anticipated it. . . . Compared with the results of the elections of 1852-3, the only ones hitherto contested, the numbers show that the situation, at Paris, has scarcely changed, and that the relative strength of the two parties is still, notwithstanding ten years of orthodox dominion, what it was of old.” After the confident anticipations of success indulged in by the majority of the anti-orthodox party, this kind of consolation, we should think, will hardly be appreciated.

### PROGRESS OF THE GOSPEL IN FRANCE.

The statistics of Protestant schools, referred to this month by our correspondent, “X. X. X,” as having been published by the Society of St. Francis de Sales, has suggested to Dr. Frederic Monod an article in the *Archives du Christianisme*, contrasting the condition of French Protestantism at the present time with what it was fifty years ago. Dr. Monod shows that in 1807 there were but *three pastors* of the Reformed Church in Paris, and but *two places of worship*, in each of which there was *one sermon* every Sunday! Two sermons each Sunday then comprised all the Protestant worship celebrated in Paris; for, as regards the Lutheran Church, we learn that, although an Imperial decree had established a place of Lutheran worship, under the direction of the General Consistory of Strasburg, the pastor had not yet been appointed. In 1819 an assistant pastor was accorded to the Reformed Church. The Lutheran Church had, by that time, two pastors, one place of worship, and one consistory. Thus six

pastors, three places of worship, and three sermons on Sunday, constituted the whole of the outward means and appliances of Protestantism at Paris! What is its state, in these respects, now? There are 48 pastors of different denominations, 31 places of worship, 83 sermons weekly (49 in French, 12 in German, 22 in English), of which 59 are on Sundays, and 24 on week-day evenings. Independently of these, there are numerous meetings for prayer, for the study of the Word of God, and for mutual edification, which may be estimated at about 50 weekly. Let us add that the first Sunday-school was opened at Paris on the 22nd of September, 1822, with from fifteen to twenty scholars, and that there are now from twenty-five to thirty of these schools, with a number of scholars estimated at from 2,500 to 3,000.

So much for Paris. Dr. Monod then glances at the whole of France. In 1807 there were throughout the country 551 pastors in the Reformed Church, and 480

in the Lutheran. Of these, however, a large proportion belonged to departments now no longer French territory. Deducting these, the numbers were: Reformed, 227; Lutheran, 224; total number of pastors, 451. According to the "Protestant Year Book for 1861," the present numbers are: of the Reformed Church, 653 pastors; of the Lutheran Church, 405; total, 1,058 pastors. Finally, the first Protestant re-

ligious journal was established in 1818 there are now *twenty-one* such journals published, not including those which come from Switzerland, Belgium, and elsewhere. Well may Dr. Monod express his gratitude to God in the view of changes so great and momentous, and his firm confidence that what the Lord hath done is a sure pledge of that which He will yet accomplish.

### THE VILLEFAVARD CHURCH AND SCHOOLS.\*

Villefavard, Haute-Vienne,  
Nov. 13, 1861.

Knowing the lively interest taken by you in the work of evangelization in the Haute-Vienne, and especially in the commune of Villefavard, we are happy to be able now to inform you of the great deliverance which the Lord, in His loving-kindness, has just granted to us. You are aware that, in 1856, our church was re-opened for the free preaching of the Gospel; but alas! contrary to our expectations, our schools remained shut. It was doubtless the will of God to try our faith and constancy. The authorities stationed a Roman Catholic schoolmaster in our commune, telling us that we might, without apprehension, send our children to him, and that their religion would not be interfered with. But this did not satisfy us; we wanted a schoolmaster who, while training the minds of our children, should also be able to feed their souls with the pure doctrines of the Gospel; and how was it possible for one who was a stranger to our religious convictions to do this? Accordingly, none of us were led away either by promises or solicitations. The pious and devoted schoolmasters placed in our midst by the thoughtful consideration of the Evangelical Society of France did their best to repair, as far as possible, the wrong that we suffered, by traversing the villages daily,

and going from house to house, in order to impart to our children a Christian education.

After persevering efforts on the part of the committee of the Evangelical Society of France to obtain the recognition of our rights, we were, in the month of July last, led for a moment to believe that a better day was about to dawn upon us; but our hopes were again deceived; the authorities maintained that our schools must be closed *in the interests of public morals*, as they said. Depressed, but not driven to despair by this fresh obstacle, we felt the need of crying with the greater importunity to "Him who executeth righteousness and judgment for all that are oppressed." A month had not elapsed after the decision by which our beloved schools were kept closed when we were informed that they might be re-opened. The news filled us with joy; we blessed God, who, in answering our prayers, fulfilled our dearest wishes, at the very moment when all hope seemed gone; and praise and thanksgiving ascended to the Lord from every heart. It was on the 30th of September, after waiting nine years, that our schoolrooms were at length thrown open, so that our numerous youth might gather round their much-loved masters. It is this good and delightful news that we felt pressed to inform you of; it is this fresh evidence of the mercy of God towards us

\* The facts stated in this letter have already appeared in our pages; but we cannot deny ourselves the gratification of placing upon record a narrative of the whole affair, as related by those most concerned, especially as the tone of the letter is so admirable. The patience under persecution, and thankfulness for deliverance exhibited by these good villagers, may be said to be evidences of the power of the truth and of their submission to it. It is scarcely necessary to say, that the letter was addressed to friends who had practically manifested an interest in them during their long season of trial.

that it gratifies us to communicate to our dear and worthy benefactors—for it is you who have helped and sustained us in our long and painful trial, by providing in so generous a manner for the support of the labourers whom the Evangelical Society stationed with us—the profound gratitude with which our hearts are filled towards you.

Our children will no longer be left to themselves, as in the past; taught by masters

who strive to impress upon their hearts the truth of the Gospel, we expect, by the mercy of God, from the opening of our schools, the happiest results; the Christian influence exerted upon them will be the greater as the moral and intellectual teaching will be the more efficacious. . . .

In the name of the congregation of Villefavard. \* \* \*

[The names of the principal members of the congregation are subscribed.]

## ITALY.

Florence, January 18, 1862.

### A HOME MINISTER WANTED.

The great want of Italy, at this moment, is an able Home Minister, to employ the present providential pause between past successes and future efforts in organising the internal interests of the country. A series of constitutional but rapid annexations has taken place among peoples of various races, climates, and laws; and the assimilation of these, by judicious legislation, is a task of no ordinary magnitude. Though much has been already accomplished—although railways are fast obliterating the fictitious landmarks of the past, and steamers are bringing into closest intercourse ports formerly far distant from one another—so much remains to be done, that one statesman after another has lately shrunk from the responsibilities of the Ministry of the Interior. It is well known that the extraordinary liberation of the Kingdom of the Two Sicilies from Bourbon despotism, by the bravery of Garibaldi, not only astounded the world, but took the great Cavour himself by surprise.

His cherished plan, after making Sardinia a little England, was, through the annexation of Lombardy and Venice, to make the northern kingdom such a model of a powerful and prosperous state, that, one by one, the lands of the south would claim to be affiliated with it. He accepted, however, the reversal of his plans with fortitude, and was so prolific in expedients, that he rose to the height of the emergency, and grappled successfully with the immense dif-

ficulties of the situation. His successor is seriously occupied with the same task of equalising the burdens, developing the resources, and adjusting the laws of the country, so as to make Italy truly “one” and “united.” Often baffled, he is not dejected; occasionally misled, he is not deserted by the patriot band in Parliament.

### LEGAL ANOMALIES IN TUSCANY.

As a specimen of the anomalies which had to be provided for, let me cite the case of Tuscany. On each successive annexation the criminal code of Sardinia, as well as the “constitution” and the “free press,” were proclaimed in the new territories owing submission to our gallant King. It so happened that the Tuscan criminal code was in some respects superior to that of Piedmont, owing to the milder character of the people; for example, with regard to the treatment of criminals and the question of capital punishments. Travellers who visit the prisons and hospitals of Central Italy are greatly pleased, and admit that England might take a leaf or two out of the Italian book with advantage. This actual superiority on the part of the Tuscan law has caused delay in introducing the Sardinian criminal code, until other pressing difficulties were solved, and a Committee of Parliament could adjudicate on the differences, and prepare a general measure for the acceptance of the country. This delay has been productive of great inconvenience, in more respects than one. The cause of Gospel truth has especially suffered thereby. This



same Tuscan code, though excellent in some of its regulations, is most bitter and persecuting in all that refers to the Evangelical cause. The idea of printing Italian Bibles and Testaments here, at the Claudian printing-press, or at any other, is too dangerous to be attempted till a happier day arrives, though it was permitted in Turin last year.

#### OBNOXIOUS LAWS AGAINST RELIGIOUS LIBERTY REVIVED.

At the annexation of Tuscany the freedom of the press and the equality in the eye of the law of all religions were distinctly proclaimed. Under shelter of this noble *statuto*, Christians have met together from Sabbath to Sabbath, dépôts have been opened, books have been printed, and colporteurs have gone over the land on their sacred mission. Occasional hindrances have been thrown in the way, but on the whole a prudent and practical liberty of action has been enjoyed. The experience of the last few weeks, however, has taught us that liberty of worship and liberty of conscience are two different things. We have just made the disagreeable discovery that throughout Tuscany we are still under the obnoxious laws of 1849, barbarised by the Grand Duke after his return from a temporary exile and companionship with the Pope in Gaeta. The very men who in the time of the Medici carried out these laws to their utmost limits are still the officials in the various municipal and pretorial offices here and in Leghorn. Yea, the very summonses and condemnations issued now against our brethren bear the Grand Ducal arms at the head of them. In the judgment of the friends of the Government this is a great blot in the management of public affairs. Not only have the willing tools of the old régime been retained in their several functions, but in many instances they have been promoted under the present Administration. The policy of Ricasoli is to bribe these men over to the new system, or at least to shut their mouths, and carry them, by force, along with the reforms and progress of the *re*. But it is a dangerous policy, as the

fondled serpents may one day prove. Biscossi, the Governor of Leghorn, is a noted lay member of the Jesuit society, and the new Prefect of Florence, "being Catholic from religion and conviction, can never tolerate the circulation of Protestant books in Italy"!!

#### PROSECUTION OF PROTESTANTS.

Not to speak of private seizures of books, such as that of a New Year's Address by the evangelist in Elba, we have four different cases before the public tribunals of Tuscany for contraventions of this precious law of July, 1849, which prohibits, under severe penalties, speech, writing, and sale of books "against the religion of the State."

A colporteur of the Scottish Bible Society, by name Rocchiccioli, has been in "durance vile" for five days, had the *Amico di Casa* almanac and other books taken from him, and was fined in the expenses of the trial. Nothing could be done for him, as no authority but that of the King can absolve from a criminal sentence. The hardship in this poor man's case is that he alone of all the vendors of almanacs and religious books of various kinds has been arrested (thus showing the partiality of our law officers), and that, in common with others, he had the promise of the municipal authorities that he should not be disturbed in his occupation as a bookseller. Each day of his imprisonment he was visited by kind friends, who supplied this excellent inoffensive Christian sufferer with everything needful. He counted it all joy to suffer for Christ, and was deeply affected to see how the whole body of Christians suffers and sympathises in the sufferings of its humblest member, while the members of a mere political corporation would have considered him beneath their regard.

One of the Waldensian students, Giovacchino Gregori, who laboured in spiritual things during the vacation in the island of Elba, where large congregations now listen nightly to the Gospel message, is under process at Lucca. The chief priest of Porto-Ferrario published a letter to his

parishioners full of calumnies against the Evangelicals, and the young preacher replied in a short and conclusive document, for which, it would appear, he must be condemned to five years' imprisonment, under the still existing laws of Leopold II. This is the opinion of his own counsel. The "law's delay" is proverbial here as at home, so that some time may elapse before the trial is concluded.

#### SIGNOR GAVAZZI AND MR. RIBET BEFORE THE TRIBUNALS.

Signor Gavazzi is also before the tribunals. A very cowardly spirit has been shown in indicting the "Padre" upon the most trifling charges, such as speaking against processions, against the nuisance of bell-ringing, &c., instead of arraigning him on the weightier matters of his Evangelical discourses and discussions. After a preliminary hearing, the case was indefinitely postponed, without any reason assigned; so that whether the prosecution will be continued or let fall to the ground, no one can tell.

Mr. Ribet, the Waldensian pastor at Leghorn, has also been summoned into court, along with his printer and depôt-keeper, for publishing a reply to an attack upon him by Padre Romolo. Against his own wish, and that of his advocate, the case has been remanded to another time. The judges decided and insisted on carrying out the decision, "in order to afford time for the defence," although the defendants pleaded that they were ready to answer for their conduct, and begged that the case might proceed. There was quite a scene in the court, however, before the parties withdrew. Mr. Ribet not only knows that certain laws are in his favour, and that he can take advantage of the spirit of the constitution, but, like an Englishman, he loves his liberty, and moves about like a freeman, with the full consciousness of *habeas corpus* immunity. Accordingly, as two errors were found in the citation, when asked to speak for himself, he boldly declared that he had been unwarrantably summoned on the ground of two falsehoods, and that it was deplorable to see how priests and bigots

might preach or print, might sell or post all over the town their open philippics against the Evangelical faith, and their covert attacks against the Government of Italy, without any notice being taken, while as soon as he ventured to put in a word of explanation for himself, or defence for the Government, all the authorities, from the governor to the policeman, were down upon him instantly. The chief judge was so excited on hearing this, that he let fall his *scaldino* (a little portable fire-pot), while another judge, coming to his aid, overturned and broke the chair of the worthy President, and made confusion worse confounded.

#### WHAT MAY BE EXPECTED.

That these four cases should have occurred since my last communication will astonish the friends of Italy. But it must be remembered that the increasing difficulties of the Government reached a climax recently in the vain efforts of the Premier to obtain a coadjutor for the Home Department. A resignation was considered inevitable, and no time was lost in seizing the golden opportunity.

Now that things continue as they were at Turin, the likelihood is that these prosecutions will be suspended for the present. Were Ricasoli to be driven from the helm of the State, or another crisis of peculiar difficulty to occur, we can easily perceive that the priestly party would carry the law much further than is indicated by the foregoing cases. In such circumstances, the need of united counsel and action among Christian brethren in Tuscany is evident. It is earnestly hoped that the Government will examine the matter, and listen to their prayer, and speedily place us here on an equal footing of privilege with our brethren in Naples, Milan, and Bologna. Let our friends at home pray that these violent proceedings may be overruled, as so many others have been, for the advancement of the kingdom of Christ. The Liberal journals of Italy will soon take up the subject. Already has the *Nazione*, the *Times* of Tuscany, said that the authorities in Turin, while legislating for the country, seem to have for-

gotten that there is such a place as Tuscany in the very centre of Italy, which needs the benefit of their labours as much as any other part of the Peninsula.

PASTOR ROUSSEL ON THE "BREAKDOWN" OF  
THE POPE'S SOVEREIGNTY.

A very clever *brochure* from the pen of Napoleon Roussel was brought out here lately, under the title of the "Vero Tracollo del Temporale" (The True Breakdown of the Temporal Power). As Christmas was at hand, when gifts are expected here or at home, it was headed, "Ceppo al Papa" (A Christmas Present to the Pope). The Pope is represented before a crucifix in St. Peter's, pleading with every worldly argument that Christ would interfere and defend the Church-lands against the enemies of religion. The reasoning of the Pope closely resembles the language of his recent allocutions. The Saviour always replies in most appropriate scriptural quotations, so that the Pope is at last driven to the resolution that in his own strength, and with his own means, he will defend his temporalities to the last farthing. The "Tracollo" is in the happiest style of its talented author. We anticipated for it as wide a sale as that of the famous "Colpo di Grazia" in June last. But the authorities refused to allow it to be sold in the streets. The translator, espousing the cause of the tract as his own, asked permission from his intimate friends, the district police magistrates, to have it publicly circulated, but in vain. The Prefect was appealed to through an influential quarter with a similar result. The Archbishop had been coquetting with the civil authorities, and lo! an abridgement of the liberty of the press. The various printers of Evangelical books were summoned and warned to beware; so that with the greatest difficulty could they be got to affix their names to the works published, as they are required by law to do. The very lucifer-match boys, who have ways and means of their own of disposing of numberless copies of a popular pamphlet, were called and informed that the slightest disobedience would involve the forfeiture of their licence as hawkers. What was to

be done? One hundred and fifty large placards were affixed to the walls of the town, and intending purchasers directed to the Evangelical Dépôt. Several times have such posters been prepared for various publications, but on each occasion, in order to please the authorities, who deprecated the excitement of the people and the wrath of the priests, they were destroyed. In this case there was no other resource, and it was adopted. As a result, more than 600 have been sold at the dépôt here in single copies, and about 400 in Leghorn. The sale is going on in the streets of Naples and other towns, but with what success is not yet known. The "Tracollo" has already called forth one reply, which has doubtless aided its circulation. This will give you an idea of the straitened liberty of the press enjoyed by Tuscany.

THE CENSUS: IGNORANCE IN ITALY.

On the last night of 1861 a census of the Italian kingdom was taken. The schedule contained some very interesting questions of an educational and religious character. Although the whole question of a census was hastily ordered by the Government, and though the priests in the country and southern districts have not failed to alarm the people, and to declare from the altar that the schedule was only the precursor of taxation and conscription, the returns are said to have been very generally made. They will be of immense value to the Government. As the Evangelicals have fearlessly stated their religious faith, the authorities will now see that the native Protestants are not only composed of knots of people here and there in the agricultural districts, but number by hundreds in the large towns of the kingdom, and may fairly claim their full share of rights and privileges as an important body in the State. The educational statistics also will be turned to good account by the Italian people, so thoroughly aroused to a sense of responsibility and immediate action with reference to the prevailing ignorance. Only imagine the state of things revealed by the two following facts: "The supposed proportion of those who can read is, in Lombardy, from

thirty to forty in a hundred; in Piedmont, from twenty to thirty in a hundred; in Tuscany, from ten to twenty in a hundred; whilst amongst the inhabitants of the districts thirty miles round Rome not one in a hundred can read." Again: "According to an official document published by Luigi Settembrini, Inspector-General of Public Instruction, there are in the province of Naples 1,845 communities, of which 846 are destitute of any schools and means of instruction. There are not more than 67,431 who get any school training. Accordingly, since the province of Naples amounts to 6,500,000, *one* child only in every *thousand* of inhabitants gets instruction." No wonder that Cavour left a large portion of his fortune for schools. No wonder that the Government of Italy is taking up the question of education as one of life or death. Should the census yield such returns as the above, we may well look for some parliamentary scheme for the removal of this disgrace to a civilised land.

#### POPISH CONTROVERSIAL LITERATURE.

As a result of the successful work of preaching and colportage carried on in Leghorn, a society of priests was formed about a year ago "for the publication of good books," and more than a dozen cheap and clever Popish expositions have been issued. About three months ago a similar society was formed in Pisa, the Rome of Tuscany, "for the spread of Catholic literature," and already half a dozen dialogues, catechisms, and apologetic papers have seen the light under its auspices. All that is stale in controversy and violent in assertion is reproduced in a portable and attractive form. The Waldenses come in, to the exclusion of everybody else, for the most severe handling, showing that the priests are alarmed at their success. Doubtless their organization, guaranteed liberty of worship, and well-known Evangelical character for centuries, have awakened a well-founded fear, for they have obtained the Royal sign-manual to the purchase of their College in Florence and handsome church in Leghorn. A good deal of amusement has been caused in Florence by a man of fair ability and per-

severance, a devoted literary hack of the Papacy, who has lately made an effort to ride into fame on the back of the best of our Evangelical publications. He brought out this year a "Vero (True) Amico di Casa," as a foil to the popular and widespread almanac, the *Amico di Casa*. He has just commenced a journal like the *Buona Novella*, the fortnightly Evangelical organ of the Italian churches, which is called the *Vera Buona Novella*; and no doubt when Dr. De Sanctis's theological work appears next month, under the title of "Discussione Pacifica," we shall hear of a series of dialogues from our caricaturing opponent, to be called "The True Peaceful Discussion." All these hostile treatises are of service in stimulating inquiry and eliciting truth.

#### PASSAGLIA: HIS JOURNAL AND HIS POSITION.

The new bi-monthly journal of Passaglia has been looked for with much interest. It is called the *Mediatore*, and proposes to reconcile Pope and King, civil and religious interests in Italy. All that ability can do will be earnestly employed; but the ex-Jesuit is not yet trusted by many, even in his present line of action, though he has been appointed by the King to a chair in the University of Turin, consequent on the loss of all his emoluments from Rome. The articles are of the philosophic cast, and will not reach the masses of the people. Indeed, it is only among a few thinkers that any hope is entertained of a genuine and permanent understanding between such conflicting interests. Had the Pope accepted last autumn the very favourable offers of Ricasoli, not even the Minister himself could have prevented a curtailment of religious freedom throughout the land, and the growing feeling is that the peace would have been a hollow one, and in a few years the irreconcilable opposition of the Papacy to civil freedom would have shown itself. It is remarkable, however, to see the former defender of the Immaculate Conception, and the bosom friend of Pio Nono, combating the opinions of M. Guizot; and arguing, in so doing, with might and main, for thorough liberty of

conscience. Truly, "times change, and we do change with them." It is to be hoped that Passaglia and his accomplished band, if really honest in their present convictions, will be led, from the circumstances of their position and struggle, gradually nearer the truth. The Pope has good reason for ordering the removal of Passaglia's easily-recognised head from the celebrated picture in Rome, which is to hand down to posterity the remembrance of the solemn announcement of the last infallible dogma of the Church of Rome.

#### THE WEEK OF PRAYER.

Last week, in concert with our brethren in home lands, we had a series of union prayer-meetings in the Waldensian Chapel, on the basis of the arrangements made by the Evangelical Alliance. The Rev. Dr. Revel, Messrs. Geymonat, Hall, O'Neill, McDougall, and Colonel Walker, were the presidents; while the Rev. Messrs. Gordon, Stallybrass, of Liverpool, Francesco Madiati, and many others, took part in the devotional exercises. The meetings were numerously attended, and it was felt by all to be a week of great privilege and refreshing. Not only did

every denominational distinction disappear, but the various nationalities blended into one in Jesus Christ.

#### "THE WORK OF GOD IN ITALY."

I have read with the greatest pleasure "The Work of God in Italy," by the Rev. Wm. Owen, of London, and hope that it will be perused by all those who wish to have a correct idea of the various works and agencies in operation in this land. Mr. Owen has placed himself in communication with the best sources of information, and has produced a most interesting volume, surpassing all others on the same subject in painstaking accuracy of fact and unsectarian sympathy with all that is good, devoted, and laborious in Italy. A considerable difference of opinion may exist as to whether Gavazzi, who is the hero of the book, and an excellent portrait of whom adorns the work, is the great reformer of Italy, but no doubt can be entertained as to the ability and eloquence of the Padre, and as to the good he has already done, and the important services, we trust, he is yet destined to render in the evangelization of his native land.

## GERMANY.

### LABOURS OF GUSTAVUS WERNER, OR CHRISTIAN COMMUNISM REALISED.

Frankfort, January 15, 1862.

#### WERNER'S PERSONAL HISTORY.

One of the signs of the times which history will have to note as pertaining to our epoch is the infinite diversity of religious views which manifest themselves in the Church, and the diversity, not less great, of the undertakings by which every one seeks to give practical effect to his own system. The more that Christian faith and life abound in any country, the more does this diversity augment, provided that it have liberty sufficient to manifest itself in open day. The little German kingdom of Wurtemberg might serve to justify this remark. There, in fact, might be enumerated an infinite variety of religious tendencies, within as well as without the

pale of the National Church. If I to-day venture to entertain your readers with the appearance of a new sect, it is less because of the religious opinions which distinguish it, than to point out to their attention a work, unique of its kind, and certainly very remarkable, which this sect has originated.

Let us speak first of the extraordinary man who is the chief and the soul of this whole movement. Gustavus Werner was in 1837 curate of a country parish, in which he acquired reputation by a persuasive eloquence, and a very active beneficence amongst the poor and working classes. In 1840 he established himself in the little city of Reutlingen (Wurtemberg), where his father resided as an ex-

perienced man of business, and director of the Chamber of Finance. Young Werner was himself without any fortune. Free from all charge in the Church, he then commenced the career of an itinerant preacher, and was soon surrounded by a multitude of adherents. In his preaching of the Gospel certain views were maintained which resembled those of Swedenborg. His allegorical interpretation of Scripture, his lively descriptions of the invisible world, made a profound impression on men's minds, but were hardly within the ordinary tracks of the Established Church. Under such circumstances, the great success of his preaching in different places could not fail to provoke the opposition of the clergy. This itinerant preacher, whom the masses came to hear in private rooms, in farm-houses, or in the open air, was summoned before the Consistory, and invited to make a frank declaration respecting his doctrine and his unwonted activity. Werner replied that he considered his vocation was to preach a living and active Christianity in the spirit of St. John; that in other respects he had in nowise changed his position in relation to the Church. The Consistory expressed itself satisfied, and decreed that with the presbyter of each parish should rest the decision whether or not Werner should be authorised to preach in the Church. This movement spread with great rapidity. In a few years Werner had in the country more than one hundred centres of activity, to the religious wants of which he responded by unheard of efforts of body and of mind. Not unfrequently did he preach in one day, in four parishes (somewhat distant from each other), discourses of not less than one or two hours' length, taking hastily on his journeys some very simple refreshment. This devotedness and self-renunciation of a man who expended himself entirely in the service of the people contributed, not less than his eloquence, to increase his influence over his adherents, who were always increasing in numbers and in zeal.

But, as might have been expected, the activity of Werner soon came again into collision with official opposition. Eccle-

siastical authority once more put to him the question whether his faith and labours were in harmony with the confession of faith of the Lutheran Church. In his reply, he declared that all his activity was based on Christian charity, founded upon faith; that he felt himself to be in accord with the Protestant Church, and desired to remain in harmony with it; that, for the rest, he prayed the authorities not to impose on him the obligation of a symbol. The result was, that the Consistory, without putting any obstacle in the way of his activity outside the Church, interdicted him from all functions within her pale.

#### WERNER'S INDUSTRIAL ESTABLISHMENTS.

But now we have to relate how the extraordinary undertaking which is properly the subject of this recital developed itself in the hands of Werner. When he was yet only a *curate* he had founded in his village an asylum for poor or deserted children. Subsequently, he purchased, for this object, a house which has since been enlarged; fields capable of supporting twenty head of cattle, and cultivated by eighty of the children whom he had brought together. He next founded an institution for the education of young women designed to become schoolmistresses. He added to his little domain a paper factory, and resolved to give a Christian basis to this branch of industry, which produces such great results, but which often draws after it so much immorality; he resolved, in a word, to found a vast association, of which "Christ should be the King." To realise this design, and to obtain the necessary resources, he bought, in 1850, at Reutlingen, a new paper factory for the sum of 40,000 florins. The opening of this establishment coincided precisely with his exclusion from the service of the Church. His industrial activity from that time continually increased, and never ceased to have for its object the relief of the poor and working classes, and the development of religious life in their midst. Mutual loan associations, the foundation of new asylums for deserted children, the acquisition of a new domain of twenty acres in extent—all was made conducive to this end.

These industrial establishments now amount to twenty-two, and are all connected with those of Reutlingen, as their metropolis. The majority of trades, and the manufacture of all articles of the first necessity, are there represented. Lastly, to crown all these enterprises, and to meet the wants of a multitude of poor people who flocked around him, Werner commenced, at Dettingen, the erection of a new establishment, the ground for which, with the buildings, cost him 200,000 florins. When he began to build he did not himself know whence he should procure money for the morrow. Nevertheless, all has been accomplished.

But what is most remarkable in all this is not only the exercise of charity in works of beneficence, but the *principle* upon which all these works repose. All these establishments form but one single and vast association, each member of which works for, and is supported by, the whole body. No one receives any salary, for his salary is precisely the sacrifice which he offers to the Lord and to his brethren. The revenues of all the establishments constitute a common treasury, from which all the expenses are defrayed; and the surplus serves for new enterprises. The money which the members of this large family entrust to the common chest is placed to their credit, and passes as an inheritance to their children. The general financial administration, as well as the decisions relative to new acquisitions, are confided to a council, chosen by all the members, and which meets every week at Reutlingen. All the members constitute but one body, and are always free to discontinue their contribution to the common fund. Already, in 1858, the receipts of this society had exceeded a quarter of a million [florins?], and the sums received from its auxiliaries, by which all

had contributed to the general undertaking, had amounted to a million.

#### RESULTS OF WERNER'S LABOURS.

It is thus clear that Werner has realised what hitherto has appeared in the eyes of the whole world as an Utopia—Christian communism. Religion and labour, these are the two great elements of his undertaking; love to God and to the brethren are the life and soul of it. We may ask ourselves what will become of this astonishing society in the future? We may have our doubts as to whether, after the death of its founder, it will find a successor endowed with his talent for organization, and possessing the power of his piety. But one thing is certain and indubitable—viz., that a multitude of beings, morally and materially fallen and degraded, have regained, under Werner's guidance, a respectable position as honest and hard-working people; that gross sinners, admitted into these establishments, have there been preserved from again falling into vice; that, finally, a great number of men who felt discontented and unhappy, because, by their own fault, or without their own fault, they had found no position suitable for themselves, have been brought, through Werner's instrumentality, to know the peace of God, and to engage in works of honourable activity. To seek and to save that which was lost, to relieve the woes and sufferings of all; such, following the example of his Master, is the task to which Werner has devoted his life. And all his industrial enterprises are but a means of securing for his brethren their well-being in the present world, and salvation for eternity. Whatever the opinion we may have of his principle and of his work, as regards the future, every Christian cannot but desire for him the blessing of God.

### RELIGIOUS CONDITION OF EAST FRIESLAND.

#### THE COUNTRY AND PEOPLE.

East Friesland lies at the north-west extremity of the kingdom of Hanover, to which it belongs, and is separated from the Dutch province of Friesland by that of Groningen. The river Ems flows through

the district, and to it Emden owes its importance as a port. Emden contains a population of perhaps 13,000; but the chief place is Aurich, which probably contains not above 4,000 inhabitants. Some portions of the land lie so low, that em-

bankments have been erected to keep out the sea, while in the interior the surface exhibits moors, marshland, and fens. The chief occupations of the people are agriculture, rearing of cattle, and fishing; on the borders of Oldenburg there is a little weaving carried on. The entire population is probably 180,000 souls. With regard to the religious condition of the province, East Friesland certainly is not remarkable for the prominent manifestation of the spiritual life beyond its neighbours; but in some respects the details are peculiar; it would therefore be a mistake to judge of this locality by what appears in Hanover proper. Indeed, in the western districts of Germany considerable diversity appears; thus the parts about Minden present quite a different aspect from those upon the Rhine, both in regard to population and the Church. The notices which follow make no pretence to be a complete statement of the facts, but only a reliable contribution towards them.

In order to understand their religious condition it is necessary to pay some attention to the character of the population, and this again is connected with the physical features of the country. East Friesland forms only a part of the country of the Frisians, which extended along the shores of the Northern Sea. In 1570 about 100,000 persons were drowned by an irruption of the sea; again, on Christmas-eve of 1717, there was another dreadful catastrophe of the same kind; and a third so recently as 1825. With their old enemy the inhabitants keep up a perpetual struggle; the sea striving to win upon the land, and the people either to retain what they have, or to recover more. To this necessity for industry is ascribed the earnestness, perseverance, and reserve of the people, as well as their dislike of innovations and their attachment to what is old and approved.

#### RELIGIOUS HISTORY.

The Reformation very early took hold of East Friesland, which had been in many ways prepared to receive it. The Church was dead here, as everywhere else; there were no fewer than 3,000 monks, and the clergy generally were men of dissolute habits.

In 1519 Heinrich Brun began to preach from the Scriptures; in 1521 or 1522 the Count Edgard received a preacher from Luther, and the new doctrines were rapidly disseminated. Into the history of these events, however, we cannot enter, but the labours of John à Lasco are deserving of especial remembrance. He was in 1543 appointed pastor at Emden, and superintendent of East Friesland. Subsequently there were many struggles between the Lutherans and the Reformed, which ended in the establishment of both. The Pietists, also, as the followers of Spener and Francke were called, disseminated their principles. In 1744 the independence of East Friesland terminated, and it was annexed to Prussia. Various alterations in the ecclesiastical arrangements ensued, the chief of which occurred in 1766. In 1806 East Friesland was taken by Napoleon, but in 1814 it returned to Prussia, and in 1815 was annexed to Hanover.

#### CHURCH CONSTITUTION.

The strife between the Lutheran and Reformed confessions continued for a century, and ended, as we said, in a mutual recognition. They are not strictly united, but they labour, side by side, for the advancement of the kingdom of God. Their differences in doctrine and rites do not prevent their co-operation and communion in various ways. The clergy exchange their pulpits with each other, and the Lutheran candidates for the ministry are examined by the Reformed general superintendent; but the contrary does not take place, inasmuch as the Reformed candidates are examined by the committee of the Assembly. The Consistory, which is subject only to the ministry of public worship, and comprising three lay members (one of whom is chief inspector of schools), the Reformed and Lutheran general superintendents, and the high bailiff, who has the direction of it, has its seat at Aurich, and exercises ecclesiastical control over the Lutheran and Reformed Churches. Besides, there is the Ministerial Association at Emden, formed in the interests of both churches, but now restricted to the Reformed, and the Assembly,



which has watched over the interests of the Reformed Church since 1544, with the exception of twenty years (1583 to 1603), when it was suspended. This last is altogether a Church institution, quite independent of the Government, so that the Consistory can lay no claim to the right of chief control, and can at most send a lay member to its meetings, and prevent any discussion of political questions. For this reason the Cabinet, some years ago, ordered the Consistory to watch the Assembly more narrowly, and the latter of right protested against it; hitherto, however, their relation has not been regulated by any formal decision. Under each general superintendent there are the respective pastors of the five towns of Aurich, Emden, Esens, Leer, and Norden, and the superintendents. These have comparatively very small districts to superintend, for the Lutheran Church has eight, with at most fourteen pastors each, and the Reformed have each not more than eleven. Similarly large is the proportion of the clergy to the laity in general. In the Lutheran Churches there are 102 pastors to 127,000 souls, or little more than 1,000 to each. Still more favourable is the proportion among the Reformed, who have 88 pastors to 53,000 souls, or about an average of 1 to 600. In the towns the proportions are different, and give about 1,500 souls to each pastor. Every superintendent has at his side a layman as Church commissioner. Superintendents are nominated by the Consistory, and general superintendents by the Crown. Ministers are usually appointed by the whole Church, so that of three candidates the one is elected who has a majority, but it may, and occasionally does happen, that some one is unanimously invited. The Church commissioner is present at every elective act. In the Lutheran Church there are 59 places filled by election, twenty-seven by the consistory, and four by patrons; in the Reformed Church there are sixty-eight places filled by election, fourteen by patrons, and only six by the Consistory.

In 1635 the magistrate issued a declaration that he would receive all who were persecuted for the Gospel, and East Fries-

land was the refuge of the persecuted. There is an inscription to this effect:—

Heere, bewaare de herberg dyner gemeente  
(Lord, protect the shelter of Thy people);

and in the great church another:—

Gods kerk vervolgt, verdreven;

He eft by hier troest gegeven.

(God's Church persecuted, and out driven;  
Here hath He consolation given.)

Emden gave liberally to needy churches, not only to those abroad, but to those at home. Owing to the intimate relations with Holland, the Dutch language was established in East Friesland. When Dutch theology flourished, in the seventeenth century, most of the Reformed ministers were educated in Holland. At present the Dutch and German languages are alternately used by the Reformed, but the Mennonites regularly employ Dutch. Students are now mostly educated at German universities, and only visit Holland in order to master the language. The Heidelberg catechism forms the basis of instruction, and there is a German hymn-book, adopted in 1832. No regular liturgy is employed.

#### STATISTICS OF THE CHURCHES.

As already stated, the Lutherans were at first in the minority, but there are now 127,000 Lutherans to 53,000 Reformed. At the close of the sixteenth century, Emden and Leer were altogether Reformed; there are now in Emden about two Reformed to three Lutherans; in Leer twice as many Lutherans as Reformed; and in Norden, where the numbers were equal in the seventeenth century, only about one-tenth are Reformed. The reason of the change is, that East Friesland is no longer under the influence of Holland, but of Germany. In the middle of last century German became the language of the educated, and the children were sent to the German schools of the Lutherans, and German sermons were preferred by them to the Dutch. For East Friesland the German universities are now the nurseries of science and education. The German preaching in the Reformed Church is now liked better than the Dutch. To this it may be added that, for a series of years, many colonists have settled in the

once unfruitful moors, which, by the well-known practice of burning the ground, have been gradually rendered fertile; but these parts lie within the Lutheran communes, and thus the incomers for the most part quietly enter the Lutheran community; the children are sent to the German schools, and they are baptized and commune in the Lutheran Church.

#### MODES OF WORSHIP.

That the Lutheran Church continued for centuries under the influence of the Reformed one may say is proved by every glance at the unadorned church buildings; we mean not merely their absence of ornament, but their very structure. Any one would take them for Reformed churches. Still more marked is the influence upon the worship. The clergy kneel in the pulpit, but the people do not kneel, neither do they stand up at the reading of the Scriptures, at prayer, or at the benediction. The sermons are moderately long, and after their introduction the so-called pulpit verse is sung (a relic of the older liturgy), during which the collection is made. The Lord's Supper is observed mostly every month, not in the presence of the congregation, and is not well attended. Baptism is very little prized. Confirmation is commonly put off to the age of twenty years, or even longer. The Sunday service consists of a hymn, prayer, reading, hymn before sermon (sometimes sung directly after the first hymn), sermon, general prayer, Lord's Prayer, benediction, and a closing verse, almost as in the Reformed Churches. The only traces of a liturgy are in particular places, and are endured with difficulty. Music is employed, but crucifixes and lights are not permitted upon the altar. The preaching is at present, in general, not scriptural. There are exceptions, and some believe in original sin, a devil, the eternal condemnation of unbelievers, like the Jews, and in Christ, out of whom there is no salvation, &c. The Gospel must be freely preached, not only in the churches, but in the schools, upper and lower, but complaints are made especially of the first. The younger clergy are educated mostly at Erlangen and Tübingen, a

few at Halle and Berlin. Immediately on their return from the University they take their first examination, and their second just before their ordination, but these examinations are not sufficiently comprehensive and thorough.

But how is it with regard to the Christian life of the community? We can only judge of this by their fruits. Of the small attendance at the Lord's Supper we have spoken above. Notwithstanding the Prussian law, divorces are very rare, illegitimate births are few, and suicide seldom occurs.

#### CHRISTIAN ACTIVITY.

Pastoral visiting by believing and consistent ministers is very satisfactory, and experienced and intelligent Christians are found, although they are exceptions to the general rule. Family worship is seldom observed. Christian publications are widely diffused, particularly of older works, the well-known writings of Arndt, Lenczer, and Müller, and sermons of a later date, especially those of Hofacker and J. W. Krummacher.

The *Evangelische Kirchenseitung* (Church Journal) and the *Protestantische Monatsblätter* (Protestant Monthly Magazine) are not simply read by the clergy, but also by the laity, particularly by schoolmasters, as well as the *Volksblatt* (People's Paper) and the *Sonntagszeitung* (Sunday Journal), from Berlin, and missionary magazines.

The temperance movement, through the exertions of the Baron von Seld, has been productive of many good effects, but no special efforts are being made at present in its favour. The work of the Home Mission is almost entirely in the background. It would be a good sign if it were no longer necessary, but that is not the case. Would that the words spoken by Dr. Wichern in Osnabrück last year may not be lost upon the East Frieslanders! On the other hand, the aims of the Gustavus-Adolphus Society, the Bible Society, and particularly Missions to the Heathen, are warmly supported.

The two last annual reports of the East Friesland Missionary Society lie before us. Each report contains the sermon preached

at the anniversary of the chief society, held by turns in the five large towns, then the statement made after the sermon, and the list of subscriptions. This society has existed for more than twenty-five years. It does not send out missionaries, but contributes to their support. The commencement of the mission dates from the beginning of this century. The circular letter of 1795, addressed by the London Missionary Society to the Christians in Germany, speedily found a friendly reception in East Friesland. The missionary college, founded in Berlin, in the year 1800, by Johann Jähnicke, had its first true supporter in the Missionary Society of Senfkorn, in East Friesland, and shortly before his death (in 1827) Jähnicke wrote a letter of acknowledgment for their renewed subscriptions.

In the year 1834 both the Protestant Churches united in one society, and they, in the twenty-four years from their union, collected 70,998 dols. for the missions to Jews and heathen, besides possessing more than 2,700 dols. in legacies; of this they have sent away 66,147 dols., the remainder being devoted to home expenses. To almost all the missionary societies in Germany has East Friesland rendered annually considerable aid. In the year 1839 the society sent three missionaries (Noordhoff, Lienemann, and Wilken), to be educated in the institution of the Netherland Missionary Society. The two last are in the East Indies, as also Rittel, and Von Gerpen; Sternenburg labours in South Africa. This confederate missionary society has been especially active since 1851.

#### SCHOOLS.

In looking at the national schools and their teachers, we have only, as regards the

latter, the most cheering account to give. As Christian men, they know that the souls confided to their care are given to them to guide to Christ, to educate, not only for time, but for eternity. This consciousness of their duty regulates their domestic life, and gives them the happiness of being always hopeful under the most trying circumstances. A cheering proof of this is that a number of former teachers have devoted themselves to the study of theology, and are actively engaged, with blessed results. During the last eight years there has been a preparatory school for teachers at Aurich, with a director and four tutors.

#### DISSENTING COMMUNITIES: THE RATIONALISTS AND CALVINISTS.

East Friesland has its Dissenters. The Mennonites, almost as old as the Reformation, are about 600 in number, with three ministers, but are not aggressive; and as the teachers derive their education and theology from Holland, the churches are sunk in Rationalism, with some exceptions. The Baptists have sought to gain a footing, but have only one very small church. There are also the Coccians, who are separatists from the Reformed, and only date from 1834. These are strong Calvinists, and directly opposed to Rationalism. They are, in all, from 50,000 to 60,000, and have a seminary at Kempen. The strictest part of them call themselves *The Sheltered under the Cross*, but there are only a few of them in East Friesland; the mass of them are in Holland. They are at present much divided, and will possibly soon disappear. There is also a small congregation of about thirty Moravians at Norden, with one pastor. Of the Pietists we have already spoken.\*

## HUNGARY.

### DEATH OF AN HUNGARIAN PHILANTHROPIST.

Samuel Friedrich Liedemann was a merchant of Pesth, who died on the 29th of November, 1861, in his seventy-first year. His father, John Samuel, was one of the founders, and many years a trustee of

the Protestant Church at Pesth. Samuel Friedrich was also a trustee, and took his father's place in the Church, but he more than carried out his plans. In the most liberal manner, he seldom allowed a year to

\* The contents of this paper are mainly derived from the *Protestantische Monatsblätter*.

pass without some special offering for some good cause. Thus, a few years since the Church wanted 12,000 florins for a particular object, and was at the same time burdened with a debt of 42,000 florins. Sundry plans were discussed, and a loan, a levy, and a subscription, were proposed alternately. At a meeting held for the purpose of considering ways and means, most were in favour of a loan; but Mr. Liedemann stood up and said he wanted, not a loan, but a gift of the 12,000 florins, and, for his part, would be one of twelve to give 1,000 florins each. The first to follow his example was Franz Liedemann, his brother, and after him came Fuchs brothers, and in a week the whole amount was raised; but there still remained the 42,000 florins, and Mr. Liedemann believed that this also might be cleared away while a manse and a schoolhouse were being erected. Money was obtained to the extent of 16,000 florins for these purposes, and of this also Mr. Liedemann gave 1,200, besides 500 on a separate account. He was ever a cheerful giver, and expended thousands upon objects of which he approved. For public and private purposes his liberality was incessant.

He was born at Pesth, in 1790, and was

trained for commerce at Hermannstadt. In early life he took part in some political movements, and went on a military expedition to Galatz in the time of Napoleon. From Galatz he went to Constantinople on commercial matters, and then returned home. Next he went to Vienna, and in 1818 to Germany. In 1819 he married. He left no children, but had adopted those of others. As a merchant in Pesth he was successful, and went on a mercantile mission to Fiume, in 1828, on behalf of his native city. His father died in 1834, and from that time he became increasingly active and devoted. Through all political and commercial changes he held on his way, seeking to advance the temporal and spiritual interests of the entire community. Any attempt to enumerate the different schemes of improvement and benevolence which he advocated and aided would be imperfect. At his funeral thousands followed him, bearing witness to his worth and their grief; among them were many widows, orphans, and destitute, who wept over his bier. His piety was simple and unostentatious, and showed itself more in deeds than in words.

## LAPLAND.

### SINGULAR SERVICE RENDERED BY A BIBLE.\*

One of our fellow-labourers travelling in Lapland writes to us from Swatzsjo (Dalecarlia), in September, 1861, the following narrative. It shows to what use, amongst others, a Bible may be put when journeying.

We had (he says) just proceeded some way on our travels in Lapland, almost entirely on foot, and had arrived at Kareuando, a small town in Swedish Lapland, situated on the right bank of the Muonio, on departing from which we could finish our route by boat. Having no knowledge of the Finnish tongue, we requested the Norwegian and Lapland guides whom we had brought from Athurgaard (near Hammerfest) to act as interpreters for us, and procure us a boat. Some hours afterwards three strong Finnish rowers were taking us

down the course of the Muonio, whilst our guides returned northwards by the road through the mountains.

The Muonio flows over a length of more than fifty leagues through great and impenetrable forests, the silence and solitude of which have never been disturbed by the hand or the foot of man, and we experienced a feeling of melancholy, very naturally resulting from the thought that we had no means of communicating with our boatmen, the only living beings whom we should see for many long hours.

Suddenly, although we had scarcely accomplished half our distance for the day, they ran our bark on shore, shouldered our luggage, and conducted us, notwithstanding our most energetic protestations and eloquent

\* Translated from *La Croix* for *Evangelical Christendom*.

gesticulations, to a small deserted hut near the bank, in which, after having lighted a good fire, they left us alone, and disappeared in the forest.

A whole hour passed, and dejection began to gain upon us, when suddenly, whilst examining all the corners of this little hut, I discovered, between two beams, some books in the Finnish language, amongst which was a New Testament. To show my discovery to my colleagues, with an exclamation of joy, to take my own New Testament out of my bag, and to commence study, was the work of an instant. My companions joined me, and after an hour of a task of which the interest and the ease increased as we advanced, we had compiled a small vocabulary containing all the words of which we had most need for the moment.

Soon afterwards our boatmen reappeared upon the bank, and it was with a very legiti-

mate delight that we ran to meet them, to inquire, to their great astonishment, in pure Finnish, why they had put us ashore, and when we should set out again. Some indispensable repairs to the boat had been the cause of all this delay, and as it would yet be some time before they could be completed, we were able, at our ease, to complete the work we had begun. An hour afterwards they came to tell us that everything was ready, and when we quitted our little cabin we took with us, thanks to my New Testament, transformed into a dictionary, the means of understanding our boatmen and their fellow-countrymen during the six whole days that we had yet to pass in their midst. The remainder of our journey was thus accomplished without any difficulty, thanks to the Bible, which had once more served us—and this time in the literal sense of the word—as a guide upon the earth.

## CHINA.

### PROGRESS AND REVERSES IN THE MISSIONARY WORK.

#### DR. LOCKHART IN PEKIN.

The recent intelligence from China is of a mingled character—in some respects deeply painful, in others encouraging. Our readers will have learnt from the secular press the change which has taken place in the government, by which the old council, whose policy was of the most objectionable kind, has given place to an administration headed by Prince Kung, whose views, as to political matters, are said to be liberal and enlightened. The Prince had not yet, it would seem, been invested with his new and important functions when Dr. Lockhart, of the London Missionary Society, arrived in the capital of the empire, into which the Protestant missionaries, for some time previous, had been in vain endeavouring to obtain admission. Dr. Lockhart writes: "I hope my coming will be the commencement of Protestant missions in Pekin. . . . The more I see of the place, the more important, in every way, does it appear to me." The accession to power of Prince Kung, and the arrival of Dr. Lockhart at the seat of government,

could not have been separated by more than a brief interval, if they were not actually coincident. We may hope, therefore, that this soldier of the cross may not only obtain a permanent abode in the capital, but that he will be followed thither by other members of the missionary host.

The other items of intelligence are distressing in the extreme. There is, first, the

#### MURDER OF TWO MISSIONARIES.

Dr. Parker, of the American Episcopal Board, and the Rev. J. I. Holmes, of the American Southern Baptist Convention, had settled at Chafoo, in the northerly district of Shantung, a place which seemed very suitable as a missionary centre. In the beginning of October the peace of the town was disturbed by the approach of a body of rebels, whose line of march was marked by destruction and burning. On the morning of the 6th of that month Messrs. Parker and Holmes, well mounted, went out to meet them, and tell them that the French, who hold the town by the treaty till the indemnity is paid, were prepared to defend it. They returned no more; and two days afterwards a party of the rebel force moved down to the town, but very rapidly disappeared again when a French gunboat lying off the place threw a shell or two amongst them. After a few days had elapsed

a troop of French soldiers went out to see what the rebels were doing, and found that they had left the neighbourhood. A party of gentlemen, amongst whom was a brother of one of the missionaries, scoured the country, and at last found the mangled remains of their missing friends some 45 miles from Chefoo. They had been hacked to pieces by sword and spear, and their pockets had been rifled. The road along which the rebels had passed was strewed with mangled and headless bodies; the ponds were filled with dead; women and children lay mangled on the thresholds of their dwellings, and the hamlets were in ashes. The Rev. Mr. Smith, of the Episcopal Mission, who was living there too, took all the missionaries' families to Chefoo at midnight, and they just escaped, and that was all.

It is also our painful duty to chronicle the

#### MARTYRDOM OF A NATIVE PREACHER.

Six years ago a native named Ch'ëä, living in the city of Poklo, which is about 100 miles from Hongkong, visited the missionaries at the latter place, and asked for instruction in the truths of Christianity, of which he had heard something from a colporteur. In each succeeding year he came again to Hongkong, bringing other converts with him, and Dr. Legge and the Rev. John Chalmers have, in their turn, visited him at Poklo, and been greatly gratified for the intelligence and good

conduct of the Christian community which he had gathered round him. Up to the middle of last year they had been unmolested by their heathen neighbours, but then a spirit of persecution arose, and, as the interference of the Governor at Canton seemed to have no effect, Dr. Legge started for Poklo on the 14th of October with a special officer deputed by the Governor. As soon as the local magistrates heard that he was on his way, they set themselves to do that which the Governor's despatches had been quite ineffectual in bringing about. Their behaviour to Dr. Legge was most obsequious, and they agreed to all that he said to them with only too great facility. The gentry, too, were all smiles; and the Doctor left Poklo with the belief that the peace and safety of the Christians were secured. Scarcely, however, was his back turned when a horde of countrymen, constituting a new army of rebels, were gathered at a neighbouring village, and, vowing vengeance on foreigners and Christians, they seized some of the magistrates, captured Ch'ëä, and, after two days of torture and insult, threw him into the river. The Christian converts have all been obliged to fly, and some have made their way to Canton. The rioters were led by Soo-Hoyu, who had all along been the opponent of the Christians; and their flag bore the inscription of "Security to the Government and extermination to the barbarians." The movement seems to be extending, and the authorities at Canton are in no little alarm about it.

## MADAGASCAR.

### CESSATION OF PERSECUTION—THE NEW KING AND THE NEW POLICY.

The persecutions of Christians, which continued almost from the death of King Radama I., in 1828, to the death of Queen Ranavalona, in July last, have come to an end. The sighing of the prisoner has been heard by Him who pitieth them that fear Him. Upon the death of the Queen the Prince Royal succeeded to the throne. Communications were at once made with the British authorities at the Mauritius by the Malagassée Government, with a view to the renewal of friendly intercourse. This led to a deputation or mission to the island, and it is to some of the facts connected with that mission that we desire to call attention. With these facts, however, we shall connect certain details belonging to a separate movement in favour of Christianity.

Immediately upon his accession to the throne, the new King, Radama II., communicated the fact to the Governor of Mauritius. A few days later he announced

that no duties would be charged at his ports upon either imports or exports; and, at the same time, the principal secretary of state intimated that an envoy might be sent to congratulate the King upon his accession. The Governor of Mauritius at once forwarded a letter of congratulation, and the colonial secretary forwarded particulars of the proposed embassy. It was an instruction to the mission not to interfere in either political or religious affairs. A number of presents to the King were entrusted to them, and they arrived at Tamatave on September 26, 1861. After accomplishing the objects for which they were deputed, the mission returned to Mauritius, where they arrived on November 9. The *Overland Commercial Gazette*, published at Port Louis, Mauritius, gives the following

#### SUMMARY OF THE STATE OF AFFAIRS.

We need not say that the mission was well received; it could not be otherwise, as it had

been sent at the formal request of the King. No contrast can be greater than the policy of Radama II. compared with that of the late Queen; and if internal dissensions are not caused by the fear and hatred of the adherents of the old *regime* to the new order of things, we must expect to see this country occupy a more important place than it has done in the world's history. The change has been sudden, and has excited much jealousy. Europeans have free access to a country that was previously closed to them; education is to be encouraged, to dissipate superstition, and raise the character of the people; Christianity is showing evident signs of existence among the natives, notwithstanding the former cruel persecution of those who had enlisted under its banners; commerce is aided by liberal regulations at the ports; and, as soon as better means of communication are opened with the interior, a great stimulus will be given to industry among a people who have been forced into indolent habits by the obstinate, ignorant, and oppressive government of the late Queen. But what is cheering, to all who wish well to this vast country and its inhabitants, is to see that the seeds of civilization and religion sown in the time of the first Radama still bear their fruit. The European character is adopted to write the native language. English and French are spoken by many of the Hovas; the forging and working of metals are understood; tools and instruments are made in iron, which are very serviceable, and not costly; and an aptitude is shown for the useful arts generally. There is an intelligence in this people, a certain advancement in civilization, and a desire to advance further, which entitles them to be left to govern themselves. We only fear the present King is too mild to resist the opposition which appears to be offered to the radical changes he has made. Latterly, intelligence from the capital reports an unsettled state of things. Now the life of the commander-in-chief has been attempted, and the disappointed aspirant to the throne, Ramboasalama, is said to be the instigator. A British and a French resident at the capital, if they could be sure of agreeing as to the advice they would give the King, would greatly strengthen his position; and as he is imbued with the same desire as the two great nations of Europe, the *entente cordiale* would not be difficult. The report of the mission conveys information which has been acquired by personal observation; it gives a good idea of the character of the people, the aspect and condition of the country; it describes some of its productions; and confirms the opinion held with regard to the disposition of the new King. *His first act was to strike off the chains which bound the native Christians, and for this alone he deserves every support from the two great nations of Europe, which, we learn from the instructions of his Excellency the Governor to the Mission, have agreed to act in harmony.*

ARRIVAL ON THE ISLAND OF A PROTESTANT MINISTER—ROMISH PRIESTS AND SISTERS OF CHARITY AT THE CAPITAL.

It may be needful to remind the reader that the Hovas referred to in the preceding extract are one of the two principal races inhabiting Madagascar. Tamatave is the principal port of the island. With these explanations we may proceed with our details. A letter from Tamatave reported that Mr. Le Brun, a Protestant minister from Mauritius, had started for the capital, accompanied by an interpreter and twenty *marmites*, native bearers or porters, who carry passengers in a kind of palanquin. The writer expresses his belief that gold might be found in the country. The natural productions are diversified and abundant, and offer every inducement to trade. On the 13th of October a French steamer from Bourbon arrived, with a few passengers, including two priests and four Sisters of Charity. A large crowd of natives collected to witness their landing. They were dressed in their official robes, and wore large crosses suspended round their necks. The packages accompanying them were labelled "Mission, Tamatave." It is understood that the Sisters intend to establish a school at Tamatave for the instruction of the Malagasse girls. "This reinforcement, with the priest already here, who arrived from St. Marie, will make a total of three priests and four Sisters." The Propagandists evidently resolved to lose no time, whereas the only Protestant minister then in the island was Mr. Le Brun.

Among the principal officers in Radama's court, one was educated in England by the British and Foreign School Society, and others have been in this country. On the 15th of October we read: "To-day being the festival of St. Thérèse, mass was celebrated in a small room in Tamatave, the first time for many years: only a small audience. A few Malagassees outside the door looked in with much curiosity. The room contained a small organ, with other things generally used at this ceremony." On the 17th the writer was present at a dinner given to some foreigners and others. He says: "A plentiful meal was supplied,

including plenty of liqueurs, wine and champagne, pastry, fruits, coffee, &c. The sides of the wall were hung with mirrors, and the band played very well. Numerous toasts were drunk, including the health of the King of Madagascar, the Queen of Great Britain, and the Emperor of the French. All the Hova officers present were dressed in civilian costume, in which they looked very well. The dinner occupied about six hours. The band played 'God Save the King,' which is the national air of Madagascar, adopted from the English. When the health of the King was drunk every one turned to the west, the direction of the capital, said '*Veloma*,' and bowed." On the 18th M. Chéry, a trader, died, and his funeral took place on the 19th, when many persons assembled, and "the ceremonies usually performed by the Church of Rome on such occasions" were performed by two priests and the Sisters of Charity. News reached Tamatave on the 21st that the Roman Catholic priests had arrived at the capital, so great had been their diligence. "The changes that have already taken place in Madagascar (says the same writer) since the death of the Queen are marked and extraordinary. Before that event there was no communication with any part of the interior open to Europeans; they could not proceed many miles from Tamatave without being arrested and sent back. No Bibles or other religious books were allowed. I once had a New Testament exhibited to me, but it was only inside of closed and locked doors."

A NATIVE'S OPINION OF PROTESTANT AND ROMISH PROSPECTS.—LIBERAL SENTIMENTS OF THE KING.

Another communication from Tamatave, dated October 22, furnishes further details. A bazaar had been opened, and various articles were offered for sale. Every vendor was provided with weights and scales for weighing the out money, pieces of five francs French. It was very difficult to circulate any money but five franc pieces. Rice was freely offered. At that time Mr. Le Brun had not reached the capital, but the Catholic priests had begun quietly to

pursue their avocations. A Hova remarked that the sect which could afford to expend most money in paying native teachers would succeed; but the history of the last thirty years leads us to hope that he was mistaken. In case the King dies, it is said his crown will devolve upon Rabado, his wife. This Rabado is alleged to be a great friend of Ramboasalama, the rival of Radama, who is opposed to the new order of things. On the 29th of October English money had begun to pass.

In a letter to the Society of Arts and Sciences at Mauritius, King Radama II. says: "Rest assured, gentlemen, that it is my ardent wish that agriculture and the arts and sciences should flourish in my kingdom, and scientific men explore my kingdom, so that it may be advantageous to my people and profitable to other countries." The following is part of a memorandum to the instructions given by the Governor of Mauritius to the mission: "It is not improbable that persons who may have gone from this island to Madagascar, or may be about to do so, may wish to engraft themselves on my mission of congratulation, or to become directly or indirectly identified with it; and they may have private designs of a commercial, territorial, political, or religious character, with which I do not wish my mission to be in the least degree concerned." The mission was, therefore, to be in no way connected with such persons. When the mission arrived at Antananarivo, the capital, an audience was had of the King, who said, his whole wish was to extend trade, to know and honour the English, and to do all he could to obtain their regard and friendship; that he looked upon the English as his greatest and truest friends; and that he very much wished to encourage English education. He did not touch upon the subject of religion.

IS THE KING A CHRISTIAN?

A member of the embassy, in a letter to the English press, says: "It has been currently reported that the King is a Christian. It is premature to say so now, but there is ground to hope that he will become so. At present he professes a sort of Deism,



which his chief secretary has engrafted upon him." With reference to this point, we distinctly remember that Mr. Ellis, in his "Madagascar," expressly says that Radama had adopted the Christian faith, and if we mistake not, he adds that he had been baptized, besides which, he mentions the unsuccessful attempts of Romish missionaries to make him a Papist. It is quite certain that for a number of years he has protected Christians to the extent of his power, and that he has shown them all possible favour since his accession to the throne. He even addressed a letter to Mr. Le Brun, in which he stated his desire to place himself in early and friendly relationship with English Protestant missionaries and artisans, to whom he promised protection and encouragement. That letter is dated July 31, 1861, and, in accordance with it, Mr. Le Brun at once proceeded to Madagascar. Not only so, some of the Malagassee Christians wrote to Mr. Ellis, of the London Missionary Society, a letter, in which they say that Radama II. said to them: "Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come." They add: "Bring all the Bibles and tracts with you, for we long to see your face, if it be the will of God!" Knowing the facts of the case, Mr. Ellis had set out for Madagascar before this letter arrived. Finally, the adoption of Christianity by Radama is called his conversion by Mr. Ellis, who refers the event to about 1844. That he wishes himself to be regarded as a Christian and a Protestant seems to follow, not only from his invitation to Mr. Le Brun, but from the fact that that gentleman has been called to officiate in a chapel of the palace at the capital. Our authority is a letter from Tamatave, dated Nov. 13, and the exact words are: "Mr. Le Brun had arrived at Antananarivo in good health, and was superintending the school. He had also *a private chapel inside the palace for the King, and a public one outside for the population.*" If he continues faithful to his present principles, the example and influence of the King will, by the Divine blessing, tend powerfully to promote the interests of Evangelical reli-

gion. He has tested the hollowness of Popish pretensions, and, therefore, while he may give freedom to all, his heart will be with the Protestants.

#### OFFICIAL REPORT OF THE EMBASSY FROM THE MAURITIUS.

The chief officer of the embassy, in his official report, gives a pleasing account of the mission, and important details respecting Madagascar and its resources. All these we must omit; but there are one or two sentences which we must copy. "The King," says the writer, "constantly impressed upon us his aversion to shedding blood, and declared that he would not do so." "It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital; and already a school has been established under the special patronage of the King, and, for the short time it has been in existence, appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible that are to be found are nearly useless, having been for a long time concealed underground. By command of his Majesty, and out of special compliment to the embassy, the schoolmaster and the children attending the school were dressed in European clothes." "Nearly all the arts with which the people are acquainted were taught them by the missionaries." To this he ascribes the universal joy with which the visit of the English was greeted. "It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six short months before scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late Queen's death; and parties of Christians who had been for many years in chains were released at King Radama's accession." The preceding statements fully justify us in saying, with Radama himself, that he has been "raised by God" to his high station. We may add that when his Majest an-

nounced his intention to erect a school-house, with a native superintendent (letter of July 31, 1861), he said that while many of the natives had contributed towards its construction, he should receive with joy any subscription that might be made for it on our side of the water. "It is," he said, "my greatest wish that knowledge, commerce, and agriculture may flourish in Madagascar, for she is a land highly favoured of God—a land flowing with milk and honey."

Any remarks upon the preceding will be unnecessary. But with our gratitude for what God has done for that recently unhappy land, it is our duty to pray for its spiritual and temporal welfare, and to provide abundantly the means of grace—the living Word, and its living teachers.

#### LETTER FROM THE NATIVE CHRISTIANS.

The directors of the London Missionary Society state, in the January number of their magazine, that they are now *fully assured* that God has opened a wide and effectual door, and are most deeply anxious that messengers from the churches should be found ready to enter in and broadcast the field with the good seed of the kingdom, before the enemy, who is eagerly waiting for the opportunity, can scatter tares. Two well-qualified agents have already offered themselves for this great service, but six at least will be required for its commencement. The letter from the native Christians, referred to above, is as follows:—

Antananarivo, September 11, 1861.

To Rev. Wm. Ellis.

We have received the letter that you wrote in the month of June, 1861, which came from London, and we rejoice at the exhortation you gave for our continuance in Jesus Christ, and your remembrance of us in your prayers to God; and that the brethren and sisters with you ceased not to intreat God on behalf of the brethren and sisters with us.

And now God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God; those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding-places are now

to be seen; and these are now new things with us.

On Friday, the 23rd of August,\* Ranavalona, the Queen, died, and Rakotond Radama was raised to be the King of Madagascar—on the 23rd of August, 1861, he, Radama II., was raised to be the King.

But there was nearly a contention about it, for Prince Ramboasalama hired many people to set him upon the throne, and there was nearly a struggle at Antananarivo among the people. But God overturned their foolish plans to nothing, and the officers, and the judges, and the leaders of the people were banished by the King, and sent away as exiles. Prince Ramboasalama was also banished from Antananarivo, and those people that were chained and banished were those people that were strong in persecuting, and did not like the Christians. And now we thank God for subduing the enemy.

When the people heard it proclaimed that Radama II. reigned, all the people, both great and small, rejoiced exceedingly; and the Commander-in-Chief, Rainiharo's son and his family, and some of the officers and Christians, did all to cause Radama II. to reign. But all these people had not power enough to do that, for it was God who sought to do good for Madagascar, and gave strength to these people to cause Radama II. to reign.

And on Thursday, the 29th August, 1861, we that were in concealment appeared; Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny; then all the people were astonished when they saw us that we were alive, and not yet buried or eaten by the dogs, and there were a great many of the people desiring to see us, for they considered us as dead—and this is what astonished them. On the 9th of September those that were in fetters came to Antananarivo, but they could not walk, on account of the weight of their heavy fetters and their weak and feeble bodies.

And this we tell you our beloved friend, that whosoever of our brethren or sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: "Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come." And bring all the Bibles and tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine; for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children, and all the brethren and sisters in the faith; until we meet may God bless you, saith

RAINIVAO, RAZAKATOSA,  
RAMIANDRY, RAZAKA,  
RAINITAHINA, RATSILANGET.  
RABE,

And all the brethren and sisters salute you.

\* The Queen appears to have died before; this was the date of the official announcement of the fact.

# Miscellaneous Intelligence.

## HOME.

### THE WEEK OF PRAYER.

In accordance with the notice contained in our last number, meetings were held in various parts of the country throughout the second week in January, for united supplication and thanksgiving upon the subjects previously specified, which were also to form the themes for devotional exercises throughout the world during the same period. The central meetings, held twice daily at Freemasons' Hall, for which arrangements had been made by the Council of the Evangelical Alliance, were numerously attended, and deeply interesting. United meetings were also held at Islington, Chelsea, Camden-town, Kentish-town, &c., and in various parts of the provinces. The following is a summary of the

#### MEETINGS AT FREEMASONS' HALL.

**MONDAY, JAN. 6.**—Subject: Humiliation and Confession of Sin. As individuals, as families, as Churches, and as a nation. Thanksgiving and praise for recent religious awakenings. *Morning*: Chairman, Sir Culling E. Eardley, Bart. The plan adopted at each meeting was to announce a text as a motto. That for the first day was Mal. iii. 16, 17—“And they that feared the Lord spake often one to another,” &c. The reading of this passage was followed by an interval for silent prayer, for the Holy Spirit's presence during the meeting. Prayer was then offered successively by the Hon. and Rev. Baptist Noel and the Rev. J. Fisher, Presbyterian. The address on the subject of the day was delivered by the Rev. Edward Auriol, Rector of St. Dunstan's, Fleet-street. Psalm li. was read by the Rev. P. Latrobe, Moravian. This was followed by a pause for silent prayer, “For the bereaved and afflicted, especially the Queen and the Prince of Wales, and also for the imprisoned Spanish Protestants.” Prayer was successively offered by General Alexander, Rev. Robert Robinson, and Rev. E. H. Bickersteth, of Christ Church, Hampstead, the last-named closing with the Lord's-prayer and blessing. Hymns were sung at intervals during the devotional exercises. — *Evening*: Chairman, the Hon. Arthur Kinnaird, M.P. Mal. iii. 16, 17 was read, and followed by silent prayer. The devotional exercises were then led by the Rev. Mr. Birch and Mr. Robert Baxter. The addresses were delivered by the Rev. Dr. Edmond, of the United Presbyterian Church, Islington. Rev. iii. was then read, and prayer was successively offered by the Rev. H. J.

Lumsden and Mr. Hawk, after which the Doxology was sung, and the Rev. S. Minton gave the Benediction.

**TUESDAY, JAN. 7.**—Home Objects for Prayer: The conversion of the ungodly—the cessation of intemperance and all immorality—and the spread of vital religion; in our families and households—among our rulers—the rich and the poor—our soldiers and sailors—the authors of our literature, secular and religious. (Motto, 1 John v. 14, 15.) *Morning*: Chairman (in the absence of Captain Trotter from illness), Captain Fishbourne, C.B. Prayer was offered by the Rev. J. A. Jetter, missionary of the Church Missionary Society, and the address was delivered by the Rev. J. Rattenbury, President of the Wesleyan Conference. Romans xii. having next been read, prayer was offered by the Rev. W. Brock, Baptist minister. There was next an interval for silent prayer, “For our unconverted relatives, that they may be led to confess Christ before the world.” The concluding prayer was offered by the Rev. Dr. Weir, Secretary of the British Society for the Propagation of the Gospel amongst the Jews, and the Benediction was pronounced by the Rev. G. Albert Rogers, incumbent of St. Luke's, Holloway. — *Evening*: Chairman, Dr. Forbes Winslow. The address was delivered by the Rev. A. C. Price, minister of the Lock Chapel. He spoke on the efficacy of prayer, adducing Scripture examples, and dwelling especially on the deliverance of Peter from prison in answer to the persevering intercession of the Church. Among those who successively led the devotional exercises were the Rev. R. W. Dibdin, minister of the Episcopal Chapel, West-street; Mr. Thomas Chambers, the Common Serjeant; the Rev. J. E. Ford, missionary to Sidon; and the Rev. W. L. Thornton, Wesleyan. There were intervals for silent prayer, one being specially set apart for the remembrance of any persons suffering from spiritual depression or peculiar temptation; and another for the Divine blessing on the meeting of 300 or 400 clergymen held during the week in Islington. The Chairman read 2 Tim. iv. 1—8. The proceedings closed with the Benediction and Doxology.

**WEDNESDAY, JAN. 8.**—Foreign Objects for Prayer: The revival of pure Christianity and the extension of religious liberty in Europe and the lands of the East—the overthrow of every form of antichristian error—the conversion of the house of Israel—the prevalence of peace among all nations, especially in America—and a yet more abundant blessing upon our

brethren and sisters engaged in the work of missions, Christian education, and literature in foreign lands. (Motto, Mark ii. 5.) *Morning*: Chairman, the Hon. Captain Maude, R.N. The address was delivered by the Rev. W. Pennefather, incumbent of Christ Church, Barnet. The Hon. and Rev. Baptist Noel read portions of the Epistle to the Ephesians. Among those who engaged in prayer were the Rev. Edward Auriol, Rector of St. Dunstan's, Fleet-street, General Clarke, Rev. F. Tucker, and Rev. C. Hargrave. The Rev. F. Tucker closed the meeting with the Benediction.—*Evening*: Chairman, Mr. J. Finch. The Rev. C. Stanford delivered the address. Prayer was successively offered by the Rev. J. W. Richardson, Rev. Samuel Minton, Rev. W. Bevan, Mr. Williams, and the Rev. James Davies.

THURSDAY, JAN. 9.—Subject: The Church of God and the Christian Ministry: the increased spirituality of the Church, and its more decided separation from the world—brotherly love, sympathy, and union of labour among the Lord's people—a higher standard of piety and power among Christian ministers and all their fellow-labourers—the outpouring of the Spirit upon our universities and colleges, and on the rising ministry at large—the conversion of the young, and a large blessing upon Sunday and other schools. (Motto, Heb. x. 19—22.) *Morning*: Chairman, Mr. P. F. O'Malley, Q.C. The address was delivered by the Rev. Newman Hall, of Surrey Chapel. The successive prayers were led by Major Straith, one of the secretaries of the Church Missionary Society, the Hon. and Rev. Baptist W. Noel, the Rev. W. Walsh, and General Alexander. The Rev. S. Minton read John xvii. In the course of the proceedings thankful allusion was frequently made to the intelligence of war with America having been averted. The Rev. S. Minton pronounced the concluding benediction. Although the weather was very unfavourable in the morning, there was a large attendance.—*Evening*: Chairman, Mr. J. Corderoy. The Rev. Claremont Skrine delivered the address. Prayer was offered by the Rev. Charles Jackson, Lord Radstock, and Mr. Corderoy. The Rev. J. Davis pronounced the Benediction.

FRIDAY, JAN. 10.—Subject: The Word of God: that it may be received with increased faith, reverence, and love—that its assailants may be enlightened and brought into the way of truth—that the power of the Divine Spirit may attend its private study and its circulation throughout the world. The motto for the day was Psalm cxliii. 1, 2. *Morning*: Chairman, Lord Radstock. The address was delivered by the Rev. Capel Molyneux. Among those who offered prayer were the Revs. J. S. Jenkinson, S. B. Bergne, and S. Minton. The Rev. C. Jackson, Secretary of the British and Foreign Bible Society, read John vi. 53—65.

—*Evening*: Chairman, General Alexander. The Hon. and Rev. Baptist Noel delivered an argumentative and practical address on the Divine inspiration of the Scriptures. Prayer was offered by the Rev. R. W. Dibdin, Dr. Forbes Winslow, the Chairman, and others.

SATURDAY, JAN. 11.—Subject: The Lord's-day: that its Divine institution may be recognised, and its desecration at home and abroad may cease. (Motto, Rom. xii. 12.) *Morning*: Chairman, Mr. Joseph Tritton. The address was given by the Rev. John Graham, and prayer was successively offered by the Revs. W. Cardall, G. J. Duncan, P. Latrobe, R. W. Dibdin, and H. Stevens. There was an interval for silent prayer, specially in reference to London and Sabbath observance. In the course of the proceedings, the Rev. S. Minton said it had been arranged by several Christian mothers to offer special prayer for the Queen and Royal Family every Saturday night as near as possible to the hour at which the late Prince Consort died. He invited the concurrence of Christian mothers generally in this concert for prayer.—*Evening*: Chairman, Mr. Robert Baxter. The Rev. William Arthur delivered the address, and the Rev. E. Auriol, Mr. Wilbraham Taylor, and others, engaged in prayer.

The meetings were continued with unabated interest till the close of the week. Persons of all classes were observed among the attendants: members of noble families, clergymen and gentlemen, and humble working men and women. The proceedings were marked by much solemnity, to which the plan of setting apart occasional intervals for silent supplication for the presence of the Holy Spirit, for unconverted relatives, and others, seemed to add considerably.

#### UNITED COMMUNION.

The meetings in Freemasons' Hall were followed by an United Communion. But it was not arranged by the Alliance Committee which organised the meetings for prayer. A correspondent of the *Record* writes:—

On Sunday afternoon an Open Communion was held in Freemasons' Hall. The room was completely full, and a very devout feeling seemed to pervade the whole assembly. The Hon. and Rev. B. W. Noel presided; and addresses were delivered by the Rev. W. Arthur and Rev. W. Brook. The Rev. W. Chalmers and Rev. S. Minton conducted the devotional part of the service; and the Rev. J. P. Dobson concluded by reading the post-communion prayers from the English Liturgy. The bread and wine were distributed, as before, by laymen. Among the communicants were the Hon. and Rev. Leland Noel, the Rev. — Gough, Church of England missionary from China, Rev. W. Bunting, Hon. A. Kinnaird, General Alexander, Dr. Forbes Winslow, Messrs. W. Taylor, R. Baxter, J. Sheppard, S. Kirby, and J. Ranyard.

## FOREIGN.

**SPANISH PROTESTANTS SENTENCED TO THE GALLEYS.**—The painful intelligence has been received from Spain that Matamoros and Alhama have been sentenced to seven years' penal servitude in the galleys, and Trigo to four years of the same punishment. It is stated that there will be an appeal from the sentence, but it is feared it will be in vain. "They had been previously tried and acquitted of alleged political offences, so that the present sentences are solely for reading the Word of God." It is to the influence at Court of "Sister Patrocinio" that public opinion attributes the passing of this iniquitous sentence.

**THE WEEK OF PRAYER IN FRANCE.**—These meetings have been held every evening, and the subjects previously indicated occupied the chief place in the prayers of each day. The numbers present were as great as could be hoped for, considering the season, and the great distances to be gone over in a city like Paris. A thoughtful demeanour, religious life, and a true spirit of devotion, were everywhere apparent. From the 5th to the 12th of January daily meetings for prayer were held at Havre, Courbevoie, Nismes, St. Jean du Gard, &c.—*Archives du Christianisme*.

**THE WEEK OF PRAYER AT GENEVA.**—Devotional meetings were held during the week of prayer in the city of Geneva and in the rural parishes of the canton. We have not been furnished with details, but we learn that there was the same large attendance as on similar occasions in the two preceding years, and that the various services were productive of real edification. The addresses were characterised by earnestness of appeal, and the prayers by fervency of spirit.

**THE WEEK OF PRAYER AT TURIN.**—According to arrangements in harmony with those adopted in this country, the week of prayer was observed at Turin. Meetings were held every evening at eight, near the Waldensian Chapel.

**REVIVAL MEETINGS IN PARIS.**—Mr. Reginald Radcliffe is at Paris for a short time. A first public meeting took place in the chapel of the Evangelical Reformed Church, Rue Chabrol, on the 18th of January. Mr. Radcliffe is to visit other localities, where his presence is desired.

**RESULTS OF THE GENEVA CONFERENCE ON THE GENEVESE.**—A correspondent of *La Croix* speaks of the beneficial effects upon the Christians of Geneva of the Alliance Con-

ference held in that city. He mentions, as one result, the formation of the Society for the Observance of the Lord's-day referred to in our last number, and adds: "The other result which I wish to mention to you is the organization, the multiplication of the means already employed to awaken the Church, and to add to its membership, independently of the meetings for prayer which previously existed in various places, and the formation of a committee of members of the Alliance and others, clergy and laymen, who continue to meet, on the Monday, in the Salle de la Rive Droite, with numerous audiences, of a very varied character."

**ALLIANCE CONFERENCE AT GENEVA.**—M. D. Tissot has published the first portions of the French record of the Conferences, under the title, "Conférences de Genève, 1861. Rapports et Discours Publiés au Nom du Comité de l'Alliance Evangelique." The whole will form two vols. 8vo, and subscribers will receive it for eight francs.

**SICILIAN PRIESTS IRRITATING THE POPULACE AGAINST A PROTESTANT MINISTER.**—M. Appia has laboured earnestly at Palermo, for some time past, much to the annoyance of the priests, who have sought to stir up the ignorant populace against him. A few weeks back some of the priests came to his service, and upon a signal given their agents threw the place into confusion, shouting for the Virgin and "Down with the Protestants!" M. Appia was threatened and in danger, but was providentially protected by the courage of his friends. It appears that the priests had falsely represented that the Protestant minister was a friend of the Bourbons!

**BIBLE BURNING AND ATTACK UPON A COLPORTEUR IN SICILY.**—A colporteur at Girgenti has had rough treatment, thanks to the priests. He no sooner appeared in the place than hostility commenced, and it was suggested that he should be punished and his books burned. One priest bought a portion of his stock, probably to destroy it. Another took a more economical mode; with a crucifix in his hand, and at the head of a crowd of school-boys and rabble, he stalked through the streets shouting, "Let us burn the Protestant books! Death to the Protestants!" A bonfire was made in one of the squares, and in it a number of Diodati's Bibles, and other religious books, were reduced to ashes. The poor colporteur made his escape, or he might

have suffered too. The authorities have taken up this matter in a commendable spirit, and the consequence is that the furious priest and one of his lay friends and fellow-fanatics have been committed to prison.

**ADVANCE OF RELIGIOUS FREEDOM IN AUSTRIA.**—By the recent intelligence from Austria we learn that religious liberty has been greatly advanced by the abolition of the ordinance of 1842, which requires that, in the case of mixed marriages, a pledge shall previously be taken to bring up the children in the Catholic faith. It has been calculated that, in Vienna alone, since 1842, 18,000 children have thus been compelled to embrace the Romish religion in opposition to the wishes of the father.

**MONUMENT TO LUTHER.**—A new statue has been raised to Luther at Mora, near the very house where his parents resided when he was born, Nov. 11, 1483. This statue, which is of bronze, is nine feet high, and stands upon a pedestal of ten feet. Clothed in a long robe, bareheaded, and with extended hand, Luther holds a Bible, open at the words, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The front of the pedestal bears the inscription, "To our Luther." The bas-reliefs represent the man of God affixing the ninety-five theses to the door of the church at Wittenburg; taken prisoner at Altenstein; and translating the Bible at the Wartburg. This work of art (by the sculptor Müller) has cost 14,000 florins, nearly the whole of which sum has already been subscribed by the Protestant princes of Germany, by private individuals, and even by some Catholics.

**PRESENTATION OF A TESTIMONIAL TO THE BRITISH CONSULAR CHAPLAIN AT AMSTERDAM.**—We have received an account of this presentation, quoted from the *Amsterdam Herald* of Jan. 10, and bearing the signature of the Rev. C. Schwartz. The writer says: "When the present British chaplain came to Amsterdam he stood almost alone in the clear enunciation of the truth as it is in Jesus, and many who could find at that time no true nutriment for their souls sought counsel and guidance in the 'little sanctuary' of the English Church. Many a soul has there found the Lord. Mr. Jamieson has not only ministered the Word of Life with regularity to his own flock, but also since 1852 at Utrecht, and indeed wherever his countrymen were gathered together in such great undertakings as the drying of the Lake of Haarlem,

&c.; and many of his friends, as well as the members of his own Episcopal congregation, were specially anxious to give him some token of their gratitude and regard, and therefore readily responded to an invitation to present him with a precious copy of the Scriptures, 'in commemoration of a quarter of a century's ministry in Holland; as a mark of personal esteem, and in recognition of his uniform kindness, faithfulness, and indefatigable exertions in the spreading of the sacred Word of Life.' The writer says that, so far as he can learn, there has been only one precedent in the past history of the Church of England settlement in Amsterdam for such an event, and that occurred in the reign of William III., Prince of Orange and King of Great Britain. The proceedings on occasion of Mr. Jamieson's presentation were conducted partly in English and partly in Dutch. They are described as having been of a simple and touching character.

**MISSIONARY WORK IN JAMAICA.**—A missionary writes us under date of Bethany, Jamaica, December 17, as follows: "I beg to acknowledge the receipt of the November number of *Evangelical Christendom*, and thank you for the same. I have perused several articles with pleasure and edification, and shall return to the rest when time allows—no doubt, to find something instructive. . . . Our work in Jamaica goes steadily onward. Most churches are well attended, and believers are added to them, who give evidence of being united to Christ, having been called by the Holy Spirit. It is delightful to witness the altered conduct of those who have been savingly converted. That wild and vacant stare which they formerly had has been subdued, and the countenance becomes lighted up with a very different expression. The fruits of the Spirit manifest themselves in many a heart that formerly was a den of uncleanness. We have had a gracious awakening; but I do not mean to say that there are not many still without who are dead to Christ, and fearfully alive to sin. The great obstacles in the way in Jamaica are superstition and sensuality. The grosser forms of these are still very prevalent, though undoubtedly there is a great improvement. Though one should rise from the dead, we are assured that some would not believe; so in the most extensive awakening that has yet taken place, the fatal sleep of death is slept by not a few. This is what we observe around us. We shall still, however, go on in the

Lord's name, praying and labouring, that these sinners may be converted unto Him."

THE DECEASE OF DR. BRIDGMAN, THE OLDEST MISSIONARY in China, is, we regret to see, announced. He was sent out from America, and began his labours in 1830, when Dr. Morrison was the only other Protestant missionary in China. He died at the age of sixty.

REMARKABLE SCENES AT AHMEDNUGGER.—The *Bombay Guardian* gives details of some remarkable scenes at Ahmednugger, in connexion with American missions. At the anniversary meeting, referring to the necessities of the mission, a native pastor said that the time for action had come; and, taking out his purse, emptied its contents on the table. Soon one member of the Church arose, and said he would give a rupee. Another and another brought forward their offerings and cast them on the table. Others, who had not come pre-

pared for such a scene, gave pledges for amounts varying from two annas to over fifty rupees. One poor blind woman came feeling her way to the table, and laid a rupee on it. Many gave or pledged gold and silver rings, bangles, and other species of ornaments common among the natives. Animals also were given—a horse, a pair of goats, half the price of a buffalo, a cow, a pair of hens, a duck, eggs, a turban, a book, a month's wages, half a month's wages, three months' wages. Thus it went on for an hour. Passages of Scripture were read at intervals, accompanied with remarks and singing. The next morning the congregation came together again. The scene of the previous day was repeated with increasing interest. Many of those who had given doubled their gifts. A great part of the congregation were in tears, and some could hardly restrain themselves from crying aloud.

## Literature.

### MR. YOUNG'S NEW TRANSLATION OF THE BIBLE.

*The Holy Bible*, containing the Old and New Testaments, literally and idiomatically translated out of the Original Languages. By ROBERT YOUNG, author of several works in Hebrew, Chaldee, Samaritan, Syriac, Greek, Latin, Gujarati, &c. (See page vi.) Edinburgh and London: A. Fullarton and Co. 1862. [To be completed in Twenty Parts. No. 1. containing Gen. i.—xliv. 19.]

*Translation of the Book of Job.* By the same Author.

WE have had occasion before to introduce our readers to Mr. Robert Young, of Edinburgh. In the course of last year we reviewed his translation of the Song of Solomon, and noticed several glaring mistakes in which that translation abounded. Our review, though written in a kindly spirit (for we were not at that time so fully acquainted with the Oriental scholarship of Mr. Young as we are now), drew forth an angry reply, which we also noticed as fully as its tone and scholarship deserved.

There are now lying before us two additional specimens of Mr. Young's powers of translation, which we deem it a duty to notice, but which we shall notice at no great length. The title-page of the first of the two we have given in full, and it refers to page vi. of the cover for a complete catalogue of Mr. Young's publications. These, at first sight, appear most extensive, amounting in number to three-and-thirty; but if we subtract from them mere specimens and portions of works, the list can be somewhat reduced. Notwithstanding, they are very numerous indeed. Nearly, however, nine-tenths are of no value whatever, for we may remark of them and him—

Ad populum phalaras. Ego te intus et in cute novi.

For instance, Mr. Young, no doubt at a great expenditure of time and

trouble, has translated the Shorter Catechism of the Westminster divines into Chaldee, Syriac, Chaldee-Samaritan—which, in plain words, is almost Chaldee transliterated into Samaritan characters—and has also translated it into Hebrew-Samaritan, as well as into Hebrew; Hebrew-Samaritan, it being borne in mind, being nothing else than simply Hebrew “done into” Samaritan letters.

Again: Somewhere or other Mr. Young got hold of a song of a Finlandian countrygirl in Finnish, which he considered of such intense interest, that at once he set to work and translated it likewise, to the great marvel of the vulgar, into Hebrew, Hebrew-Samaritan, Chaldee-Samaritan, Chaldee, Syriac, and English, which valuable pamphlet is advertised at the small price of twelve pence, but which we have sought for in vain in London.

Now, be it remembered that Chaldee, Syriac, and Samaritan, whatever may be said of Hebrew, are dead languages, and have not been spoken for some hundreds of years (for a book in ancient Syriac is unintelligible to one speaking the modern Syriac, without special training), and then we can arrive at a just estimation of the value of these linguistic labours of Mr. Young. So much for their value. As for the correctness of these works, we can say nothing, not having ever seen them; nor would they be worth examination if we had them on our shelves, where we confess we have some useful books of Mr. Young.

The yellow wrapper in which Mr. Young's first part of his work is enveloped is of special interest to us, for it contains information of a varied nature. We have here set forth nineteen “opinions as to the scholarship of Mr. Young.” They are striking exhibitions of the way in which some men give testimonials as to matters of which they know little.

Thus Dr. Candlish tells us that as to Oriental acquirements, he supposes that “Mr. Young is *almost, if not altogether, unrivalled.*” Dr. Eadie avers that he has “looked into the most of his publications, and has no hesitation in saying that they *display a great amount of accurate Hebrew philology.*” Dr. Goold, the learned and accomplished editor of “The Works of John Owen, D.D.,” says that Mr. Young's “mind is cautious and well-balanced, *quite above any hunt for popularity by means of startling and novel theories.*” Dr. R. Lee, of Edinburgh, a scholar of no mean standing, states that he inclines to think that Mr. Young, “as a Biblical Orientalist and philologer, has very few equals, if any, in this country.” Rev. A. R. Bonar, while asserting that “Mr. Robert Young has long been known in the world of letters as perhaps the greatest Hebrew and Oriental scholar of our time,” judiciously closes his testimonial by saying that Mr. Young's revised translation “will afford the best proof of the matured result of his investigations.”

But the testimony of some of the Hebrew professors is more startling, as few know how much *Oriental knowledge* is possessed by some of the above really valued preachers and divines. Of the testimonials from Hebrew professors we would notice two—namely, those from the Rev. A. McCaul, D.D., Professor in King's College, London, and Rev. D. Liston, Professor in the University of Edinburgh—because the testimonials given by Professor Weir, of Glasgow, Professor Murphy, of Belfast, and the late Rev. Professor Lee, D.D., of Cambridge, are not objectionable, inasmuch as they commend only special publications of Mr. Young, and state that he has long been “an earnest and successful student of the Shemitic languages.”



But Dr. McCaul says of Mr. Young: "*I know of no one more eminently qualified for a chair of Hebrew and Oriental languages,*" and asserts that his knowledge of Hebrew and of the cognate dialects is "extraordinary." Professor Liston similarly testifies that "his acquaintance with the Semitic dialects is indeed quite extraordinary; very few, I believe, have achieved such a command over and power of composing in them. But the best evidence of Mr. Young's accomplishments in this way is to be found in his published works."

And so it is; we thought well ourselves of Mr. Young, though we considered him too much on the "hunt for popularity" until we perused his Song of Solomon, his Book of Job, and now his Genesis. It is really painful to write thus, but we must say we have never read greater caricatures of the Holy Word of God; and it is because we believe that many will be misled by his renderings—the more so on account of the high testimonials he has obtained—that we think it worth while, and even a duty, to enter our protest against such translations.

Before we give a few specimens, we must add here Mr. Young's own opinion of his work; it is set forth in full on his cover—viz.: "*One of the first things which is likely to attract the attention of the Readers of this New Translation, is its lively, picturesque, dramatic style, by which the inimitable beauty of the original text is more vividly brought out than by any previous translation.*"

This is so remarkably like the style of the advertisements which appear so frequently in the newspapers of "Harper Twelvetees' Soap Powder" and of "Holloway's Pills," that we forbear to make any further remark on it, except to note that Dr. Goold has been mistaken when he states that Mr. Young's "character is remarkable" for "the modesty of the genuine scholar."

A few specimens of his translation will be quite sufficient to evidence its "lively, picturesque, and dramatic style:"—

Gen. ii. 23: And the man saith, "This *is* the step! bone of my bone and flesh of my flesh; on this account it is called Woman, for from man this *one* hath been taken."

Gen. xi. 8: And they say each unto his neighbour, "Give help, let us make bricks," &c.; v. 4: "Give help, let us build," &c.; v. 6 and 7: And the Lord saith . . . "Give help, let us go down," &c.

Gen. xiii. 12: And Lot hath dwelt in the cities of the circuit, and tenteth unto Sodom; v. 18: And Abram tenteth, and cometh and dwelleth among the oaks of Mamre, &c.

Gen. xv. 8: Abram also saith, "Lo, to me Thou hast not given seed, and lo, a domestic doth heir me;" v. 4: And lo, the Word of the Lord is with him, saying, "This *one* doth not heir thee, but he who cometh out from thy loins, he doth heir thee."

Gen. xvi. 13, of Hagar: And she calleth the name of the Lord, who speaketh unto her, "Thou, O God, *art* my beholder;" for she hath said, "Even here have I looked behind my beholder?" [What is the meaning of this?]

Gen. xxi. 1: And the Lord hath inspected Sarah as He hath said, and the Lord doth to Sarah as He hath spoken.

Gen. xxxvii. 10, of Joseph: And he recounteth it unto his father, and unto his brethren and his father pusheth against him, and saith to him, &c.

Job ix. 27, 28:—

Though I say, "I forget my talking, I forsake my corner,  
And I brighten up?"

I have been afraid of all my griefs;  
I have known that thou dost not acquit me!"

Job xv. 23, 24:—

He wandereth for bread—"Where is it?"  
He hath known that ready at his hand is a day of darkness!

Adversity and distress terrify him—

They prevail *over* him as a king ready for the boaster!

Job. xviii. 15 :—

Drawn away from his tent is his confidence—

And *that* causeth him to step to the king of terrors!

*That* dwelleth in his tent—out of his provender;

Scattered over his habitation is sulphur!

Job xxx. 22—24 :—

Thou liftest me up, on the wind thou causest me to ride,

And meltest me—levellest me!

For I have known *that* to death thou bringest me,

And *to* the meeting-house for all living!

Surely against the heap he sendeth not out the hand,

Though in its ruin they have safety!

These are a few samples of a translation which its author dreams may supersede our fine old English version, which, though not faultless, is incomparably superior to all its would-be rivals.

As to the renderings in the above passages, we shall not now disprove them. They are all erroneous. We have previously gone into some details in our remarks on Solomon's Song, to which we would refer our readers. We pass by the critical examination of the above renderings the more readily because Mr. Young's translation of Job has been attacked in the *Journal of Sacred Literature*, and we fancy the gentlemen who have given Mr. Young the above testimonials will be heartily ashamed of Mr. Young's version.

A word in conclusion. At the end of this first number Mr. Young has given a few specimen leaves of a "Pocket Commentary," which is to accompany his "New Translation." The specimen extends to ch. iii. 21, and yet no defence of the queer and absurd rendering of ch. ii. 23 is attempted. We notice, however, that Mr. Young would render Gen. i. 1 : "In the beginning of God's framing the heavens and the earth;" on which he remarks that "the ancient Jewish commentator, Rashi, as well as the modern German critics, Bunsen, Ewald, &c., have decided in favour of reading the Hebrew word as a noun (*framing*) instead of a verb (*framed*)."

We have not looked into Bunsen, but we have into Ewald, and we find that *he has not so understood the passage*. He considers the whole sentence as a genitive after the words "*in the beginning*," thus : "In the beginning, when God created the heavens and the earth . . . God said," &c.; and no doubt Bunsen has done the same. Rashi would alter the verb from being in the perfect tense into the *inf. const.* As to Mr. Young's notion, that the verb בָּרָא does not convey the idea of *creation*, we simply remark, if it does not, no other Hebrew word does.

*The Life and Times of George Lawson, D.D.,*  
Selkirk, Professor of Theology to the Associate Synod. With Glimpses of Scottish Character from 1720 to 1820. By the Rev. JOHN MACFARLANE, LL.D. Edinburgh : W. Oliphant and Co.

A VERY good book about a good man. Dr. Macfarlane has industriously collected his materials, and has arranged them in a manner which deserves all praise. Dr. Lawson was

born in Peeblesshire, March 13, 1749, of parents who belonged to the Secession Church. The first chapter gives a pleasing account of his early years, interspersed with notices of men eminent in his early days. He obtained his preacher's licence when little more than twenty years of age, and forthwith entered upon his course as a probationer. As a preacher he proved acceptable; the Secession Church at Selkirk unanimously called him to be

their minister, and he was ordained in 1771. At that time, and indeed through life, he was a "Burgher," or of the tolerant party of his Church. In this chapter, also, Dr. Macfarlane often pauses to contemplate scenes and characters more or less connected with Dr. Lawson and his time. It seems that Lawson was not in haste to marry, and our author says: "It was conjectured that, unless he was prompted in the matter by some kind friend, he might remain a *benedict* all his days." (With us a *benedict* is a married man.) However, he did marry; but his wife died within a year of the event. He subsequently married again. Selkirk was for years the centre and scene of Lawson's ministrations, in which he was diligent and faithful, honoured and useful. In 1778 he found his way to London—the only time in his life; but he remained there six months. Of his home life and labours the record is much fuller than could have been expected, and along with it is much that gives us an insight into the time. Some of the anecdotes related are quite amusing, and show that Dr. Lawson was not without his share of odd ways, as when he buttoned up his umbrella under his coat to keep it dry, and when he carried away a student's hat instead of his own Hebrew Bible, or when he rode out on a journey, and let his horse turn round at half-way and bring him back. Others of these little stories are of a more serious and instructive character; but as the author desired to paint the man as he was, he has given us his weak points as well as his strong ones. He was appreciated and loved by those who knew him, and the circle of his acquaintance was by no means insignificant. As a student he was diligent, and as a scholar superior. Enough is told of him here to show that he was a thoughtful man, a reading man, and a proficient in learning; hence his appointment as professor, and his diploma. Possibly he belonged to the old school, but it is no disparagement of him to say this, for that old school turned out men every way equal to the wants of their times, and men who laid the foundations of recent methods of study. As professor, Lawson succeeded the well-remembered John Brown, of Haddington, who died in 1787. But it is impossible for us in this brief notice to follow him through all the labours of his industrious life. For this we must refer to Dr. Macfarlane's pleasant pages. Dr. Lawson's praises are still upon the lips of those who remember him, and of more who have heard of him. He occupies an important

place in half-a-century's history of his own Church, not simply as a minister and professor, but also in part as a controversialist. In the course of his life many noble souls adorned the Church he belonged to, but there are few among them who interest us so much as himself. His death occurred in February, 1820. We close this volume with our best thanks to its able author for the excellent manner in which he has performed his task, and urging our readers to read the volume for themselves.

1. *The Christian Treasury*, 1861.—2. *Gold from the Christian Treasury*. Edinburgh: Johnstone, Hunter, and Co.

THE *Christian Treasury* long ago achieved a widespread reputation among the Christian population of Scotland. Although far from standing alone, or almost so, as it once did, it still occupies an honourable place among the cheap religious miscellanies. Articles full of sound divinity, interesting narratives, readings for the young, poetry, and prose pieces of varied character, make up the volume, to which able writers on both sides the Tweed, and of different communions, contribute. The "*Gold from the Christian Treasury*" is a cheap shilling's-worth from the periodical just noticed.

*The Work of God in Italy*. Detailing the Revival and Spread of Evangelical Truth in that Kingdom. By the Rev. W. OWEN. J. F. Shaw and Co.

Is the work of the Lord being done in Italy? Who are the workers? Where are they labouring? How may we best co-operate with them, or encourage their labours? These are the inquiries which Mr. Owen undertakes to answer with the aid of a practised pen, a clear head, and a heart full of sympathy with the great cause whose progress he narrates. In the execution of his task he first sketches in outline the history of the Reformation in Italy in the sixteenth century, and its violent suppression; and he then narrates the political changes in Italy, and shows their connexion with the measure of religious freedom now enjoyed there. The Waldenses and the Italian Free Churches are next brought, in succession, under the reader's notice. A very full account follows of the life and labours of Garazzi. Interesting details are given of Bible distribution and colportage, of the creation and spread of the new religious literature, and of the educational movement. The whole concludes with some judicious remarks on the duty and means of helping the work. The materials of which the book is composed are derived very largely from periodical literature.

An acknowledgment in these cases, similar to that which the author has made in some others, of the specific sources of his information, might have served as a guide to readers who will not know where to look in order to satisfy the appetite for additional and newer facts which, we may hope, will be created by a wide circulation of Mr. Owen's volume. Such a circulation it certainly deserves; and in confirmation of our opinion, we may refer to that of our Florence correspondent, as given in his communication for the present month. A well-executed portrait of Gavazzi appears as a frontispiece.

*The Family Treasury of Sabbath Reading.* 1861. Thomas Nelson and Sons.

THE experience brought to bear in the conduct of this periodical is very apparent in the attractive character of its entire contents. The selections are judicious, and the original articles bear the names of some of the most eminent occupants of the Scottish pulpit. Reading for the members of families of mature age forms the staple of the work, but in not a number before us do the children appear to be forgotten. The perusal of the *Family Treasury* will benefit both old and young.

*The Earnest Man: a Memoir of Adoniram Judson, D.D.* By H. C. CONANT. Edited by JOSEPH ANGUS, D.D. J. Heaton and Son.

THIS volume forms one of a series called the "Bunyan Library," and intended to consist of select works by eminent authors of the Baptist denomination. Hence it is that in this cause the subject, the author, the editor, and the publisher, are all Baptists. The author has done his work very well, and the editor has prefixed an appropriate introduction; the publisher has brought out a very nice-looking book, and Dr. Judson has the honour of being the first, if not the greatest, of Protestant missionaries to Burmah. Dr. Judson was the son of a Congregational minister in Massachusetts, and was born Aug. 9, 1788. After his conversion, in 1808, he resolved to devote his life to the missionary work, and in 1811 came to England to consult with the London Missionary Society, by whom he was received; but on his return home was sent out under the auspices of the American Board. He entered on his work in 1812, and on his arrival in India adopted Baptist principles. The subsequent career of Dr. Judson was a chequered one, but he never swerved from his purpose to declare the Gospel to the heathen.

His labours in Burmah have won for him an imperishable name, and are here detailed in an interesting manner. He died at sea, on a voyage to the Isle of France (or Mauritius), April 12, 1850. Every page of his history justifies his claim to the title given him in this book—"The Earnest Man." He was earnest in his life and convictions as a Christian—earnest in his intellectual pursuits—and earnest in the ministry he filled. The record of his career has afforded us much instruction and encouragement, and we cordially recommend it to our readers.

*The Week of Prayer.* By Rev. R. OXLAD. Nisbet.

POETRY and prose are here combined. The principal part of the book is an introductory essay; and the latter portion a series of poetical pieces on topics appropriate for the "Week of Prayer." It will not be expected that we should do more than indicate the general character and contents of a small volume, evidently designed more for edification than for criticism. The introductory essay commences with observations upon the Week of Prayer; it glances at the subject of prayer in general, and at several features of modern Evangelical religion, viewed in connexion with the one event of the volume. These miscellaneous remarks are succeeded by a more formal discussion of three points, suggested, it would seem, by the "Essay and Review" controversy. The points are—1. The progress of science; 2. The extent of intellectual excitement; 3. The study of Biblical criticism. Under the first head we have brief indications of the progress of science, and its relation to religion. Under the second head we have various considerations based upon the intellectual activity of the age, similarly viewed in relation to religion. The third topic speaks for itself. The author, however, while he owns the importance of criticism, sees danger in the use now made of it by many. In the opinion of Mr. Oxlad there are three things against which we ought to watch and pray—viz., 1. A close examination of the authority of Scripture, with especial regard to its inspiration; 2. A philosophical inquiry into the nature of miraculous evidence; and 3. Speculation on the essential principles of revelation, as subjected to human opinion. There is much that we approve in this essay, but we think some of the points are pushed too far. Of the poems we will only say, they are written in an excellent spirit; and such is the character of the whole book.

*The Unerring Guide; or, Youth Directed in the Journey of Life.* By the Rev. JOHN SMITH, of Witheridge, Devon. Second edition, enlarged. W. J. Johnson, 83, Fleet-street.

THIS little volume is ushered into public notice by recommendatory notices from two well-known ministers—the Rev. Dr. Campbell and the Rev. J. H. Wilson, Secretary of the Home Missionary Society. To the former it was offered for publication in a magazine, but he recommended separate publication—one ground of that advice being its intrinsic merit. “Starting with the idea of a momentous journey through a dangerous country,” says Dr. Campbell, describing the plan of the author, “he goes on to multiply figure upon figure, and to heap one illustration upon another, till he reaches the close, when his collected sections constitute a harmonious whole, full of truth, love, and wisdom.” This witness is true, but what has struck as much, in glancing over these pages, as even the “figure upon figure,” is the fact upon fact with which he illustrates his theme. Mr. Smith has not only read the Bible, but he has read human nature to the best possible purpose, and here gives the young the benefit of what he has thus acquired. It is such a book as an affectionate mother might with propriety place beside a pocket Bible for a youth, when he quits the paternal roof to start on “the journey of life.”

*Tears Shed in Heaven, and how God shall Wipe them Away:* a Word of Comfort for the Weeping Bearers of Precious Seed. By the Rev. THEODORE CHRISTLIEB, Ph. D. J. F. Shaw.

REVELATION vii. 17 furnishes a basis for the meditations in this little book, “God shall wipe away all tears from their eyes.” Its author alludes to the sorrows which necessarily befall the Christian in this life, because he is not only exposed to trial, but more sensible than other men. The text suggests that they shall have special comforts, and that in the future their tears will all be wiped away. It is Dr. Christlieb’s opinion that tears will be shed in heaven till they are all wiped off by the Divine hand. He admits that they will not be literal tears, although the tears will be realities. The theory is sustained with some ingenuity, and yet we own that to us it seems a too human and earthly view of the Divine and celestial. We cannot discuss the question

here, but we will say that Dr. Christlieb writes in a most excellent spirit.

*The Great Conflict of the Age; or, Protestantism and Popery Contrasted in their Leading Doctrines: a Manual for the Million.* J. F. Shaw.

AN anonymous book, dedicated to the Earl of Shaftesbury. The history of the great conflict, and a general view of the Romish system, are followed by a notice of some leading Romish authorities, and a contrast of some leading doctrines. The concluding chapters are as to how we should treat Romanists; an appeal to Protestants; and encouragements. The author is deeply alive to the false and insidious character of Popery, and he exposes effectually some of its errors and abuses. His explanations are generally clear and satisfactory; and his book may be useful to such as desire a brief and intelligible manual of this great controversy.

*Toils and Triumphs; or, Missionary Work in the World’s Dark Places.* By HARRIET WARNER ELLIS. Seeley.

MISS ELLIS’S little volume has two merits; it is trustworthy, and it is written in a simple and attractive style. It comprises eighteen chapters, none of which are very long, and most of them describing different spheres of labour. Beginning with Burmah, she takes us to New Zealand, thence to the countries of the North, and to America. From America she conveys us to Polynesia, the Fiji Islands, and to India. These chapters are followed by one on female labourers, after which we pass to Africa, China, and the conclusion. Doubtless the compilation of this work must have cost much patient labour; but it well deserves the illustrations and other attractive accessories by which it is accompanied. We believe it eminently fitted to inform the young and to stir up the missionary spirit in their hearts.

*Black Bartholomew’s Day.* How shall we Best Commemorate, on August 24, 1862, the Bicentenary of the Act of Uniformity? A Plea for Truth, Peace, and Love. By CHARLES GIRDLESTONE, M.A., Rector of King’s Winford, Staffordshire. W. J. Johnson, 121, Fleet street.

A SEASONABLE booklet, reprinted with additions from *Evangelical Christendom*, and breathing a spirit of candour and goodwill, which is more admirable than general in any section of the professing Church of the Prince of Peace and God of Love.

# Monthly Retrospect.

## HOME.

OUR last number was published while we were still in all the agony of suspense on the question whether we were to have peace or war with America. We are heartily and deeply thankful to be now able to record that Almighty God, in whose hands are the issues of all events, has overruled the circumstances that were then so menacing in favour of peace. And to enhance the satisfaction of this event, peace has not been purchased at the cost of any principle, whether of honour or equity, on either side. England asked but for justice; her claim was ratified by the decisions of the whole civilised world; nay, the American statesmen who decided the case admitted that they had no ground on which to withhold our demands; and therefore the prisoners whom we claimed were cheerfully given up. And so the thundercloud which so recently blackened the whole sky has passed away, and the air is clear again. This is not the place to review the attitude and bearing of the two peoples or their Governments during the critical controversy, or to decide whether our Transatlantic kinsmen might not have been more prompt in acknowledgment of the wrong, or more courteous in their mode of affording redress. It is enough that they have made reparation, and that with it many other questions, which might otherwise have led to angry dispute, or even to war, have been practically settled, and that the relations between the two countries are clearer now than they have been for some time past. But while we would not enter into the political causes that have led to this gratifying result, no devout mind will refuse to connect this great deliverance from a national and world-wide calamity with the many and fervent prayers that were offered up, both in public and private, in England, and we trust also in America, that the threatening dispute might be composed, and that the scandal, the shame, and the sin of a war between the two great Protestant nations of the world might be averted.

The call to spend the first week of the New Year in united prayer, which emanated from the Evangelical Alliance, was largely responded to throughout the country. We believe there was no town, and scarcely a village, in the United Kingdom where the invitation was not more or less complied with. We learn from our correspondents that it was also observed in various towns in France and Italy, and we believe we may say wherever there was an Evangelical community throughout the world. In London, especially, the meetings were throughout numerously attended; and the services were appropriate and impressive in a high degree. The conviction that there is a God who hears and answers the cries of His people is becoming increasingly alive in the minds of the Churches; that is to say, not simply believed in as a doctrine, but felt as a real and vital fact. There is great encouragement in the present state of the Churches to persevere in their appeals—greater readiness on the part of God's people to respond to them—and, we may add, greater need on the part both of the Church and of the world that prayers and intercessions should be continued. There are indications, both at home and abroad, that the world is on the eve of

a great crisis, which may, and we trust will, issue in a rebaptism of society with the vital influences of God's Holy Spirit. But for this, as for all other blessings, "God will be inquired of by the house of Israel, to do it for them."

The whole question of the now notorious "Essays and Reviews" is before the Court of Arches, brought there by the prosecution of Dr. Williams by the Bishop of Salisbury, for his review of Bunsen's opinions on prophecy. The pleadings of counsel on both sides are finished; and the judge, Sir Stephen Lushington, has taken time to consider his judgment. The speeches of the lawyers on both sides lasted for several days, but their arguments may be compressed into a very narrow compass. On the part of Dr. Williams it was contended that if the Church of England was to be a National Church, then it must make room within its pale for all the theological opinions that might be held within the nation, and that there was nothing in the articles, rightly interpreted, that would narrow them down to a more sectarian view. This, with an attempt to prove by citations from the elder divines that the views of Dr. Williams were substantially held by many men whom the Church deemed orthodox, was all that was urged in his defence. On the other hand, the counsel for the prosecution urged that the Church, as an organised society, was bound to enforce its own laws and discipline, or it would have no claim to the character of a Church of Christ at all. Much depends on the issue of this important trial, which will probably be determined, however Sir Stephen Lushington may decide, by the Privy Council.

Most of our readers are aware that the Nonconformists in England have for some time had it in contemplation to celebrate this year as the 200th anniversary of the ejection of 2,000 ministers from the Church of England, soon after the Restoration. There has been some difference of opinion, however, as to the proper mode of the celebration. The Congregationalists—as the more numerous body of Nonconformists—resolved to act for and by themselves in the affair; and, after a good deal of friendly correspondence with the Baptists, who desired that the celebration should be a Dissenting, rather than a denominational one, they have finally resolved to abide by their original purpose. But it further appears the Independents are not altogether united among themselves. The great majority have resolved to celebrate the event by the raising of a fund to build a central hall in London, and some hundreds of Dissenting chapels in London and throughout the kingdom. A minority object to the pecuniary mode of celebrating the event altogether. All are agreed that it is desirable to have courses of lectures delivered, to enlighten the rising generation in the principles of Dissent—a hazardous operation, and very likely to be twisted into a means of stirring up still further the elements of strife among the Churches. Already 40,000*l.* has been subscribed towards the proposed objects.

The death of the late Bishop of Killaloe has been the cause of a series of appointments that have given great satisfaction to the Protestants of Ireland. The Right Rev. Dr. Fitzgerald, Bishop of Cork, has been transferred to the See of Killaloe; and the Venerable Archdeacon John Gregg has been appointed Bishop of Cork. In an interesting speech the newly-created prelate made at a meeting in Dublin, he stated that he had entered that city as a young man, without money or friends, and that no preferment he had received had ever been solicited by him. The right rev. gentleman appears to be an immense

favourite with the Protestants of Dublin, and all sorts of episcopal reforms are anticipated within the diocese of Cork under his episcopate. The revenues of the bishopric are small, but the patronage is large, of which it is expected the poor hardworking curates in the diocese will reap the benefit.

A terrible accident has occurred in the North of England. A ponderous beam of an engine, weighing more than twenty tons, suddenly snapped, fell down the shaft of a coal-pit over which it was suspended, killed five out of eight men who were ascending the shaft, and buried alive 215 men and lads who were in the workings. A more fearful fate can hardly be imagined. We refer to it here, however, rather for the sake of recording an act of Christian heroism that has few parallels in our time. One of the survivors of the eight men was a miner, named Watson, a recent convert from infidelity, and since active in his zeal for Christ. The rush of the iron beam that proved fatal to so many of his companions left him well up the shaft, comparatively unhurt, and in a place of safety. But in that terrible hour, amidst the horror of the event, and the falling of masses of rubbish which were torn from the sides of the pit, Watson could distinguish the cries of his wounded comrades from below buried in the rubbish, and, in the intervals of their groans, calling to God for mercy. His resolution was at once taken. Quitting his place of safety, he grasped a wire that ran down the side of the shaft, and, by its aid, scrambled down by the side of the men, and there, exposed to the danger of the still falling stones, he calmly endeavoured to console his poor mutilated and dying companions, and joined with their last breath in commending them to God through Christ. It is pleasant to know that the Church has not lost its race of heroes, ready to do and bear all for the great love with which Christ hath loved them.

A highly-interesting religious service was held in the course of the past month by the members of the different Presbyterian bodies resident in London. For some time past there has been a tendency to union between the English Presbyterian and the United Presbyterian bodies. Between them there is no practical ground of separation; there is only what may be called the sentimental difference respecting the lawfulness of union between Church and State, which the one body absolutely denies on any condition, and the other would only agree to on conditions that it is certain the State would never grant. As a preliminary step towards a more intimate union, a communion service of the two bodies was held in Dr. Hamilton's Church, in Regent-square. The spacious edifice was completely filled, and the proceedings were conducted alternately by the ministers of the two bodies. It was a solemn and impressive service, and well fitted to be the foundation of a complete union between two bodies who, in all essential, and even accidental, circumstances have long been as one.

#### FOREIGN.

The contest between Church and State in France still continues, and the two parties come into collision in every conceivable form. It is true the Bishops no longer commit the gross indecency of publicly comparing the Emperor to Pontius Pilate; but the relations between the two parties have not improved. The Minister of Public Worship, M. Rouland, has had his attention called to the abduction of young girls by various monastic orders; and he has issued a circular, warning them that these practices must be discontinued, if the



societies would preserve their own legal existence; on which the Bishop of Arras charges the Government with exalting the authority of the parent above that of God. The learned, but intemperate, divine appears to have forgotten that the authority of the parent over the child is expressly entrusted to him by God, which is rather more than can be said for the Church. Another cause of quarrel is the cold suspicion, resulting so often in exposure, with which the civil authorities look upon the pretended miracles of modern saints. On the other hand, we are glad to see that a warm and living evangelism is rapidly thawing the Rationalism which had paralysed so many of the Churches. There is much in the state of that interesting land which would lead Protestants to "thank God and take courage."

The letter of our German correspondent from Frankfort will be found of unusual interest this month. It relates to the appearance of a new sect (if we may call it so), which made its appearance some time ago in the kingdom of Wurtemberg, and is now rapidly rising into importance. The leader of the movement is a Gustavus Werner, and from him it derives its life and energy—to such a degree, indeed, that it may be doubted whether the organization will survive him. This remarkable man, whose simple faith and earnest love remind us in great measure of his countryman, Müller, who has wrought such marvels by his institutions at Bristol, was originally a pastor in the Established Church, and does not appear to have, formally at least, departed in any way from the doctrines of his old communion; but on these he has engrafted much mystic pietism, a tendency to Swedenborgianism, and a proneness to represent in the pulpit visions of the spiritual and unseen world. These extravagances have induced the Church authorities to expel him from their communion, much as the bishops of the English Church expelled John Wesley; and he has consequently been left free to develop his views untrammelled by any authority. His genius, however, lies in action rather than doctrine, for while we do not hear of any other innovation in teaching than that which arises out of the individual peculiarities of Werner himself, it is certain that he has gathered into a Christian community many of the outcasts of the population, has persuaded them to live in a state of society where all work, and none enjoy the fruits of their labour, the profits going into the general fund of the society. It is, in fact, an attempt to revive the first dream of the infant Church, that of having all things common. That dream, we know from the New Testament itself, was soon abandoned by the first Christians; it remains to be seen how much longer Mr. Werner will cling to it; but in the meantime, no one questions his piety, his zeal, or the simplicity of his dependence on God's promises.

The letter from our Italian correspondent is one of profound interest. There are some good Christians in this country who hold that the spread of Christ's kingdom has nothing to do with the progress of civil liberty, and that it is therefore wrong for Christian men to take any part in political movements. We do not remember to have anywhere met with a finer practical refutation of this opinion than the narrative contained in our correspondent's letter of what has lately been passing in the old Grand Duchy of Tuscany. In the first place, it is to be noticed that the unfinished and imperfect political amalgamation of the various provinces of united Italy leaves persecution still possible. The Gospel may be freely preached in

Piedmont, and wherever the Piedmontese code extends. But it happens that Tuscany had a better and more enlightened code, with one exception, than even Piedmont, and therefore the province has been left in possession of its old laws. The one exception to which we refer was the law for preaching or publishing against the Roman Catholic religion, and this law, enacted during the reactionary period of 1849, is worthy of the middle ages. Even this law, however, remained in abeyance till there arose a crisis in the State. All newspaper readers know that there has lately been a difficulty in the Italian Government; parties were discontented; there was a probability that Baron Ricasoli would resign, to be succeeded, in all probability, by a Minister of more clerical tendencies. This was the signal for the activity of the Tuscan reactionists, who showed their bitter hatred against the Evangelical teaching by instituting four prosecutions against Protestants almost in as many weeks, one of the victims being the celebrated Father Gavazzi. But now the Ricasoli Ministry is firmly established in power; both Houses of the Legislature have passed votes of confidence in his favour by large majorities, the voice of faction is for the present hushed, and the consequence is, that it is believed in Florence the prosecutions of the Evangelical teachers will be quietly dropped, and no more be heard of them. So true it is now, as of old, that "the earth helped the woman."

Our correspondent does not anticipate much from the movement of Signor Passaglia, who—from being the bosom friend of Pope Pius IX., and an advocate of the Immaculate Conception—has now become the opponent of the Pope's temporal dominion. Besides the narrowness of his views, he is too philosophical to be popular with the masses; and, indeed, from the deplorable picture of the state of education in Italy which our correspondent gives, we should not anticipate much from his writings. But to move the men who move the masses is no unimportant work; and in the arduous task of regenerating Italy those who pull down are as necessary, in their way, as those who build up. We cannot take leave of Passaglia without referring to an incident in connexion with him which curiously illustrates the tactics of the Papacy. Passaglia owed his escape from Rome mainly to the active exertions of an English Roman Catholic lady, who then—convert as she was—still retained enough of her country's spirit to abhor persecution. But, by force or fraud of some kind or other, the poor lady has been persuaded to publish an expression of penitence for the part she took in the Father's escape, and to declare that Passaglia was wrong, and the Pope altogether right in the matter. Alas, for the downward tendency of Romish training!

In our pages this month will be found some deeply-interesting information respecting the newly-opened island of Madagascar, and the prospects of missionary work there. It will be known to our readers that the old Queen—who for years forbade all intercourse with Europe, and cruelly persecuted the native Christians in her dominions—is at last dead, and that her son, who has ascended the throne, is in all respects the reverse of his mother, and is as eager for the benefits of European civilization as she was opposed to them. There was an impression, some time ago, that he had himself become a Christian; and though the political mission which visited his court from the Mauritius threw some doubts on that assertion, there can be no question that he will d

nothing to discourage the preaching of the Gospel. Missionaries have already gone to avail themselves of the opening afforded, and more will follow. But it appears we are not to be left the undisputed masters of the ground. The French are also struggling for influence there; and a Roman Catholic band of missionaries was in the field even before the Protestants. Our brethren have need of Divine wisdom in the critical circumstances in which they are placed. The temptation will be strong upon them to compete with the Roman Catholic clergy to obtain exclusive possession of the King's favour. We trust they will be enabled to avoid the snare. They are no match for their Jesuitical rivals in the arts of finesse and political intrigue; and we should be very sorry if they were. The weapons of their warfare are not carnal; and, while it will be their duty to use all honest, open, and straightforward means to maintain their position in the country, any attempt to enter into court intrigues, to coquet with politicians, to adopt worldly expedients, or, it may be, to use pious frauds in order to gain spiritual results, can only end as it ought to end—by whatever party used—in failure, disgrace, mortification, and shame.

Recent accounts from China convey the gratifying fact that Dr. Lockhart has been allowed to enter the city of Peking, and there to establish a hospital. The presence of a Protestant missionary directly engaged in the work of preaching is not as yet conceded, though the treaty expressly provides that Protestant teachers shall have at least as much liberty as the Roman Catholic priests. Both our Minister and the admiral on the station are exerting themselves to this effect, and under the enlightened rule of the new Chinese Minister, Prince Kung, we may hope that the privilege will not much longer be withheld. We regret to learn that the news of the murder of two American missionaries by the rebels is now confirmed; and, farther, that a native teacher has also suffered martyrdom at the hands of his countrymen. But it is satisfactory to note that in each of these cases the assassins were lawless men, and that there is no suspicion of the Government having connived at their deeds.

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# Evangelical Christendom.

## THE CONTROVERSY IN THE CHURCH.\*

IN the demesne of theology, as well as of nature, it is profoundly true that there is "some soul of goodness in things evil." The exquisitely-adjusted, though mysterious moral government under which we live in preparation for higher destinies requires that "there must be heresies." And with a woe to him by whom the offence cometh there is a needs be that offences shall come. Even in carnal warfare, wicked and miserable though it be, there is much that develops latent virtues, and ennobles often a nation's character. And we entertain no doubt that the present abundant dissemination of infidel questionings will result at last to the true Church of Christ in a beneficial harvest of no mean value. Things that are to be removed may be shaken, but the kingdom that cannot be shaken shall remain. Chaff may perish, but the grain shall be winnowed clean. Rubbish, hay, wood, stubble, may be burned up, but the foundation will be established. Traditions of men may be brought to nought, but the truth of God shall shine out with renewed glory. Many a plant which the Heavenly Husbandman hath never planted may be rooted up, but the "Plant of Renown" shall be seen to flourish as with renovated vigour and immortal beauty. Nor need the men of faith feel otherwise than joyful, as well as confident; for the trial of precious faith can never be other than "unto praise and honour and glory."

Meanwhile the war proceeds. And meanwhile, too, it is obvious to candid and thoughtful minds that something yet remains to be achieved by the vindicators of true religion. Many a speech has been spoken, multitudes of articles, pamphlets, and little books have been written, published, and forgotten. Ecclesiastical courts have echoed, and are echoing, with the sound of a somewhat harsh forensic theology; and clerical convocations have been labouring mightily with portentous gravamina, whose comings to the birth were not so wonderful. But something is lacking yet. Deep down in the public consciousness is it achingly felt, if but scantily acknowledged, that less of noisy bluster, and more of masterly performance, would have been desirable in the present controversy on the Church's behalf. Goliath of Gath is indeed scarcely in the field, but neither, assuredly, have we yet seen David with his quiet and victorious sling and stone. "*Septem contra Christum*" was a very unwise phrase, whoever coined it; for it lent too much importance to a phalanx of no very formidable force. And since Almighty aid is pledged to those who have grace and faith to wield it in the cause of Christ, sound good sense hearty piety, and manly courage, alike expected and expect no feeble or indecisive issue in such a contest for the championship of religious truth.

\* *Replies to Essays and Reviews.* By (1) the Rev. E. M. Goulburn, D.D., (2) Rev. H. J. Rose, B.D., (3) Rev. C. H. Heartley, D.D., (4) Rev. W. J. Irons, D.D., (5) Rev. G. Morison, M.A., (6) Rev. A. W. Hadden, B.D., (7) Rev. Charles Wordsworth, D.D. With a Preface by the Lord Bishop of Oxford, and Letters from the Radcliffe Observer and the Reader in Geology in the University of Oxford. Oxford and London: J. H. and J. Parker. 1862.

*Aids to Faith; a Series of Theological Essays.* By several writers. Edited by WILLIAM THOMSON, D.D., Lord Bishop of Gloucester and Bristol. Second Edition. London: John Murray, Albemarle-street. 1862.

Without, however, unduly disparaging the value of many respectable productions of the teeming press, it is not too much to say that little or nothing not ephemeral had yet appeared. Rifle-skirmishing had been sharp and vigorous, but the heavy artillery and cavalry of the sacramental host not yet had joined in conclusive battle. The promised "Replies" from the High Church champions, led on by the Bishop of Oxford, and the "Aids to Faith" from another quarter, both long announced and at length appearing, were expected to be trenchant, if not decisive. The paraded names, the long delay, the sifting meanwhile discussions, the perfect flood of light thrown variously on all sides of all the questions in issue, had created expectations perhaps unreasonably sanguine. The result is manifestly disappointing in many quarters. Even friendly critics wear but a thin veil of disguise, as they make the best of particular portions, but care not to conceal their discontent with either or both of these books as a whole. "Valuable, but ephemeral." "Sound, but not telling." "Important, but behind the time." "Able, but not adequate to the occasion." "Interesting, but destined not to live—rapidly to be read, and soon to be forgotten." Such are some of the critical utterances, public and private, echoing around us. Nor is it very much to the purpose if here and there a good essay on miracles is lauded as satisfactory, or a keen and bitter *argumentum ad hominem* leaves token of ugly punishment upon an adversary's visage. The day for satisfaction in this kind of warfare has gone by. The heart and the understanding of the Church of God have been too profoundly moved, too outrageously insulted, and look for something better, something deeper, something nobler, something sweeter than all this. Why have we not beheld it? Are some of Christianity's champions, as well as her adversaries, in a false position? Are there grey hairs upon Ephraim's head? Have erroneous principles, here a little and there a little, been long bedimning the singleness of vision, obscuring the glory of truth, sapping the integrity of doctrine, emasculating the vigour of faith, blunting the edge of the spiritual sword, neutralising the savour of the Church's salt? Or how otherwise? No doubt can be entertained as to the great abilities of the band of writers who have assumed the task of encountering the assailants of the truth. No proposition seems more universally asserted, and generally assented to, than that the productions of the Essayists and Reviewers are below the average in an intellectual, critical, and literary point of view. And we incline to believe that, after the first flush of disappointment, more value will be attributed even to the volumes before us than has been their meed at first appearing. But there must be, and there are, principles involved and sentiments engaged in the present contest which perplex the process of thought, and mar the simplicity of the argument and the decisiveness of its issue. When, in a former age, "the spear of Horsley pierced the shield of Priestley," the feat was recognised as of value to Church and State and society. The administration of the day took up the victorious archdeacon, and he became forthwith a bishop. But Priestley was not a Churchman. He was even outside the pale of scriptural and loyal Nonconformity. Now times are changed. Now, *Intra muros versatur*. Now Priestley's heresies might seem even mild shades of colour in the harmonious iris of the Broad Church party. Pale heresy deepened to the indigo of Pantheism is here. And difficult would it seem for

a Prime Minister to acknowledge that a counter essayist had worthily brought back on point of spear from the pierced and ringing shield of Dr. Temple that dangling mitre so nearly descended on the brows of one who remains a priest of the nation's Church, Head Master of Rugby School, and, if not educator of the world, at least the educator of Britain's youth for theological universities and the ministry of Christ's Gospel. Here is a crippling condition of the present contest. It is internecine. It is not upon subordinate matters. It is not upon even some important doctrines. It is vital. The apple of the eye is touched. The heart's life is assailed. Churchman tells Churchman that miracles are an impossibility, that inspiration is a sham, that prophecy is a humbug, that the Gospel is a myth, and by consequence that man's immortality is a dream, and that God, if existing, is neither personal nor to be known. The shock of all this to our moral perceptions is too enormous to admit of the state of mind required for the right appreciation of a theological tournament. Dr. Wordsworth's tomahawking, for instance, might afford satisfaction to the public, if, on the one hand, the contest were only whether "infant baptism or episcopal government were deducible from Scripture by logical inference;" or if, on the other, he were thus punishing Professor Holyoake, of Fleet-street, instead of Professor Jowett, of Oxford. But as the matter stands, increased scepticism is as likely a result as any other from this process. And herein, we incline to think, and not in defective performance, lies one reason of the felt ineffectiveness of these replies. To do him all justice, the Bishop of Oxford, in his preface, seems to appreciate well this difficulty. He protests openly against any admission that any "new or powerful arguments against the truth have rendered necessary new arguments in its defence." Further, he strongly disallows the notion that the questions in dispute are "open questions, or fair subjects for discussion between Christians, still less between Church of England men." And as a fair consequence of these protests, he honestly declares that in the very first instance there is required "a distinct, solemn, and even, if need be, severe decision of authority, that assertions such as these cannot be put forward as possibly true, or even advanced as admitting of question by honest men, who are bound by voluntary obligations to teach the Christian revelation as the truth of God." His lordship puts this necessity, he tells us, first, "from the full conviction that if such matters are admitted by us to be open questions amongst men under such obligations, we shall leave to the next generation the fatal legacy of an universal scepticism amidst an undistinguishable confusion of all possible landmarks between truth and falsehood."

We have no doubt of the heartfelt sincerity of the Bishop's desire to apply "the firm, unflinching action" of authority, as he tells us, "even before argument." We have, however, the argument first in the field; and whether it be a doubtfulness arising from the lack of the preliminary action of authority, or some inherent discontent with the argument itself, it does not appear that the Bishop's own hopes are very sanguine as to the effectiveness of the present volume. He tells us we need the "calm, comprehensive, scholarlike declaration of positive truth upon all the matters in dispute, by which the shallowness, the passion, and the ignorance of the new system of

unbelief may be thoroughly displayed." And then he adds the rather faint aspiration, "that this volume may at least in some measure fulfil these conditions, is the endeavour of its writers, and the hope of him," &c.

Our first impulse is to ask if the Bishop of Oxford had actually read the volume to which he stands sponsor, and for which he expresses such very moderate wishes? But whether his lordship had or had not read the work so faintly prayed for, the effect of such a sentence seems rather damping to the ardour of the reader, and suggestive that he had better, perhaps, wait for something more "calm, comprehensive, and scholarlike" to come. The Bishop, however, advances or insinuates a theory which differs from the opinion expressed in many Evangelical quarters of late, and which will deserve some attention. It has been generally thought and frequently asserted by Evangelical men that the growth of the rationalistic school in Oxford and in this country of late years is in some degree traceable to the well-known tendencies of human opinion to reaction. In other words, that the attempt to re-establish in an age of intellectual light a system of mediæval priestcraft and sacramentalism had revolted many minds; who, seeing that Popery and superstition and bondage of soul were the logical pits into which many unhappy men had thereupon fallen, and who, thirsting for liberty, and disdaining such trumperies, yet not having a firm hold by faith of the pure and power-giving Gospel of God, wandered instead into this sentimental region of unbelief. Such, we confess, is mainly our own view of the matter. But the Bishop of Oxford says no! He says, "Shortsighted men have looked at these things with their narrow range," who have arrived at such conclusions. It would not be graceful to appropriate and repel the charge of being shortsighted, and it is not courteous to retort. But when the Bishop speaks of the "*energetic assertion of the truth*" as being "itself one consequence of the unbelief with which it was striving," we must examine the matter a little more closely.

It has been, as we said, a prevailing impression that the Oxford Rationalism of this day is *in part* due to a reaction from that Oxford theology, called Tractarianism, of the day just gone by. And we have also believed that the rise of English Tractarianism itself was due to a deliberate and systematic plan adopted by a few zealous men for the counteraction of German Rationalism some thirty to forty years ago. That plan to which we allude is, we presume, what, in its working out, the Bishop of Oxford intends by the "*energetic assertion of the truth*." The view of the "shortsighted men, with their narrow range," is that Newman and Pusey, and the rest of them, were, so to speak, a sort of UZZAHs, who thought that the truth of God could not be safe or, at least, effective against Rationalism, without the help of human traditions. The shortsighted Evangelical men foretold, however, the discomfiture of that notable attempt to resist a refined infidelity by the aid of a disguised Popery. They preferred, and they still prefer, that old and simple and glorious Gospel which is the power of God unto salvation. They preferred, and they still prefer, the sword of the Spirit, which is the Word of God, to all the cumbersome armaments of Patristic, mediæval, Romanistic, or Anglican forges. They agree with the Bishop of Oxford when he says that there is "*no fear of argument against our faith, though the freest; or of inquiry into it, though*

the most daring. From these Christianity has nothing to dread. In their issue these do but manifest the truth. The roughest wind sweeps the sky the most speedily, and shows forth the soonest the unclouded sun in all his splendour." To all this we say amen. Let argument then be free by all manner of means. But while Christianity has nothing to dread from argument, we are not so sure that she has anything to gain from the help of "unflinching authority." Many of the shortsighted men imagine that they see, in some quarters, a new peril of reaction, a new attempt to make capital out of the occasion, and to grasp at priestly power, under the pretence, or even haply with the conscientious wish and intent, to crush a heresy. It is not probable that any such attempt will now succeed extensively, though it is difficult to predict the oscillations of human opinion. Horror at infidelity, and love for the Saviour, and zeal for His glory, may temporarily drive some pious persons into impolitic and unwise combinations with High Churchmen lusting after authority; but even already, we think, the first phase of that trepidation is passing away, and the time of calmer search into the real, though concealed causes of existing phenomena is at hand. How far the truth would gain by substituting Transubstantiation for Essayism is a curious question. On what principle a Reformed Protestant Church is to condone an Archdeacon Denison, and lay the arm of unflinching and severe authority on a Dr. Temple, remains, we think, for elucidation. The Bishop of Oxford's glowing imagination accords with "*the explanation that sees*" in this movement of the human mind "*the first stealing over the sky of the lurid lights which shall be shed profusely around the great Antichrist.*" Believers in certain futurist schemes of prophecy may probably consider this prognosis to be as deep and sound as the language in which it is conveyed is undoubtedly meant to be *fine*. But as we do not comprehend how "*an explanation*" is a thing that "*sees*," nor, supposing an explanation to have eyesight, how anything it does now see is the first stealing of a lurid light, so neither do we quite take in the profuse shedding of the said lurid lights around the great Antichrist of the Bishop of Oxford's apprehensions. Style and mutterings and theology of this calibre may have admirers somewhere, but do not seem calculated to advance a cause with either accomplished scholars, severe logicians, or well-grounded divines. In any case, darkness rather than light, however "*lurid*," seems the better melodramatic accompaniment of such a poetical personage; and the penumbra of approaching eclipse would more fitly illustrate our supposed present condition. But "*explanations*" which can "*see*" mysteries of this kind are, perhaps, not to be too severely criticised, and may be left to indulge their own phraseology, since, we presume, they can speak as well as see.

More to the purpose is it to observe that the Bishop's preface is rather damaging to the volume. Its reasoning and spirit convey palpably an impression that the contest does not really lie between Christianity and infidelity, but between two parties in the Church, one of whom holds a good deal more and the other a good deal less than the pure religion of Jesus Christ. Of the "*Replies*" themselves, or of some of them, we may take future occasions to speak. On the whole, we do not think the device of writing seven specific answers by seven different pens was a happy one. Few of the original "*Essays and Reviews*" were worthy of being so answered. One or two of them would



have been better dealt with if a whole volume had been devoted to the subject matter of each, and the others left unheeded; or left, at least, to separate handling. The present plan also inevitably involved more of the controversial, personal, and *anti* tone than seems to have been aimed at or desired by the projectors themselves. The result is felt to be untoward. The essay of Professor Jowett, for instance, on the interpretation of Scripture, touches a subject of vital importance and profoundest interest. The reply demanded by the Christian public to such an essay is a profound and interesting exposition of the true method of scriptural interpretation, informing the understanding, affecting the heart, and glorifying the Word of God. Instead of this, we have a truculent personal assault, a series of cutting tomahawkery, exhausting epithets and metaphors and images and allusions, contemptuous and sarcastic; a nice sample in our days of essential *odium theologicum*. And as for positive "scriptural interpretation," our readers may be satisfied with a single instance in proof of Dr. Wordsworth's qualifications for that high office. Not to dwell upon his statement, that our Lord's saying to Nicodemus (John iii. 5) meant *Baptism*, we find him asserting that the "hard saying" of our Lord, as to the general obligation "to eat His flesh and drink His blood," was afterwards explained by the same Divine Speaker Himself when He instituted the supper and said, "Take, eat, this is my body, Drink ye all of this!!"

Such is the loose and easy process by which the sacramental interpretation of Scripture is managed. We remember to have seen this notion elaborated by Dr. Pusey in some of his essays, and we doubt not there is good store of such "interpretation" in Patristic and Popish writers. Nor may it be amiss even here to observe, that our Divine Master has Himself sufficiently explained His own "hard saying" in a very different manner. *Whoever eats His flesh and drinks His blood, He says, "hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your Fathers did eat manna and are dead; he that eateth of this bread shall live for ever."* (John vi. 54—58.) So much for the positive; and the negative is stated by our Lord with equal plainness: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John vi. 53.) On the hypothesis that our Lord speaks here of "*the sacrament*," there would be no difficulty in establishing the "*opus operatum*," and not much in establishing "*Transubstantiation*." Every one who does eat is saved—"has eternal life." No one who does not eat has life. The bread, too, comes down from heaven. Ergo. Q. E. D. But Evangelical divines, on the other hand, assert that as the sacrament was not yet instituted, there is no proof that it is even alluded to here. They assert, too, that our Lord explains Himself as using a figure when (in verse 63) He says: "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are the spirit, and *they are the life*."

If, then, the sacramental interpretation of Scripture be proposed as the alternative for the Jowettian (whatever that be), if essential Popery versus Rationalism be the elements here in collision, there is a need for caution on

the part of the children of God, who have their Bibles and the Spirit of Truth for their guidance. The natural repugnance of the unrenewed human heart to the self-denying holiness of Christ's pure Gospel, is one thing; the determination of the half-enlightened intellect to resist the bondage of superstition, sacramentalism, and priestcraft, is another. Both may be sometimes combined; but sometimes the heart-aversion to holy truth leads to the love of spiritual lies, which gendereth bondage. In the combination and conflicts of these rival elements may be found the true solution of many phenomena of ecclesiastical and theological history. Old, almost, as the Gospel is the attempt to amalgamate Moses and Christ, circumcision and grace. And the light of the middle of the nineteenth century itself has seen the notable device of Pio Nono and his court to stem the march of liberty and intellect by the dogma of the Immaculate Conception. Not essentially different in principle is the work of priestcraft in any age—even in the Church of England in our own. Whether Rationalism be destined here to reproduce and extend a modified superstition and a debased national religion, or whether the latter shall foster still more the advancing leaven of infidelity, time alone, perhaps, can reveal.

Of the other volume ("The Aids to Faith") we must speak on another occasion. Its contents seem very unequal in value. And of both and either of these volumes it must be said, that they demand cautious and critical examination, and cannot receive the unqualified approval of spiritually-enlightened men. Meanwhile, it is competent to the children of God to stand fast in the glorious liberty wherewith the light and the love and the truth of Christ have made them free indeed. The Word of God without, and the witnessing Spirit within—be these our watchword, polestar, compass, and helm. Precious and glorious realities, which neither Rome nor Germany can nullify!

### THE NATURAL AND THE SUPERNATURAL.\*

ONE of the reflections forced upon us by recent and pressing controversies is, the poverty of language—its inadequacy to convey accurately the distinct and precise shades of our thoughts—and its consequent liability to fail of its end, and to excite the assaults of other thinkers against us. We have been told, indeed, that the German tongue possesses certain capacities and flexibilities of a superior character. For instance, that at least four distinct words variously express four mental modes, for which we have only the one term, "idea." Whether much real addition to knowledge, or a much clearer apprehension of things, be afforded or not by this richness of tongue, we shall not stop to inquire. If our neighbours enjoy the advantage, it is only proper that they should vindicate their right to adopt their own modes of thought and speech on theological questions, as Dr. Dorner did in his reply to certain observations of Bishop Fitzgerald, who, perhaps, had manifested a little of

\* *The Supernatural in Relation to the Natural.* By the Rev. JAMES McCOSH, LL.D., Author of "The Method of the Divine Government," "Intuitions of the Mind," &c. Cambridge: Macmillan and Co., and 23, Henrietta-street, Covent-garden, London. 1862.

*Nature and the Supernatural, as together Constituting the One System of God.* By HORACE BURNELL, D.D., Author of "The New Life," "Christian Nature," &c. Edinburgh: Alexander Strahan and Co., and Sampson, Low and Co., London. 1862.

the usual spirit of John Bull. And possibly we manifest a little of the same spirit, when we still retain some doubt whether our German friends do really always perfectly understand each other or themselves. But the inherent imbecility of language to which our observation refers is not comparative, but absolute. It belongs to the nature of our limited being—limited, but still endowed with something which pants after the illimitable.

When we speak of "Natural and Supernatural," for instance, how simple and plain, at first sight, to an unsophisticated mind, is the meaning of the terms and the boundary of the things intended. But look a little more closely, or talk a little learnedly, and you soon learn how obscure the affair can easily be made. Thunder and lightning are natural phenomena to the intelligent man—to the ignorant, they are the voice and glory of a God. Hence an irreligious mind takes easily the rapid step to the *therefore* that there is no supernaturalism—no, not even a God distinct from the order of nature or the law of existences.

We are indebted to the distinguished author of the "Method of the Divine Government" and "The Intuitions of the Mind" for an exceedingly interesting treatise upon this subject of the natural and the supernatural. We had finished the book before we read the preface, and had felt some sense of its incompleteness, as well as a certain impression of its *hurried finish* left upon the mind by the perusal. In the preface, however, the author tells us he had all along intended that his work on the "Method of the Divine Government, Physical and Moral," should be followed by another on the "Method of the Divine Government, Supernatural and Spiritual." The present essay is the first part of that contemplated work, and we are sorry to see that no precise promise is made as to the forthcoming of a second part. While, therefore, we regret the non-appearance of the entire work, and the apparent hurry of the present portion of it, we cannot regret that the author has given it to us as it stands, rather than risk contingencies and delay. We have read no publication relative to existing controversies with so great pleasure. And though there be one or two points to which we may venture to take exception, we think it impossible for any one to study the book without intellectual and spiritual profit. Standing out in strong relief from the majority of controversial writings, there is a spirit of goodness and kindness and beauty pervading it throughout which will not fail to leave something of its delightful influence upon the reader's mind. And if heresy were to be thus always dealt with, and controversy baptized into this spirit, we need not much dread the one or deprecate the other.

Dr. McCosh starts his subject with a striking picture of man discovering the uniformity of Nature, and yet observing certain irregularities interfering with Nature's constant order. To the man of devout and well-instructed mind each of these classes of objects will appear as the work of a Divine Being. To the man who, on the contrary, is disposed to keep God at a distance, what is regular and settled is easily termed *Nature*, and what is irregular is *Chance*. We are much struck with the way in which, throughout this book, Dr. McCosh applies this simple principle. Experience and Scripture both confirm its truth. "With the heart man believeth unto righteousness." "An evil heart of unbelief" is that which "departs from the living God." Proud men may

disguise this matter in a maze of learned-looking language, but ungodliness is a moral as well as an intellectual taint. And the foolish body who says in his heart, "Tush! no God," is, without doubt, corrupt at core.

But the piously-inclined man, uninstructed in the true character of existing physical agencies, is liable to the mistake of attributing certain startling phenomena to direct acts of God, and overlooking His constant presence in those operations which are less striking. He sees God in lightning and thunder and storm and disease, but not in health and the gentle breeze and the mild sunshine and the quiet growth of the grass and flowers of the field. Here there is therefore a tendency to superstition and Polytheism. In this sense the atheistic sentiment of the Latin poet has some truth in it—

Primos orbe Deos fecit timor.

A perception, therefore, of the uniformity of Nature, as Dr. McCosh observes, forms an effectual natural means of upholding the unity of God. But this, again, is no safeguard against ungodliness; for the corrupt human heart, when the enlightened intellect has rejected superstition and Polytheism, will adopt Pantheism instead. So that in the same country we may behold, side by side, Polytheism, the religion of the multitude, and Pantheism, that of the philosophers and priests.

The application of these views to man in every stage of progress, and even in our own times, is facile. Geology, astronomy, chemistry, and every other science, physical or mental, present themselves to minds, devout or un-devout, with similar results, as in the rudest times of knowledge. The irreligious man will see nothing but uniformity, law, and order. The religious man will see God in that law and order also. Science will teach the former nothing about God, because his heart is astray. But the same science will enable the latter more clearly to perceive how God does act in Nature; it will correct superstition and other evils of ignorance. To him that hath shall be given.

Dr. McCosh next defines "the natural"—describes in what the natural system consists. There are substances endowed with certain properties; these are all correlated and distributed so as to produce a general and obvious order; and there is a large, yet limited, body of objects and powers constituting nature and performing its functions. "No human power—no natural power—can add a new substance to nature, or destroy any existing substance." And not only so, but "it is beyond all natural power to create or annihilate *force*."

A short chapter on the mental principles involved in our conviction, as to the uniformity of nature, deserves close inquiry. Dr. McCosh is of opinion that this conviction is not necessary or intuitive, but the result of a large and long experience; yet he thinks also that there are certain original principles of the human mind which incline us to look for, though they do not compel us, apart from experience, to believe in, Nature's uniformity. And he then rises to the further conclusion, that these same principles compel us to go on to a belief in a supernatural power and activity. This leads to the necessary explanation of "how much is contained in the natural," a chapter of very great interest. FIRST, in Physical Nature we have—(1) Order, (2) Order as a mean towards an end, (3) Beauty, (4) Fitness, (5) Final Cause, (6) Nature's *Respect to Man*, (7) Special Providence. SECONDLY, in Nature

there are *Souls with High Endowments*, Intellect, Free-will, Conscience, Immortality. THIRDLY, there is in Nature *Sin*. And FOURTHLY, there is in Nature *Moral Government*.

The mere enumeration of these particulars is enough to attract the thoughtful reader to the subject, and we are assured that his attention will be richly repaid; but our space will not permit us to say more on this part of the subject. Before entering upon the second book, which treats of the supernatural, we have ten short theses upon "*the natural as a manifestation of the supernatural*," or groupings of "some of the truths picked up by us in the lower fields of the natural." In these Dr. McCosh beautifully brings out (what we have already alluded to) the impressions which nature makes on the religious and irreligious man respectively, and vindicates the superior wisdom of the religious mind, as well as shows, in a very beautiful and striking manner, the insufficiency of nature without God to fill the void of our spirits.

In the second book, on the Supernatural, we have its precise nature defined. Natural powers, as before defined, produce natural effects, though it be God who works in and by them. But an event properly supernatural is that which cannot be brought about by natural agencies. The defender of miracles must be therefore prepared to show that they are "beyond the capacity of natural agency." This principle also enables us to distinguish "between the higher moods of the natural man and the inspiration of God." We regret our want of space to give our readers an exquisite passage upon this last topic. Dr. McCosh goes on to rebut the objection of Baden Powell and others, that a miracle can never be proved, as it is beyond the capacity of man to tell what powers are in nature. It is certainly curious that an answer should be required to so silly an objection; for though we cannot tell what powers there are in nature, we certainly do know that there are certain things which are not in nature. And when a man who had been dead and in his grave several days, and already decomposing, is called by a word out of his grave, and restored to life; or when another man really dead and buried raises himself, we have no sort of difficulty in concluding (the facts being granted or proved) that we are in the region of the supernatural.

While we are upon the point of miracles (though the precise topic occurs rather at the end of the work), we shall take occasion to refer to a subject which has always appeared to us of considerable importance, and on which we are compelled to differ from Dr. McCosh, as well as from Dr. Chalmers and other distinguished men. We allude to the question as to whether a miracle has ever been permitted, or could ever be permitted by God, to be wrought by evil agency. And this question connects itself with a second—viz., as to whether a miracle is in any degree to be tested by the goodness of the doctrine propounded by its alleged performer.

We are of opinion that it is reasoning in a circle to make the miracle a proof of doctrine, and then to make doctrine a proof of miracle. Doubtless, these are *concurrent testimonies* to the mission (for instances) of our Lord. And doubtless, also, we should have little difficulty in denying the reality of any *alleged miracle* purporting to be wrought in order to establish a palpably false or wicked proposition. But we maintain that the

miracles of the New Testament must be established as facts preliminary to our reception of any doctrine whatever from their alleged workers. If Jesus raised Lazarus and Himself, we are prepared and compelled to receive *any revelation* He makes us, to obey *any commands* He gives us. If He did not, His apostles and their writings are not trustworthy. The miracles are fundamental—we must believe for their sake.

Accordingly, we think that Scripture itself arrogates to God exclusively and very plainly the prerogative of miracles, and denies *true miracles* to any other. We hear of false miracles, lying wonders, wonders of a lie, indeed; but, if our views and reasoning be correct, these must be mere *frauds, juggles, and deceptions*.

First, then, as to Scripture. In Psalm lxxii. 18 we read: "The God of Israel, who *only* doeth wondrous things." And again Psalm cxxxvi. 4: "To him who *alone* doeth great wonders."

In both these passages the Hebrew words so convey the exclusive prerogative of God to do a miracle, that we can safely say it would be impossible to express that idea if it be not here expressed. The phrase *לְבַדּוֹ* is the same which in the one passage is rendered *only*, and in the other *alone*. And we could multiply texts without number, whose accepted meaning would be entirely nullified if this view be not admitted. For instance, Psalm lxxi. 16: "I will make mention of thy righteousness, even of thine *only*." Again, Exodus xxii. 20: "He that sacrifices unto any God, save unto the Lord *only*, he shall be utterly destroyed." Again, Psalm lxxxiii. 18: "Thou whose name *alone* is Jehovah art Most High over all the earth." Again, Job ix. 8: "Who *alone* spreadeth out the heavens, and treadeth upon the waves of the sea." These instances are sufficient to this point, and unless their exclusive character be admitted there is an end of criticism. Now in all these passages the Hebrew phrase is precisely the same.

In the next place, it is to us very like a self-evident proposition which is asserted in these passages of Scripture. Admitting nature and the supernatural, admitting God the Maker and Governor by laws of His own ordaining, it seems contradictory to allow that those laws can be suspended or altered, except by His own act. And it seems to us as contrary to His moral character to admit that He would *permit* those laws to be tampered with by an evil being in any such manner as would implicate Himself as the doer. If it be impossible for God to lie, it is equally impossible for Him to permit an acted lie, which we conceive a miracle wrought by an evil spirit, for a deceitful purpose, would be.

It is, however, objected by some persons that in Scripture there are statements of real miracles having been actually wrought by evil agency; and on this ground some students of prophecy look for real miracles to be performed by a coming Antichrist. It would require a volume to go into the details of this argument; but if our former statement of the scriptural assertions be correct, this objection is already disposed of. It is impossible for Scripture to contradict itself. And there is no assertion as to the performance of such alleged miracles in all Scripture which will stand a moment's comparison with the passages quoted containing the absolute arrogation to God of *alone doing wonders*. "Wonders of a lie" are not miracles at all. In whatever manner, for instance, the magicians before Pharaoh produced certain appearances, there

no statement or proof that the appearances were miraculous ; and the historian only records the simple fact of those appearances. As to the wicked one (in 2 Thess. ii. 8—11) and his "lying wonders," not a few sound theologians consider that prophecy applicable to the Papacy, which has perpetrated a sufficient quantity of such juggleries in all ages. And it remains to be proved, either that another wicked one is to come, or that his wonders will be any more real than those of Rome, if he do appear. It is with reference particularly to this last subject—involving no unimportant considerations as to the interpretation of Scripture, the meaning of prophecy (fulfilled or unfulfilled), and the evidences of the truth of the New Testament—that we think it of great moment to resist the notion that God would permit any real miracle to be wrought, except to authenticate a Divine communication. In the words of Bishop Douglas : "If, in a matter of this kind, human reason can arrive at any certainty, there seems sufficient foundation for asserting that God will never vest men with a power of working miracles, unless that power be vested in them for this one end—to satisfy the world that they are really under a supernatural influence, and are to be looked upon as *teachers from Heaven*."

We cannot pursue this important and interesting subject here, but may have another opportunity of doing so, and we must draw to a close our observations upon Dr. McCosh's very interesting book. Indeed, while we have contravened an opinion which he seems to give in to (in pages 312, 313), he contradicts, we think, himself in his own definition of a miracle (146, 147). In the last-mentioned place he says : "We would confine the word 'miracle' to those events which were wrought in our world as a sign or proof of God making a supernatural interposition or revelation." And he rightly distinguishes between supernatural and miraculous : "We must ever view creation as supernatural, but we do not speak of it as miraculous. We look upon the incarnation of the Son of God as supernatural, we do not employ it as a sign or wonder for evidence. We believe the conversion of the sinner to transcend all the natural efforts of the corrupt heart of man, but we do not advance it as a miracle for proof, though it may carry strong conviction to the man himself, and produce an impression or prepossession on those who were cognisant of the former man, and now mark the change wrought upon him."

We have felt particular pleasure in following Dr. McCosh in his descriptions of the different degrees of the natural, and how it rises to the supernatural, yet is distinguished and divided from it by a marked line—the mineral, the plant, the animal, and man ; then man, not as an "upper brute," nor yet as an "anomaly," or as an "exception," but as the continuing link binding together the natural and supernatural. In the latter he discovers a system analogous to, though not identical with, that of nature. There are relations, means conducing to ends, series of events ; times and seasons, correspondences, gradual advance, and connexions of systems—all having reference to one object, "Jesus Christ, in His incarnation, His life, His death, and ascension. The supernatural dispensation has respect throughout to God, to His law, and His glory, on the one hand ; and to man, to his sins, and his restoration to peace and holiness and communion with God through a Mediator, on the other."

In unfolding these views, Dr. McCosh has advanced some things upon the "typical system of revelation," which we regret that we have not had

time thoroughly to examine nor space here to discuss. We have always been accustomed to attribute much more to the typical teaching of the Bible than he seems to think is generally done. But we cannot clearly make out to what length exactly he himself does go. We believe that archetype and type more nearly express the truth than type and antitype in most cases. And perhaps the principle is much more extensively applicable, as he suggests, than has been usually considered. But that there are *typical events*, *typical ordinances*, and *typical men*, we have never seen questioned by any recognised expounders of Scripture. How far the *prefigurative types* are to have their meaning carried, is a subject worthy of deep consideration. And while there may be some danger of "fanciful" expositions in this region, we are apprehensive that the danger of being accounted fanciful has restricted the profitable use of this portion of the instruction of revelation. We think it is Vitrunga who has advanced the notion that in some cases types primarily applicable to the personal Lord Jesus Christ are also applicable to members of His body mystical; and we have always felt that here was a field of inquiry, to say the least of it, worthy of more consideration than it has received.

The appendix contains two papers of an interesting character. The first bears upon the controversy as to the possible knowledge of the Infinite, and shows the danger of the ground adopted by Hamilton and Mansel in their *nescient* schemes. This subject we may take occasion to refer to hereafter. The other paper contains a touching account of an interview which Dr. McCosh had with the late Chevalier Bunsen, in 1858. Of that remarkable and somewhat inconsistent character Dr. McCosh had spoken in the body of his work, as follows: "It was not right in Dr. R. Williams to use the name of Bunsen without apprising us that that distinguished man has not had, for the last ten years, the least influence in Germany, as a thinker or a divine—however much he has been revered and beloved for his genius, his literary ability, his attachment to religious liberty, and his noble personal character as a man and a Christian." The appendix account of the interview, and this testimony from such a man, is valuable, in confirmation of the correctness of our views, amidst much vulgar clamour, some time ago.

But we must conclude. What we miss in this book of Dr. McCosh is the supernatural as now in action in the living people of the living God. A most interesting subject. Perhaps this is what he will give us his views about in another volume. We have named a book at the head of this article in conjunction with that of Dr. McCosh, simply because the title is so similar, that we wish to prevent our readers from being misled by the similarity. We have not had time thoroughly to examine Dr. Bushnell's work, which seems a strange composition, and confounding all true demarcation of the natural and supernatural. He also advocates the theory that miracles and spiritual (? miraculous) gifts are not discontinued in the present day, whereof he adduces alleged instances not a few. We are rather sorry that such a work as this should appear with a name so similar to that of Dr. McCosh, and we do not know which has had the priority. Perhaps Dr. McCosh may think fit to resume his original plan, and give to the world his whole work, under the title, "The Method of the Divine Government, Supernatural and Spiritual." Meanwhile, we cordially welcome, and recommend to our readers, the present volume, as certain to afford them delight and edification.



## REMAINS OF ANCIENT BABYLONIAN LITERATURE,

ONE of the subjects that are now under discussion by scholars is the genuineness of certain books said to contain some relics of the ancient literature of the Babylonians, and to give indications of a literature reaching to 3,000 years B.C. These remains have been discovered in Arabic translations which bear the date (at least the principal one of them) of A.D. 904. The Arabic texts which profess to contain these very remarkable relics of antiquity have not yet been given to the world. Dr. Daniel Chwolson, Professor of Hebrew in the University of St. Petersburg, has, however, published the result of his investigations in two remarkable works—first, his “Ueber die Ueberreste der Altbabylonischen Literatur in Arabischen Uebersetzungen” (on the Remains of Ancient Babylonian Literature in Arabic Translations); St. Petersburg, 1859; and, secondly, in his “Ueber Tammâz und die Menschenverehrung bei den alten Babyloniern” (on Tammâz and the Hero-worship among the ancient Babylonians); St. Petersburg, 1860. His works, especially the former, inasmuch as they tend to upset many received opinions on points of ancient history, and put forward such startling theories, have been reviewed, more or less, unfavourably, by many journals on the Continent, as by Ewald in the *Göttingische gelehrten Anzeiger*, Spiegel in the *Das Ausland*, Renan in the *Revue Germanique*, von Gutschmid in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. Nor has the discussion been confined to the Continent. An able review of Chwolson’s first-named work appeared in the *Christian Remembrancer* for April, 1860, and of the latter work in a later number of the same journal. Two very able and interesting articles have likewise appeared in the *Saturday Review* for Sept. 22 and 29, 1860, from the pen of a distinguished orientalist. The articles in the *Christian Remembrancer* and in the *Saturday Review* have been in favour of Dr. Chwolson, the final judgment on the question of the writers of those articles being reserved until the appearance of the Arabic texts. The *Times*, however, in an article in the number for Jan. 31 of this year, takes up the side of Renan against Chwolson, and assigns the date of the originals, from which the Arabic translations have been made, to the third or fourth century after Christ, instead of, at latest, to the commencement of the thirteenth century before Christ; which is the view that Chwolson advocates. Of this review we would only remark that it is too onesided, as it passes by the arguments which Chwolson has adduced in favour of his views, and holds that distinguished scholar up to ridicule, on account of his asserted credulity. The writer, too, is mistaken in imagining that either M. Renan or himself will be allowed to have the last word in the discussion, as, so far from Dr. Chwolson having “perceived his error, and desisted from the idea of publishing the voluminous materials which he has collected,” that scholar is busily engaged in the preparation for publication of the texts alluded to, though, we fear, still some considerable time must elapse before they will be published. Till then it is probable he will permit his antagonists to retain possession of the field, and exult in their imagined triumph.

We will now proceed very briefly to lay before our readers some of the results which Chwolson supposes he has obtained. We must premise, however, that it is too soon to attempt to reconcile any of these views with Scripture

history, or even to say that they are irreconcilable. The chronology of ancient events is always a difficult subject, and one as yet very imperfectly explored. Let such subjects as this regarding Babylonian literature be thoroughly discussed by scholars, and some fixed results obtained (which are generally unattainable at first), and then it will be time enough to examine the relation which these subjects bear to the Scriptures of truth. Much injury has been done to the Bible by the attempts made to reconcile its statements with each of the opinions of geologists, as they, one after another, successively advocated different theories. It is as injurious to Evangelical truth as it is unphilosophical and absurd to raise the cry of "Rationalist," "Neologian," and "Infidel," on every occasion against the scholar who puts forward any opinion differing from that popularly held. Such an outcry does not prevent the discussion of the obnoxious tenet, and serves only to bring into undeserved contempt the doctrines of the Gospel, by means of the folly of its injudicious defenders.

That the Babylonians had an ancient literature is a matter of high probability, although no mention is made of such by any of the Greek or Roman writers who speak of Babylon. But there are distinct allusions in Scripture to such a literature, for Daniel speaks of the learning of the Chaldeans, and Solomon, who, we are informed (1 Kings v. 30—33), composed a great work on natural history, is said to have been wiser than all the children of the East in such matters, which would lead us to suppose that similar treatises were written by individuals of other nations earlier than the age of that monarch.

The ancient Babylonian writings, which are supposed by Dr. Chwolson to have come down to us from a like remote antiquity, are: 1. "A Treatise on Nabathæan Agriculture;" 2. "The Book of Poisons;" 3. "The Book of Tenkelushā the Babylonian;" and 4. "The Book of the Secrets of the Sun and the Moon."

The name of Nabathæans was given to the inhabitants of Babylonia as far down the Euphrates as Wasit and Basra. Nabathæans dwelt also in Arabia Petrea, and this once mighty nation have left interesting traces of their existence in the rocky ruins of Petra. Quatremère supposes their settlement there not to have been older than the era at which Nebuchadnezzar invaded Judea. They were probably descendants of Nebāyōth, a son of Ishmael (Gen. xxv. 13, Isaiah lx. 7), and the name, according to Josephus, was given to all the descendants of Ishmael who occupied the country from the Euphrates to the Red Sea. In general, it may be said that the name Nabathæan was synonymous with Chaldean and Syrian.

Ibn Wahshiya, the Arabic translator of the above books, was moved to commence his work in order to show that the despised race of Nabathæans (of whom he was one) once possessed a high degree of culture, when other nations were steeped in barbarism. There was great danger to be feared from this undertaking, and the work had to be performed in secret, and the translations were not published until after the death of Ibn Wahshiya, when they were brought forth to light by a pupil of his own. They bear unmistakeable marks of being faithfully made from the original Chaldee, and the translator candidly avows his ignorance of several points contained in the MSS. from which he translates. But, like all, or most, Oriental books, the work has been more or less

interpolated or corrupted by its transcribers; and, until the whole is published, it is impossible to judge whether the appearance of such names as Agathodaemon does not entirely disprove the antiquity assigned to these works by Dr. Chwolson, as M. Renan thinks.

The "Nabathæan Agriculture" was the work of one Kūthāmī, and it is from its internal evidence that Chwolson arrives at the conclusion that he must have lived not later than the fourteenth century before Christ. He, at least, pretends to be a native of Babylon, living under a Canaanitish dynasty, who had subdued Babylon beneath their rule, but, as Chwolson believes, at some time subsequent to the conquest of Canaan by the children of Israel. He makes mention of the great temples existing in Babylon in his time, alludes to religions now utterly unknown to us, and never once to Judaism or Christianity. Ibn Wahshiya, indeed, ascribes this book to a much more remote date than Chwolson, but there is no doubt but he was mistaken in this opinion. This Kūthāmī speaks of ancestors, of a certain Yanbūshādh, who was engaged in similar studies several hundred years earlier, of Daghrīth earlier still, who, in his turn, alludes to other sages in such a way as to show that they lived even much earlier than himself. Thus we have indications of a very early literature, which, if we were to implicitly believe these writers, would reach to a considerable period beyond the received date of the Creation. However, it is not yet clear that, even if we admit the early date of Kūthāmī, that writer might not have been misled on these points by those before him. Until, however, the Arabic texts have been published, with notes and a translation, it would be in vain to endeavour to separate the facts from the fictions, or to give any opinion worth anything as to the date of these curious remains. We meet with the Biblical names of Adamī (Adam), Ishithā (Seth), Achnōchā (Enoch), Anūhā (Noah), Sāmā (Shem), Numrūdā (Nimrod), and others, but the accounts respecting them are quite dissimilar to those in the Bible, and they may not refer to the same personages at all.

With one curious point we must conclude this very brief sketch; it is with respect to Tammūz. In Ezekiel viii. 14, among the abominations which the Lord showed that prophet to have been committed by the Israelites, was that of "women weeping for Tammūz." The hitherto most approved explanation of this passage has been that Tammūz was identical with Adonis, who, classical authors tell us, was loved by Venus, and torn in pieces by a wild boar, sent against him by Mars, but afterwards changed into a flower, and yearly lamented on the anniversary of his death. No proof, however, was given of the correctness of this identification beyond the opinion of Jerome, and others like him. Dr. Chwolson seems to have cleared up this difficulty, and shown, from these MSS., that Tammūz was the first to preach the worship of the stars and to die a martyr to his opinion, and that it was his sad fate which succeeding generations were wont to lament over; an opinion not differing much from that of Maimonides, the great Jewish scholar, but generally esteemed hitherto as incorrect.

# Foreign Intelligence.

## FRANCE.

—, France, February, 1862.

### OFFICIAL DOCUMENTS RESPECTING THE ROMAN QUESTION.

Following the example set by England, the French Government has adopted the practice of communicating to the Chamber of Deputies, and publishing, the principal official documents which it has indited in the interval of the legislative sessions. Consequently, we are now made acquainted with the notes sent to M. de Lavalette, our Ambassador at Rome, by M. Thouvenel, Minister of Foreign Affairs, and with the answers of the representative of France. The perusal of these documents has strongly awakened public interest.

A first point has been clearly demonstrated—namely, that the Emperor and his counsellors are weary of the perpetual obstacles which impede the solution of the Roman question. This state of uncertainty cannot remain for an indefinite period. The French garrison at Rome entails a heavy cost on our national treasury. Italy is discontented and disturbed. Napoleon III., in return for his services, has reaped only the menaces and the plots of the Jesuitical party.

This is decidedly too much for endurance. M. Thouvenel requested the Marquis de Lavalette to demand from the Pontifical Court if it can indicate any *solution whatever* to the problem now at issue between the Papacy and the Italians.

A second point is proved with the same certainty by these official documents—namely, that the Pope and his Ministers obstinately persist, in the most absolute manner, in not making the least concession for the conciliation of the contending parties. Cardinal Antonelli has replied to M. de Lavalette, in curt and brief terms, that neither Pius IX., nor his successor, nor the College of Cardinals, nor any ecclesiastical authority, can enter into any negotiations, under any form whatever, with

the spoilers of the domain of the Papal Church.

This is the position of affairs: Our Government, during the last year, has lost rather than gained ground at Rome. The opposition of the Pontifical See is more categorical; it embraces the future as well as the present. All the liberal journals, even the most moderate, agree in counselling our statesmen to abandon useless attempts at arrangement, and to leave the Pope to his own strength, or rather to his own weakness, by recalling the French garrison. Well-informed persons assure us that Napoleon III. inclines more and more towards this course.

### DISCOURSE BY THE ABBÉ MARET.

Your readers will, perhaps, remember the name of the Abbé *Maret*. He unites to deep piety elevated and liberal sentiments. Moreover, when the Emperor, one or two years since, appointed him to the episcopal see of *Vannes*, Pius IX. refused, on the most false pretences, to confirm his nomination.

The Abbé Maret, therefore, has remained simply a Professor and Dean of the Faculty of Roman Catholic Theology at Paris, this office not requiring the ratification of the Pontifical authority. He opened his recent course by a lecture *on the situation of the [Roman] Church*. "This Church," said he, in effect, "is passing through one of the most important and difficult phases of its history. Men's minds are now handed over to their own keeping—with freedom of conscience, of worship, and of the press. The State no longer intervenes in the domain of individual belief. These new views constitute the public opinion and the common right of France. The Church, in the serene region of principles, cannot condemn these ideas, or these social and political laws, without denying the spirit of its own doctrines or of Christianity. Reactionary movements, exclusive theories

and violent language, only furnish weapons to the enemies of religion. Let us beware of creating an impassable gulf between the Church and modern tendencies! The world can be saved only by a complete renovation of the Evangelical spirit; it can only be saved by the spirit of Jesus Christ. Now, this is a spirit of self-denial, of justice, and of love. The priesthood ought to show its self-denial by renouncing its privileges and its political power. It ought to show its justice by endeavouring to harmonise all rights—to reconcile the claims of liberty with those of authority—the rights of the State with those of the Church. It ought to show its love by manifesting its affection towards all men, and even to its adversaries."

Certainly this is pious and excellent language. If the majority of Romanist priests were to express such sentiments, it would become easy to offer to them the right hand of fellowship. But the Abbé Maret is considered by the Ultramontanists as a betrayer of the good cause, and almost as an apostate.

#### LETTER OF THE BISHOP OF MONTAUBAN.

M. Doney, Bishop of Montauban, has long since acquired an unhappy celebrity for the narrowness of his opinions, and his fanatical intolerance.

He has just published in the *Monde* newspaper a letter in which he seeks to prove that religious liberty is the greatest error and the gravest fault of modern times. According to the convictions of this honest prelate, Roman Catholicism has a Divine origin, founded on the most complete evidence, in such sort, that the heretics are inexcusable in refusing their adhesion to its teachings. Heresy deserves no indulgence, because it is always an act of wrong faith—a consequence of evil works. More than this, the State is charged with the protection of the truth—that is to say, of Popery. The chief mission which God has entrusted to the princes of the earth is to maintain the holy cause of the [Roman] Church, and to prevent the manifestations of error! When the secular power strikes the infidel or the heretic, it fulfils its duty! The misfortune

of our epoch is the impossibility of practising these maxims; but it is to be hoped that better days will come! You must note that M. Doney is a favourite of Pius IX., who has conferred upon him the title of *Roman Count*.

The *Charivari*—a sort of Parisian *Punch*—has seized upon M. Doney's letter as an inexhaustible source of sarcastic epigrams. It pretends that this amiable bishop has the intention of lighting up eighty-nine funeral piles on French soil—one pile for each department—and that on these he will burn, to the singing of litanies, all the Protestants, all the Jews, all the disciples of Voltaire, all the pamphleteers, all the journalists; and that, after this *auto-da-fé*, our country will present a spectacle of perfect felicity!

#### MANDATE OF THE BISHOP OF TARRES RESPECTING AN APPARITION OF THE VIRGIN.

A peasant girl of thirteen or fourteen, living in the little town of *Lourdes*, and named *Bernadette Soubirons*, fell, some time since, into a state of ecstasy, and declared that she had extraordinary visions. She retired into a grotto, at the gates of the town, and there entered into communication with supernatural beings, in particular with the Virgin Mary. She pretended that the Virgin had appeared to her under the aspect of a beautiful woman, with a white robe, a blue girdle, and shoes decorated with yellow silk; and that she had addressed to her a long discourse. Bernadette repeated its sentences, word for word.

She was, without doubt, in a state of mental aberration. The poor young girl, who was simply foolish, and not guilty of premeditated fraud, ought to have been handed over to skilful physicians, who would have administered to her suitable remedies. But most of the inhabitants of the ancient province of *Bearn* are still very ignorant and superstitious. They ran together in crowds to the entrance of the miraculous grotto, and listened with avidity to the recitals of this idiot. The vicar of Lourdes, and the priests of the neighbourhood, instead of employing their influence to disabuse the deluded population, favoured pilgrimages to the

grotto, and very shortly the visitors were numbered by thousands.

The public functionaries endeavoured to put an end to these demonstrations, which disturbed public order, and shocked good citizens. They made the parents of Bernadette responsible for the conduct of their daughter, and published police ordinances, prohibiting pilgrims from visiting the grotto. But what followed? When superstition is inflamed, of what avail is the authority of magistrates? Bernadette continued to describe the appearances of the Immaculate Virgin, joining to these accounts the most shocking or the most grotesque details, and the number of pilgrims was not diminished.

Now, M. *Laurence*, Bishop of Tarbes, has sanctioned, by a solemn act, this ridiculous monument of folly and credulity. "To respond," says he, in his mandate, "to the legitimate impatience of our venerable chapter, of the clergy, of the laity of our diocese, and of so many pious souls who have long called for a decision by the ecclesiastical authority . . . desiring also to satisfy the wishes of several of our colleagues in the episcopate, and of a large number of distinguished personages; after having sought the illumination of the Holy Spirit, and the assistance of the Holy Virgin, we have declared, and now declare, as follows: We are of opinion that the Immaculate Mary, Mother of God, really appeared to Bernadette Soubirons on the 11th February, 1858, and two following days, to the number of eighteen times, in the Grotto of *Massavielle*, near the city of Lourdes; that this appearance presents *all the characteristics of truth*, and that the faithful are warranted in giving to it implicit belief. . . . We authorise, in our diocese, the worship of Our Lady of the Grotto of Lourdes." In fact, on the 2nd of last February, the Bishop of Tarbes, accompanied by a grand *cortège* of priests, and followed by an immense multitude, repaired to the Grotto of Lourdes, after having celebrated the communion in the church of that town. Thus, the silly reveries and hallucinations of a little peasant girl have been declared by a bishop worthy of belief. What the authority of

the magistrate had blamed and prohibited, as an occasion of disorder, the ecclesiastical authority approves and consecrates. This is a second edition of the miracle of *La Salette*. The priests will sing masses, distribute rosaries, sell miraculous water, perform all sorts of wonders, and fill their purses, at the expense of the credulous pilgrims.

#### EJECTION OF A RATIONALISTIC PASTOR.

A very significant fact has recently occurred in the [Protestant] Church of *Cette*, near *Montpellier*, in the department of *Herault*. At Divine service last Christmas, a young pastor of the negative school, M. *Campredon*, having taken for his text those words of our Lord, "I and my Father are one" (John x. 30), attacked and repudiated the doctrine of the personal divinity of Jesus Christ. He said that the unity attested in the text was simply a unity of sentiment—of love towards men, and not in any sense a unity of nature or of essence between the Father and the Son. M. *Campredon* attacked, at the same time, the idea of a *supernatural* revelation, and the miracles narrated in the Bible.

This sermon, which would have scandalised even the ancient Socinians, aroused deep indignation in the Protestant congregation of *Cette*. Many of the hearers left the church before the conclusion of the service. The Presbyterian Council, which was soon afterwards convoked, requested the young pastor to send in his resignation, and the latter dared not refuse what was thus required of him; but having reconsidered the matter, and consulted with some of his friends, M. *Campredon* withdrew his resignation. What was the result of this? First, the elections for the re-appointment of a part of the Presbyterian Council were entirely unfavourable to this young pastor and to his friends. Then, when M. *Campredon* next essayed to mount the pulpit, all the assembly rose up as one man and left the church, so that it was impossible to celebrate Divine worship. After this expression of public feeling, he felt that he must leave immediately. This is a serious warning for other Rationalistic pastors.

X. X. X.

## SPAIN.

## THE PRISONERS FOR THE GOSPEL IN GRANADA.

We have hitherto felt it our duty to abstain from all reference to the mission to Madrid on behalf of the imprisoned brethren at Granada. The reasons for this silence having ceased to exist, we now give the statement upon the subject issued by the Committee of the Evangelical Alliance. The committee, we learn, are of opinion that, though this effort has not been crowned with immediate success, the facts afford ground for hope that their earnest wishes will ultimately be fulfilled. They state that already there is good reason to believe that, by what has been done, religious liberty in Spain has been greatly promoted.

## GENERAL ALEXANDER'S MISSION TO MADRID.

Major-General Alexander, who, at the request of the British Committee of the Evangelical Alliance, and as the representative of the Conference of Christians of All Nations, held a few months since at Geneva, visited Madrid, to endeavour to obtain the liberation of the Spaniards imprisoned for reading the Bible, has just returned from his mission.

The object of the mission was not to excite public agitation, or to adopt any course which might wear the appearance of foreign interference with the laws of Spain—a point on which the people of that country are proverbially sensitive—but simply to seek for an act of Royal clemency towards the prisoners, especially towards Matamoros, Alhama, and Trigo, who have, solely on the ground of their religion, been condemned to the galleys, the first two for seven years, and the third for four years.

Through the kindness of several distinguished persons in this and other countries, the cordial, though unofficial, services of the Ambassadors of England, France, and Russia, were enlisted in this work of mercy. The Prussian Ambassador, though a Roman Catholic, had already made representations to the Spanish Government. Other valuable aid, Spanish and foreign, was also obtained. At the request of Sir John Crampton, Captain-General O'Donnell favoured General Alexander with an interview, at which he entered fully into the subject of the General's mission.

At that interview the General frankly stated the circumstances under which he was deputed to lay before his Excellency the expression of the principles and sentiments of his co-religionists, not in England only, but in France, Germany, Sweden, Holland, Switzerland, and other countries; that, although the arrangements for his mission had been made by a

particular society, the cause was common to all Protestants.

General Alexander then presented to Captain-General O'Donnell a written statement of the object of his mission, and of the pleas adduced to obtain from the clemency of her Majesty the Queen of Spain the pardon of men who stand acquitted of all political and criminal offences, but who are condemned to the galleys for taking the sacred Scriptures as their rule of faith, and acting according to their conscientious convictions.

The Prime Minister was most courteous in his reception of General Alexander. He received very cordially the statement above referred to, together with a translation of a minute on the subject of the Spanish prisoners adopted by the Geneva Conference in 1861, and of lists of the nationalities represented at that Conference, and of many persons of note in Europe, known to be interested in the fate of men now suffering for conscience' sake in prison, and over whom impends the dread sentence of labour in the galleys.

The Duke of Tetuan, while stating the obstacles to General Alexander's object, expressed his satisfaction with the manner in which it had been sought to promote it, and promised to submit the papers presented to him to his colleagues in office. He made some remarks upon Spain being less intolerant than was generally supposed; adding, that though she would allow nothing like dictation or foreign interference, still her Government was considerate of moral influences and of fair representations that came properly before them. He observed, that though he could hold out no hope of an immediate favourable result, yet, if the object was to be gained, the course adopted was the best that could have been pursued for the purpose. In the course of his remarks the Captain-General alluded, in a gratifying manner, to his own Irish origin, and spoke in very complimentary terms of the army to which the General belongs, and of the Sovereign whom it is his honour to serve.

The final result of this interview will be anxiously waited for by Protestants throughout Europe and America.

General Alexander took occasion to lay before the Prime Minister a copy of the British memorial, signed by most of the Bishops and men of high standing in both Houses of Parliament, to the Protestant Government of Sweden, petitioning the Crown to remit the punishment of exile then recently inflicted on persons who had become Roman Catholics, and to change so barbarous a law. The prayer, it is well known, has been complied with.

It cannot but be hoped that this mission has already had its effect. The prison doors are not yet opened; but a nation and Govern-

ment like the Spanish will not be indifferent either to the respectful manner of the application, or to the universal anxiety with which the issue will be expected. The recent rapid progress of Spain is before Europe. The liberation of Matamoros and his fellow-prisoners will be a guarantee of its solidity and its permanence.

The following is the substance of a letter addressed by Manuel Matamoros to the committee of the Evangelical Alliance at Paris. The letter is dated "Prison of the Audiencia, Granada, December 30, 1861 :—

#### LETTER FROM MATAMOROS.

After fifteen months of harassing detention, and continued and inhuman espionage, the sentence of the Inferior Tribunal has just been notified to me; this sentence awards the penalty of seven years of the galleys, and of perpetual civil disability, with costs. My companion in captivity, M. Albama, has been also condemned to seven years of the galleys, and my other companion to four years of the same penalty. The others against whom the Public Prosecutor demanded the penalties of four and seven years of the galleys have been acquitted and dismissed, without costs. Several others who have fled have been also condemned for contumacy to four years at the galleys; but some among them being in the United States, and most of them having assumed other names, the sentence cannot affect any of them. The crime for which I am condemned to seven years of the galleys is that of attempting to abolish or change, in Spain, the Catholic, Apostolic, and Roman religion, an offence provided for in Article 128 of the Penal Code, which is conceived in these terms :—

"Article 128.—The attempt to abolish or change in Spain the Catholic, Apostolic, and Roman religion shall be punished with temporary imprisonment, and perpetual banishment if the culprit is a public functionary,

and commits the offence in abuse of his authority. In the contrary case, the penalty shall be imprisonment mayor, and, in case of repetition of the offence, perpetual banishment."

You will see, honoured brethren, the second part of this article is applied to me, for the seven years of the galleys to which I am condemned are the minimum of the imprisonment mayor, which is applied to the extent of seven to twelve years. The penalty of perpetual civil disability and the payment of costs are added.

Dear and honoured brethren, . . . If this misfortune, which weighs down my country, deeply affects and saddens me, it is not thus, my dear friends, with the sentence which has fallen upon me. No, our enemies doubt it, perhaps, but I tell you, that you may tell the whole world, if you like, that this sentence causes me ineffable joy; that it is to me one of the most glorious facts in the poor history of my life; and that this joy, this glorious satisfaction, will increase in proportion to the share which falls to me of the sufferings of Christ. (1 Peter iv. 12, 13.)

. . . My penalty, in consequence of my delicate health, will be to me a penalty of death; but, my dear brethren, if I had, not one, but a thousand lives, I would sacrifice them all with Christian tranquillity on the altars of the holy cause of Jesus our Divine Redeemer. The perils which surround, or may yet surround me, are a small matter to me, who am only aspiring to the forgiveness of our Heavenly Father, following the way which His almighty hand has traced for me by means of His Son Jesus; the danger which my life incurs is for the good of my soul, and if, to manifest to wanderers the way of eternal life, I am to suffer punishment from men, that punishment I make nothing of, for the reward offered by our gracious Father is the only one true and certain. (James v. 20.)

The Spanish Christian prisoners will not be forgotten, we hope, in our English prayer-meetings.

#### ITALY.

Florence, February 18, 1862.

THE ANSWER OF THE ITALIAN NATION TO  
THE PLEA OF THE POPE.

Greek has met Greek in Italy, and the tug of war goes forward. The nation has resolved that the temporal sovereignty of the Pope shall cease. Antonelli and the Court of Rome have determined that the Papacy shall not bate one tittle of its pretensions, nor yield one square foot of its patrimonial domain. A great deal of shuffling and trickery has hitherto entered into the diplomacy of the civil and the Jesuitism of

the ecclesiastical combatants; but now the arena has been narrowed; the foes are face to face and hand to hand; and the struggle draws to a close. "No concession!" is the motto of either party; so that momentous events are looming in the distance. The Government has strengthened its position, by submitting this perplexed question to several of the leading universities, obtaining from all of them the reply that the monarchical powers of the Pope are in no sense necessary to his position, dignity, and influence, as spiritual head of the Church.



The Pope, on the other hand, under cover of the canonization of twenty-three Japanese martyrs, has called to Rome in May next the bishops of the Catholic world, in order, it is said, to raise the "temporal power" to the place of a dogma—sacred and superior to all discussion—in presence of which every true believer must bow the knee in respectful adoration. Whatever may be the final resource of the nation, this is to be the last resort of the Pope; and it will over-ride all such paltry arguments as precedents which may be cited touching cessions of territory by previous occupants of the chair of St. Peter. Though Antonelli enjoys a most unenviable fame, one cannot but admire the firmness and vigour with which, even at the eleventh hour, when every hope of aid has fled, he repeats the famous dictum, "*Non possumus.*" . . . The position of the parties has been made clear by recent occurrences. The Marquis Lavalette, the French ambassador at Rome, lately received very definite instructions to urge the Pope to solve the Roman question, which threatens to involve the peace of Europe. He courageously discharged his mission at the Vatican, and was answered by Antonelli, who, despite his antecedents and character, has in his hands at this critical moment, strange to say, the interests of the most unscriptural, persecuting, and pretentious hierarchy the world has ever seen. The defiant reply substantially was: "We cannot. The present Pope cannot, nor can any successor of his. No more can the College of Cardinals, nor any general council. It is true we are not at one with the Cabinet of Turin, but we are in excellent harmony with Italy. The Pope is an Italian, and the first of Italians, and the Italians are with the Pope." The Cardinal Secretary of State doubtless hoped that this subtle fallacy would not see the light, at least until the poison it contained had done its work. Fortunately, the details of this interesting interview were published to the world, and the people gave an immediate and unmistakable refutation to the falsehood, that the "Italians were with the Pope." There is not a town or village throughout the length and breadth

of the Peninsula which during the last fortnight has not had its demonstration. Residents in Italy have been accustomed for two years back to processions, and flags, and national music. But this last eclipsed all former ones by its spontaneity, respectability, unanimity, and entire absence of Government interference. The people of Italy have stood up as one man to re-echo, with brazen throat and stentorian lung, the watchword on their streaming banners, on their hats, on the walls of the towns, 'Long live Rome, the Capital of Italy! Down with the Pope-King!'

#### A PROBABLE ISSUE OF THE PRESENT CONFLICT.

But there is another question quite as important, which the Government and people seem to have answered in a way satisfactory to themselves, without submitting it to the decision of any learned men—Can the King and Pope live together within the walls of the Eternal City? Will the spiritual and temporal jurisdictions co-operate peacefully for the welfare of Italy? Is it possible for the Papacy and civil liberty to go hand in hand, or even to co-exist and make progress in the same country? Not a doubt of it, say the rulers and the ruled. I fear the Colleges of Germany and England would give a very different response, were their judgment consulted on the matter. The page of history has been writ in vain, if anything beyond a temporary pacification can take place between Rome and freedom. Does not the Papacy, with all its glaring inconsistencies and external accommodations, retain now, as ever, its essential characteristics? and do we not foresee that the troubled future of Italy will but furnish one other proof of the fact? How can the liberty of the subject be secure, or the respect for law be maintained, if the Pope and his cardinals, and all their minions, are not to be made amenable to the tribunals of their fellow-men? Will the Pope obliterate all the allocations pronounced against the Bible Society, quietly abolish the *Index Expurgatorius*, and see the Romans buying, selling, and reading the Word of God? Is it supposed that Rome, by the law of the land,

can be barred against the entrance of heresy? Or is the Holy Father mildly to look from his windows at the Protestant churches, and cordially to tolerate his former subjects, who throng their gates, without fear of prison or petty persecution? Impossible! say the sons of Britain, who have some experience to guide their decision, and who now look on Italy as the most interesting of mission-fields, because of this pending conflict. So inimical are the interests of Pope and people, and so heartily is each party embarked in the struggle for its sovereign rights, that issues of far greater magnitude than have yet appeared must arise from the contest. The Lord's work may be a short one in Italy, or half a century may elapse ere the victory is declared; but our conviction is strong that either the Pope will once more, by force or fraud, regain his former sway, at the expense of the patriotic aspirations of young Italy; or, with God's blessing, the civil and religious liberty of the land, rooted in the hearts of the nation, will sweep away every vestige of Papal authority, spiritual as well as temporal. It is in prospect of such eventualities that a silent, but steady, preparation is taking place among those who are on the Lord's side here, and that appeals for strong support find their way across the English Channel. The work of God in Italy has been truly wondrous in our eyes for some time back, but it needs no prophetic gift to see that we are on the threshold of a series of events, of which the present crisis has been but the prelude and note of warning.

#### THE GOVERNMENT OPPOSING PROTESTANTISM.

In pursuit of its aim, the Government is strong in its opposition to Protestantism. Rome is the only city which all parts of Italy will recognise as capital; and it must be had at any cost. The orders from Turin, which permeate the rank and file of liberal leaders of the masses, are to quell every riotous proceeding, and show that right is might, and also to abstain from all anti-Papal sentiments in religion, so as not to afford the slightest ground of murmuring on the part of the Pope. This was the policy of Cavour, who only tolerated Pro-

testantism as a logical necessity, as one of the indisputable elements of constitutional freedom, and who was highly displeased with the Waldenses for leaving their valleys and exercising their newly-acquired rights in evangelizing the fertile plains and populous seashores of the South. Though often appealed to do so, as a means of bringing the Pope to terms, and providing a subsistence for honest and liberal priests, Cavour never would sanction the scheme for alienating the parochial revenues of the Church, and leaving to the parishioners the choice of their priests, who should enjoy undisturbed all the emoluments of the benefice. Almost every act of Garibaldi, when conquering Dictator at Naples, was ratified, at whatever expense, by the Cabinet in Turin; but Gavazzi was turned out of the large Church of the Jesuits—freely granted to him—and in which he thundered his thrilling eloquence, and the hated Jesuits were restored to place and influence. And at this hour there are from 400 to 500 liberal and reforming priests in Naples alone, for whom the Government and King, though often pleaded with, will do nothing to keep them from starving. These are only a few out of many cases which show the anxiety and sincerity of the Government in its proposals to the Pope, which are about to be renewed by Ricasoli in a still more acceptable and definitive form.

The other subject of frequent discussion, as to the probable loss or gain of the Papacy—when shorn of temporal power, and confined to the exercise of spiritual functions—does not much concern us; for it does not appear that the Papacy ever will submit to be so restrained. The present bearing of Pio Nono is *aut Cesar aut nullus*. Doubtless any skillfully-arranged combination would cause wide Italy to rejoice exceedingly, as the feigned liberal schemes which inaugurated the present pontificate were hailed, when even the Jews in large numbers believed the Messiah had at last appeared, and proposed to send deputations to express their delight and submission. No doubt a thrill of sympathy and acquiescence would quicken with gladness the pulse of Christendom, and the chains of superstitious

might, for a time, be rivetted faster than ever, and the Evangelical cause have to struggle with a tide of most untoward influences; but with the departure of the worldly power, which has so long bolstered up the spiritual, the sway of the Pope over the head and heart would speedily weaken. When police, and prisons, and excommunications, were no longer dreaded, religious thought would be free of all restriction, and the slavish reverence for the "Man of Sin" would cease. At any rate, the tenacity with which the Pope clings to his temporalities seems to argue that he is of the same opinion.

#### THE PROSECUTIONS AGAINST GAVAZZI AND OTHERS.

With regard to the four prosecutions mentioned in my last letter, you will hear with pleasure that the colporteur, Rocchiccioli, after suffering five days of imprisonment, has obtained permission to sell Evangelical books outside of the Palazzo Riccordi, in a central thoroughfare of Florence. The suit against Gregori, at Lucca, is not now likely to be carried on, as the legal time within which a second citation should be issued has elapsed. No more has been heard of the process against Gavazzi, who has boldly published, with a stirring preface, the three addresses which formed the gravamen of the charge. The topics are very inviting: "The Canonical Power of the Papacy," "The Spiritual Power of the Papacy," and "A Free Church in a Free State." Signor Gavazzi is about to resume his meetings, having relinquished the idea of going to Naples, in prospect of a Garibaldian enterprise in the North in spring. It is deeply regretted by many friends of the Evangelical work that Signor Gavazzi should not be able to see his way to abstain entirely from all political allusions, and employ his acknowledged ability in preaching the Gospel of Christ, which in late years he has heartily espoused. No greater service could be rendered to the cause of truth than the flying visits of such an expounder of Bible truth and Papal unrighteousness to all the great centres of thought and commerce in Italy.

Mr. Ribet, in Leghorn, has been condemned to five days' imprisonment, but has appealed to a higher court, where the judgment is likely to be reversed, as I strongly hinted, owing to the altered political circumstances. With unfeigned gratitude we hear that the bigoted Governor of Leghorn, Biscossi, has been removed from his post; and we earnestly trust that a liberal magistrate, representing the spirit of the present movement, will be appointed in his stead. His dismissal arrived on the very day that he had caused to be seized, under priestly instigation, seventy copies of a beautiful picture, at the Evangelical dépôt, drawn up by Napoleon Roussel, representing the Church of Rome judged by the Word of God, and referred to in your January number. As this print has been more than three months in circulation, no legal step could be taken against it. Hitherto, no reprisals have been made on the priests by the Evangelicals; but a young man of good position, who has recently joined Mr. Ribet's church, burning with shame at the onesidedness of all the seizures and prosecutions, went, on his own responsibility, and informed against a certain priestly pamphlet, which had neither author's nor printer's name attached, and yet was being vended in the streets with impunity. He judiciously went to a liberal magistrate, who at once ordered the seizure of every copy, and has thrown consternation into the enemy's camp.

#### PROTESTANT THEOLOGICAL SEMINARIES.

The Evangelicals can now boast of two "schools of the prophets." The first is the Waldensian, removed from La Tour to Florence eighteen months ago, and occupying the Salviati Palace, obtained as a free gift through the great exertions of Dr. Stewart, of Leghorn, among liberal friends at home. Dr. Revel and Mr. Geymonat are the Professor's men, of whom any Church of Christ might be proud. The former devotes himself to Church history, and the latter to dogmatic theology, while teachers of elocution, singing, &c., join in preparing the twelve students for their future work of organising and conducting

meetings with ability and success. There are five young men from the Valleys in attendance, two Neapolitan priests, and two natives of Leghorn, one of whom is a converted Jew.

The other Theological Academy has been recently opened at Genoa, under the care of Dr. De Sanctis and Mr. Mazzarella. A programme of the course of study is shortly to be printed. There are at present five students under instruction, one of whom is a thoroughly-trained scholar, fitted for town labour, another is an humble countryman, destined, after receiving a suitable education, to preach in the rural districts. The other three are the firstfruits of Dr. De Sanctis' Bible-schools, already so flourishing in Milan, Turin, and Genoa, and which is purposed to extend over the country, as the rapidly-increasing funds of these well-known and popular schools will allow. Dr. De Sanctis takes the branches of Church history and doctrinal theology, while Mr. Mazzarella is occupied with exegetics and criticism. Let us hope that from these two seminaries a large band of preachers will go forth to proclaim the glad tidings of salvation.

THOUGHTS OF UNION BETWEEN THE WAL-  
DENSES AND THE ITALIAN FREE CHURCH :  
OBSTACLES IN THE WAY.

A very strong feeling has been expressed in several quarters lately in favour of a union between the Waldenses, who in such a case would drop their historic name, and the Free Italian Church. It must be admitted that union, which merely for its own sake is not desirable in Protestant countries, would be very much so here, owing to the bitter prejudice which Roman Catholics have against a divided Protestantism. Men who are well inclined to a reform movement in Italy express openly their surprise that Christian men, among whom there is no real difference, but a most thorough concord on all essential points, cannot unite their scattered forces in the present important juncture of affairs. It would also be very gratifying to committees and private Christians in England, who desire to aid the cause of our Saviour here,

but who cannot appreciate the differences, nor enter into the petty rivalries of the various parties at work. The most weighty argument is certainly the case of an increasing number of men in Naples, and other towns, whom God has led into His service, and who are doing, each in his sphere, a good work, who would willingly rally round the standard of a United Italian Evangelical Church, but will not attach themselves either to the Waldensian Church or the Brethren. Apart, however, from mere personal feeling (for both Dr. De Sanctis and Mr. Mazzarella at one time joined the Waldensian Church, and afterwards left it), which in course of time would pass away, if it has not done so already, there are other obstacles towards such a consummation. As the Waldensian Church existed long before the Reformation, and is not, therefore, a *Protestant* Church, no difficulty exists on the score of the name, which is such a bugbear to Italian Christians. It is admitted by them that they protest even more strongly than English Christians ever did, and that the name Protestant was not chosen, but fixed, *volens volens*, upon the Reformers and their friends, so that at last they felt obliged to adopt it, as the Italians, unable to escape from the designation, will likely some day do. It is admitted that the feeling against the name is a mere prejudice, raised for their own ends by the priests, and that it is but a generic title, which requires the addition of "Evangelical" properly to express the standing of Bible Christians, and yet the term is eschewed and scouted both in written and spoken addresses, with a vehemence and speciality which, to an English auditor, are unintelligible. Nor is the real difficulty in the way of union that the Waldenses, as supposed by some, are foreigners, for geographically they are on the Italian side of the Alps, and in every breathing time of liberty they have carried the truth over the land as far south as Calabria, and are withal so ancient, that, other things being equal, the Italian of the midland or southern parts might rather be expected warmly to espouse the cause of a persecuted Evangelical Church, and to fe-  
justifiable pride in unfurling everywh

her old and honoured banner. The real obstacle to union is the ecclesiastical form and the Calvinistic teaching of the Alpine Church. The "Brethren," long burdened with a grievous bondage of forms, entertain a very natural repugnance to a fixed Church government; and thus have laid themselves open to the charge of disorder and Plymouthism, though they have deacons and elders, both teaching and preaching, in every congregation, and are gradually consolidating into a united body. They also feel that anything like a confession of faith would for the present be premature, and love to contrast disparagingly, to the no small amazement of English Christians, the theology of the schools with that of the Bible. In these circumstances, the dictate of good sense and Christian prudence is, to leave to time and kindly intercourse the healing of any breaches of friendship which have taken place, and to pray God abundantly to bless all labourers in the Italian vineyard, and to show them more and more the vast field of twenty-six millions of souls open for evangelization, and the comparatively feeble and divided agencies which is at work against the common enemy, and for the attainment of the common aim. The Waldenses will certainly never be ignored by Christendom. No more will the labours of the Free Italian Church be unrecognised wherever the cause of God is at heart. Should the desire for union not spring up and mature among themselves in course of years, no external pressure or persuasion can ever avail. There is no reason why Italy should not have her various faithful churches of Christ, any more than England or Scotland. Should a violent rupture take place in the relations of Pope and King, there is every likelihood that an Episcopal State Church will be created (as at the Reformation in England), and there are even now abundance of priests—liberal and, in some measure, reforming—who would gladly join her communion. Instead of union, we may possibly hear of further disunion among the brethren in connexion with the establishment of the Genoa Theological Academy, unless, as we hope, the deservedly great influence, personal and

doctrinal, of Dr. de Sanctis and Mr. Mazzarella should succeed in overcoming the scruples of those who object to training for the ministry, in establishing sound views on the Sabbath question, and in eliminating certain erroneous views as to the impeccability of Christians, which have crept in unawares into the Churches.

#### PROTESTANT "MUTUAL HELP" SOCIETIES.

In several Italian congregations "Mutual Help" Societies have been recently formed. This is another evidence of progress. To help oneself is the sure course to ensure the ready support of others. In Florence the society is like that of the "Protestant Sou" at Paris, for  $\frac{1}{4}$ d. a-week is the contribution levied by collectors from each member. In Leghorn the weekly payment is 1d. The Popish calumny is that each Evangelical is paid so much a-day, and doubtless some have been attracted from this belief, and found out the untruth. . . . And yet it has been very difficult, discriminatingly and irreproachably, to dole out the charitable offerings of the liberal. That there have been many cases of men and women who, as soon as they were known to frequent the Bible readings, were thrown out of employment, or might as well have shut their shops for all the business they were able to do, has been well known, while it is not possible to deny that a mean, dependent spirit has been, in other cases, fostered among some who had no claim to share in the funds provided for the genuine poor. These Mutual Help Societies, for a trifling weekly sum, ensure a good allowance in time of sickness or loss of employment, as well as the attentions of an excellent physician. Friends who wish to relieve distress among the converts will be able to give their donations through the medium of the "Mutuo Soccorso" Society, and to know that their benevolent intentions are carried into effect.

#### PROGRESS OF EVANGELIZATION.

Every week brings us tidings of some new station happily opened for evangelization, such as Cecina, on the coast, or Modena, in the interior, the details of which would

be tedious, but which prove the advancing character of the work. The Lord speed the day when Christian worship shall be established permanently in every town and hamlet, and when truth shall possess the whole land! . . . The old stations send good reports of progress. Mr. Appia, after public and private discussions, tumults and threats, still keeps his ground in Palermo. In Naples, the evangelists Albarella, Cerivini, and Cresi, have large audiences. The interest awakened in the Gospel has not lessened in the little island of Elba, where, last summer, it had such free course. The valley of the Arno is well watered, the congregations in Florence, Pisa, and Leghorn, holding on prosperously. In addition to the large Waldensian Church, there are about 400 communicants among the Brethren in Florence, who meet in two large halls for worship. The hearers of Mr. Meille in Turin abound in every good work of Christian and benevolent activity. At Milan, Mr. Turin, of the Waldensian, and two evangelists of the Free Italian Church, Logomarsino and Bassele, continue to have three very large *réunions*, though the clergy of the town, and of Lombardy generally, as in olden times, are on the popular side in the "temporal power" controversy. The Bible and religious book depôts are also in readiness for the hour of Venetia's liberation. At nearly all these places there are English or Scotch ministers, who aid most serviceably the enterprise. Ancona will shortly possess one in the person of the Rev. Theodore Meyer, a converted German Jew, and missionary of the Free Church of Scotland. There are other two central points as yet unoccupied, of extreme importance for evangelization purposes, whither, I trust, the steps of two godly, devoted, energetic young men of our home churches will speedily be directed—namely, Palermo, with the whole island of Sicily, as populous as Scotland, and Bologna, still the first university town of Italy, lying midway between Turin and Ancona, on the Italian Central Railway, and shortly to form the half-way station on an interesting line from Florence to Venice. Bologna is

the leading town in the Marches, the immense plains stretching from the Apennines to the shores of the Adriatic, and is surrounded, at short distances, by a cluster of towns of ancient note, Parma, Modena, Reggio, Ferrara, Forlì, and Ravenna, where a considerable number of foreign merchants are ready to welcome the occasional visits of a minister of the Gospel.

#### EVANGELICAL LITERATURE.

Evangelical literature increases daily on our hands. A beautiful edition of Leighton, on the "First Epistle of Peter," has just been published by the Geneva Society. The *Letture di Gamiglia*, a periodical started in Genoa lately, on the model of the *Leisure Hour* and *Sunday at Home*, in order to supply a healthy popular literature, continues its career of usefulness. The Dialogues of Dr. De Sanctis issue weekly from the Florentine Evangelical press. The early numbers are full of promise. No. I., on "Change of Religion," is admirably put, and meets a phase of Italian character which a stranger cannot appreciate. When every other opposition to truth fails, the impregnable citadel is resorted to, "Well, but I won't change my religion. Only vile people will sell their souls and disgrace their ancestry." It is not saying too much to assert that, in all fair reasoning, De Sanctis brings the proud fortress to an unconditional surrender. The "110 Considerations of John Valdes," a Spaniard who lived in Naples three centuries ago, and was the leader of a small, but influential band of noble Evangelicals, has reached us, printed in Saxony. The work is worthy, from its matter, antiquity, and curious history, to be placed alongside of Paleario, on the "Benefits of the Death of Christ," but for the Spanish phraseologies which blemish its style, and the erroneous doctrine of the Sixty-third Consideration, in which an excellent parallel between the Spirit and the Bible is carried to such extremes, that the plenitude of the Spirit in the believer is said to relieve him of the need of Bible teaching, as the entrance of sunlight into a room removes the need of candlelight.

## GERMANY.

Frankfort, February 15, 1862.

## AGITATION OF PARTIES.

The agitation of parties in Germany goes on increasing in a manner which would be fearful, if we did not see in it a sign of life, a promise for the future, which will one day be fulfilled, under the wise and powerful guidance of Him who directs all things—who holds the hearts of all men in His hands, and “turns them as the rivers of water are turned.” All questions, political, social, religious, theological, ecclesiastical, are debated in their respective organs with a constantly-increasing ardour; and (which in Germany is new) all these contested questions tend rather to escape from the domain of systems and of speculation, to be produced and realised upon the soil of actual facts and practical life. Thus, as your readers may have perceived from some of my recent letters, the popular reaction against clerical and absolutist tendencies in the Church is embodied in new ecclesiastical constitutions, which secure to the members of the Church a legitimate share of influence in its government. But as all reactions are liable to overshoot the mark, there is danger lest this reaction should, with the same aversion, confound the excesses of spiritual despotism with the sacred truths of the Gospel itself. It is further to be feared lest, in seeking to emancipate the Church, the chiefs of this movement should throw it into the hands of the masses, who will seek to fashion it according to their mind, which is far from being the mind of Christianity.

## DR. ROTHE.

It is to allay these fears, and to justify his own share in framing the new ecclesiastical constitution of the Grand Duchy of Baden, that one of the most profound theologians of Germany, Dr. Rothe, a Professor in the University of Heidelberg, has just published a very remarkable work in one of our theological reviews. Dr. Rothe is known and held in high estimation for his noble character, his moderation, and his sincere piety, no less than for his learning

and the profundity of his intellect. His new work, moreover, will make a profound impression in Germany; its object is to demonstrate that the small orthodox minority within the Church possesses not the requisite elements for the Christian regeneration of the people, inasmuch as it presents itself before them with formularies of another epoch, which they do not comprehend, pronouncing *unbelievers* all who do not admit these formulas, and thus constantly deepening the abyss which now separates between the nation and the Church. Dr. Rothe wishes that, instead of offering to the people an antiquated system, the Pietist party (of which he speaks elsewhere with much respect), would present to them *Jesus*—the living Jesus, full of compassion and of love—the Jesus of the Gospel—being convinced that we should then see many prejudices fall, and witness the development of many germs of piety which now lie torpid, without their needful aliment, in the recesses of men's hearts. But to do this, they must learn to condescend to approach these men as men and brethren, with the sympathy of charity, and not with clerical authority, which sees in them only adversaries.

These sentiments, and many others which I cannot analyse, will find a deep and universal echo. I deceive myself: the party which sees itself reproved by these verities has already maltreated Rothe in its journals, and will do so again, for Rothe is not orthodox, although profoundly Christian. It is even possible that this excellent man may, to some extent, deceive himself respecting the results of his views, all of which I am far from sharing. But his illusions are generous ones—the illusions of a pious heart; and if he errs on some points of *doctrine*, the *spirit* of which he speaks is assuredly more Evangelical than that which animates the polemics of his adversaries.

## DR. HENGSTENBERG.

Amongst these adversaries, one of the most earnest and of the most respectable, as shown by the long struggles which he has

maintained on behalf of the orthodox doctrine, against the errors of Rationalism, is Dr. Hengstenberg, of Berlin. Since he has thrown himself entirely into the arms of the ultra-Lutheran party we see, with deep regret, that he shows himself incapable of comprehending and of appreciating with justice the grand characteristics of the kingdom of God beyond the pale of that party. The *Vorwort* (preface) of his *Evangelical Gazette*, published at the commencement of this year, supplies ample proof of this. From the general retrospect which he makes of the events of the preceding year, I will reproduce some of his opinions. This is the best means of giving some idea of the tendencies of a party.

Naturally, the assemblies of the Evangelical Alliance at Geneva, one of the most notable religious events of the past year, are here brought up for judgment. Let us say, with reference to the language of Dr. Hengstenberg, that in general he has spoken on this subject with less bitterness and injustice than he showed respecting it on the occasion of the assemblies at Berlin. This is an advance of which we must take account. Nevertheless, he has not learned to see, in the spirit of the Alliance, that characteristic, so purely Evangelical, of combined truth and charity, embracing in the same love all who are "born of God," to whatever nationality and section of the Church of God they may belong. He can see only "hatred" in those who have deplored those narrow, exclusive, sectarian tendencies which still manifest themselves in the Church. He can see in that religious liberty which the Alliance so pre-eminently advocates only connivance with the revolutionary spirit.

The civil war which desolates America furnishes the Professor of Berlin with an opportunity of severely blaming the Christians of the United States and of England, on account of their efforts for the abolition of slavery. He justifies from the Scriptures this abominable iniquity, believing that we must patiently await its end as the result of the progress of a Christian spirit amongst the masters and the slaves. He affirms

that emancipation, where it has taken place, has produced only ill results!

The events of Italy inspire him only with a malediction pronounced in the language of the prophets against those who extend their frontiers. Certainly, no Christian approves revolutions in themselves; those who bring them about will render account to God of their motives. But ought we not to look much higher than men and their passions, and see in such events the just judgments of God, who accomplishes the purposes of His eternal wisdom by these great conflicts of the nations? If He wishes us to respect the rights of princes, why should He have no concern for the sufferings of millions of their subjects, degraded, body and soul, under a yoke which has kept them in darkness for so many centuries? Must He for ever allow His Word to be extinguished beneath superstitions, and men's consciences to be oppressed by the most violent persecutions? Where would be His justice and His mercy if the blood of His saints, shed in torrents for centuries, should never find retribution? *The Lord reigneth!*—this is the true commentary on the events of history; and, after all, if we descend again from these heights of the Divine government, to regard only the actions of men, and to pronounce a malediction on them, what dynasty is there in all Continental Europe on which that malediction would not fall, if called down by its extension of frontiers? Whence comes the kingdom of Prussia itself? Why does it possess Silesia, and its own share of Poland and other provinces? Will time alone justify that which is unjust? *The Lord reigneth!*—this is the sovereign response. I will not insist on other opinions of the Berlin Professor which have arrested my attention, because these are the opinions of an entire religious party. I will only say further that the ecclesiastical events of the Grand Duchy of Baden, and all who have taken part in them, are condemned with a bitterness which does injustice both to those who yield to it, and to those who are its objects. This is not the spirit of Jesus Christ.



## SIGNS OF A RETURN TOWARDS MORE MODERATE VIEWS.

For the rest, we must allow that there are, in the extreme party of the Lutheran Church designated by the title of *Confessional*, signs, by no means equivocal, of a return towards moderation and towards Evangelical truth. Thus the professors of theology of the University of Erlangen, who are amongst the most powerful supporters of this party, are also now the foremost in combating its semi-Catholic tendencies. In the last number of the *Zeitschrift* (a theological review), which is published by these professors, there is a long article, the object of which is to refute, point by point, these errors of German Puseyism. The weight and authority which their learning, their piety, and their position in the Church, give to these men, will exert an immense influence in a direction at which one cannot but heartily rejoice. It were impossible that the noble Evangelical Church which bears the name of Luther should allow itself to be led astray by a party into paths so opposed to the salutary teachings of the Reformation.

And this is not the only sign of the times which confirms this conviction. There are in Prussia certain associations (*Vereine*), the object of which is to break the union of the two Churches (officially connected since 1817), and to re-establish the Lutheran Church in its primitive condition, under the triple relations of *doctrine*, of *worship*, and of *constitution*. Nothing can be more legitimate in itself. The union ought never to have been established by a Royal ordinance without the consent of the two Churches. In seeking to unite, the Government of that day has *disunited* them. Unhappily, the spirit of this disunion prevails too much in the efforts of the associations of which I have spoken; and this fact has stamped them with sterility. They have a journal, edited by the Rev. Pastor Wangemann, which, at the commencement of this year, published an article full of the most melancholy lamentations respecting the total want of activity, devotedness, and liberality, in these associations. It charges them with unwillingness to make any sacri-

fice for their cause; and it pronounces on the other sections of the Church judgments much more moderate, more mild, and more fraternal, than those to which we have been accustomed! Here, too, light is spreading, and it is the dawn of the day when "truth in love" shall prevail.

Elsewhere, too, this day is appearing, although under features less gratifying. There have been, for many years, several small Lutheran communities separated from the National Church, and separated in virtue of their principles, which they had the courage to put into practice, because their consciences would not permit them to remain in the United Church. We must respect all who obey the dictates of conscience, even though it be deceived. Unhappily, the clerical tendencies which prevail in these communities, and especially in its Consistory, which holds its sittings at Breslau, have not been slow to produce their fruits. The pastors and their flocks have had to complain of the spiritual despotism of the Consistory; and, after several skirmishes, a separation within this separated body has been effected with *éclat* this last year. We cannot but regret this, for we are assured that some of these communities possess vital godliness, notwithstanding the narrowness of their view. But when certain principles produce their natural results in open day, there is always an advantage gained for the truth. God makes use of all things for the advancement of His Church towards the ultimate end whither He is conducting it—namely, the realisation of that promise, "They shall be one flock, under one Shepherd."

## PRUSSIAN DIPLOMACY AT CONSTANTINOPLE AND AT MADRID.

I will conclude by reference to two facts of a nature altogether different, and which also have their lessons. A chapel has just been inaugurated at Constantinople for the use of the Prussian Legation, and of a small German community in the same city. The pastor who preached at the opening of this chapel—the Rev. —Pischou, who is both chaplain to the Prussian Legation, and minister of this little church—thought fit

to conclude his discourse by exhorting his hearers, *beginning with his Excellency the Ambassador himself*, to attend more regularly on public worship. His language, which is before us, was, undoubtedly, very direct and personal, but in no way unbecoming. However, the Ambassador, Count Goltz, was offended at this exhortation (of which, it seems, he stood in need), and complained of it to the Minister of Foreign Affairs, who, by telegram, ordered the deprivation of M. Pischou. The Ambassador directed him to leave immediately, in the depth of winter, notwithstanding his protests that he was subject, not merely to the Ministry of State, but to the superior Ecclesiastical Council, which was the authority to which he was more directly and immediately amenable. It remains to be seen what this latter body will do for the protection of a faithful minister of the Word of God, who may, perhaps, have been wanting in prudence, but who was far from having merited this ignominious treatment. This fact has produced a deep and painful sensation in Germany.

The correspondence from Berlin, which gives this narrative amongst many others, and quotes the very words of the pastor, appends to it the following considerations, of which every one will feel the justice and the force : —

“How much, in the interests of the

Evangelical Church, the choice of certain personages in Prussian diplomacy is to be deplored, may be seen in Spain, where the condemnation to the galleys of the Evangelical martyrs calls for the energetic intervention of the greatest Powers of the Continent. Our Ambassador there, Count Galen, is not only a Catholic, but an Ultramontanist. He takes part, with ostentation, in processions, and maintains friendly relations with the same ecclesiastical dignitaries who provoke these judgments against the heretics. Let us hope that the European Powers, who have intervened, with perfect unanimity, on behalf of two men who are traitors to their country, on account of a violation of the laws of nations (Mason and Slidell), will conclude by protesting also against the conduct of a Government which tramples under foot both the principles of Christianity and those of all civilisation. We expect from Prussia, in particular, that she will demand, without delay, the pardon of these condemned Spaniards, and the repeal of the laws in virtue of which they have been condemned. And if this demand, made in the interests of Christianity and of humanity, should be rejected by the Spanish Government, we trust that Prussia will immediately suspend her diplomatic relations with a Power which acts upon principles which the Grand Turk himself no longer tolerates.”

## INDIA.

THE WEEK OF PRAYER AT MADRAS—THE NEW BISHOP—PROGRESS IN THE WORK OF MISSIONS.

Madras, December 28, 1861.

The “Missionary Conference” at Madras have adopted the proposal of the Evangelical Alliance for a Union of Prayer, on the second week in January; and a committee from the Conference, with *three* clergymen of the Church of England, and one of the Established Church of Scotland, have prepared and published a plan for the services of that week in this city.

There is to be a General Convocation for Prayer, on Monday evening, at the Banqueting-hall, and another for thanksgiving at the same place, on Saturday evening. The bishop presides at the first meeting. There

are also to be meetings in different localities, convenient for the English-speaking population, on each of the intervening days. At these various meetings ministers of all denominations are to take part.

There are also to be daily meetings through the week, in *Tamil*, for the native Christians in different parts of the city and vicinity. At the closing meeting of these convocations, in the principal vernacular of the Presidency, the Bishop is also to preside.

We have great reason to be thankful that the Lord has sent to this Presidency a bishop willing to attend such meetings. For some time, about the period when t

appointment of a bishop was to be made, it was an occasional subject of prayer at the "Union Weekly Prayer Meeting," under the general direction of the Missionary Conference, that a truly good and godly man might be put into the office. I do not doubt it was a subject of much prayer in England also.

There is real progress in the work of missions in India, though we cannot often say here that "the kingdom of God cometh with observation." It is in most parts of this great country but *seed time* at the best; but in some places the harvest is *beginning* to be gathered. There was a good work of the Spirit in some parts of Tinnevely the last year (though somewhat marred here and there by the enemy, who sowed tares), and many souls were brought into the

kingdom. In some places the work has been continued to the present time. The same Spirit has wrought savingly, also, in different villages of the Madara district, and in Travancore; and with real power, if less manifest, at nearly all the mission stations in the Presidency.

Still, the *Preparatory Work*, by *Education* and *Itineracy*, is more important, perhaps, than that of actual conversion, so far as yet manifested! There is a "*preparation of condition*" for the coming of the Spirit, by the means mentioned, and the free circulation of the Bible and tracts, which must tell wonderfully when that blessed "Spirit is found out from on high."

Yours most truly in the Gospel,

M. WINSLOW

## AMERICA.

### DR. BAIRD ON THE TRENT DIFFICULTY.

The following extracts are from a letter by the Rev. Dr. Baird, dated "New York, January 15, 1862," and laid before the Committee of the Evangelical Alliance, February 13. The extracts exhibit the view taken by the writer and others in America of the affair of the Trent; and express the gratitude of our Transatlantic brethren at the course adopted by the Committee of the Evangelical Alliance with reference to this matter:—

... You may be interested to learn that I have given public lectures on the great Conference of the Alliance at Geneva, in many of our important cities (including New York, Philadelphia, Baltimore, Pittsburgh, Cincinnati, Hartford, Norwich), and several smaller ones, and often to large assemblies. And I hope to repeat this account of that Conference in ten or twelve more places before the spring, if possible. Whilst at the Conference, and afterwards whilst in Europe, I wrote full accounts of it for several of our most widely-circulated religious and secular papers.

These letters have been copied into many other papers; so that never before has our religious public been so extensively informed of the nature and importance of this great Evangelical movement.

Since I came home I have written some brief sketches of the *personnel* of the Conference, in two letters to the *Presbyterian*, one of our best religious papers, published at Philadelphia.

... But enough of my doings. Let me speak of more important things. Within a week after my return the unfortunate affair of the Trent occurred. In common with many others, I saw that Captain Wilkes had committed a great mistake, in not bringing the ship in, to have her examined by a proper court—a procedure which our Government has for sixty years maintained ought *always* to be followed, for the simple reason that the captain of a ship ought never to be entrusted with so much power as that of searching a vessel and taking out of her men and things, as contraband of war, or for any other purpose. Indeed, too often, the captains of war-ships do not know enough of *international law* to decide on such difficult and delicate subjects. Our President and Secretary of State saw at a glance that *Mason and Slidell, and their secretaries*, must be given up, if England should demand it. And the thing has been done, and the nation entirely acquiesce cheerfully in the wisdom, as well as the necessity, of the act, instead of making a *riot* or a *mob*, as predicted would be the case, if the President should decide to give up the men.

... Let us be thankful for this interposition in the present exigency. I admire the noble course which your friends of the Evangelical Alliance have pursued, in calling on British-Christians to "besiege," if I may so speak, the Throne of Grace, that war might be averted. Be assured that *this* will never be forgotten by Christians in this land. Nor will the noble speeches of Newman Hall, Mr. Cassell, and many others (among them the Duke of Argyle), be forgotten.

... And now that *this* difficulty has been gotten over, let the Christian people on both sides of the Atlantic be more resolved than ever to do their utmost to repress future ill-feeling, as far as it may be in their power.

... Our hope is in God. Of one thing I am confident: by no possible reconstruction of our Government can slavery be made to have such an influence as it had in years gone

by. For myself, I can only pray that this war may be so overruled, and brought to an end in such a manner, that the best interests of humanity and Christ's kingdom may be most effectually promoted. O! how blessed is the assurance that "the Lord reigns!"

I remain, as ever, yours very truly,

(Signed)

R. BAIRD.

### A NEGRO CLERGYMAN ON THE AMERICAN CRISIS.

A negro clergyman of the American Episcopal Church, who graduated at Cambridge, writing to an English clerical friend, says:—

I understand well your feelings in England concerning this war. You want a moral element to be thrown into it. You would like to see some evidence that this nation has eyesight and insight enough to recognise God's hand in their afflictions. But you must remember that it is but seldom in history that national reformation and repentance are as prompt and punctual as you require. How often is it the case that the blow of God's wrath has been struck, and the remembrance of its infliction almost forgotten, ere a people have come to see its significance and teaching. Nations and people have to be educated up to a clear recognition of the punishment aspects of all sin. Just such is the education this nation is now receiving, and it is doing it good. The nation is improving. Upon the question of human rights there is a great advance. First, the rendering up of fugitives is now at an end. Second, the orders to the fleet are that no fugitives are to be sent back. Third, in the event of any military crisis or hazard, slaves are to be enrolled and turned into the ranks, and employed against the rebels. Fourth, all over the North the cry is "Down with slavery!" "If slavery is in the way of the Union, away with slavery!"

As things now stand, I go for the Government. I am anxious for the success of the Government. I pray the victory for the Government. Recognising as much as you do the shortcomings of the Government, yet at the same time tolerating human weakness and imperfection, I feel thankful for the progress already made. I fall back upon the measure of anti-slavery principle to which the Government was pledged, in its partisan character, on the eve of election, and I look forward with confidence to the deeper workings of those truths, which, since the war broke out, have become more and more pronounced and effective. And I regret very much that our English friends cannot take this view of the matter—a view which is essential to order, good government, and spiritual progress on this continent, for at least half a century to come. For while indeed thoroughly convinced and satisfied that a Government that is as a *unit* between the Lakes and the Gulf of Mexico, and between the Atlantic and the Pacific, as a perpetual thing *for the future*, is a mere chimera; yet, on the other hand, nothing but chaos can be the result of a *present* actual disunion, cutting up the United States into three or four nationalities. If I were in England now I should surely preach and proclaim this everywhere, and strive to secure acquiescence in it as a black man's faith and hope and desire.

### AUSTRALIA.

#### EVANGELICAL ALLIANCE—WEEK OF PRAYER—EXPLORING EXPEDITION.

Our readers are aware that the great religious awakening has extended in some degree to the Antipodes. One indication of the fact is found in the existence, at Melbourne, of a periodical, small and unpretending indeed, but animated by the right spirit, entitled the *Revival Record*. From the number for December 16 we quote an extract. Our readers will doubtless peruse with interest. The reference in the opening paragraph is to the Melbourne Evangelical Alliance:—

The members of this association meet one  
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hour together for prayer and reading the Scriptures, on the morning of the first Wednesday of every month. After praise, the reading of a portion of God's Word, the offering of prayer by the brother presiding, and a few comments made from the chair in order to present suggestive and profitable topics, a free conversation takes place on the points mentioned, or on others that may suggest themselves. Controversial points are studiously avoided, and those that conduce to the cultivation of devotional and brotherly feeling are dwelt upon. The service is concluded by praise and prayer. A refreshing and improving influence pervades the meetings, and it is found to be a good and pleasant thing to meet together in unity. The presence of God

has been often sensibly realised, and substantial benefit enjoyed.

No small amount of good, it is believed, has been accomplished through the instrumentality of this Christian brotherhood. If nothing more were done by its influence than smoothing asperities, drawing closer the bonds of holy fellowship, exciting to higher attainments in grace, magnifying the great principles of the Gospel which are common to all evangelical denominations, and bringing honour and glory to Christ Jesus, by a manifestation of the essential oneness of all the people of God, it would be no small cause of rejoicing. Besides these important results, this Christian Alliance originated the Union Prayer Meeting which has been held every week uninterruptedly in the Protestant Hall, for a period of two years. The fact that this meeting has passed into other management does not detract from the honour which belongs to the Alliance in giving it birth and sustaining it for a considerable time. The Alliance also arranged for the week of special prayer in the beginning of the present year, a season which will be long remembered for its hallowing and refreshing power. During the past year, a course of public lectures on religious subjects was also carried into effect. And now it has set on foot arrangements for assisting to follow out the proposal of the Alliance at home, to have

another prayer-meeting all over the world during the week beginning the 5th January, 1862.

To this proposal we would earnestly direct the minds and hearts of our readers. Let every Christian, whether able to join in the public assembly or not, whether in the city or in the bush, be found earnestly wrestling with God in believing prayer at the throne of grace, that there may be a universal concentration of desire among all Christians throughout the colony and the whole world for spiritual blessing.

It is worthy of mention in connexion with the subject of successful prayer, that it was stated incidentally at a recent meeting of the Alliance that the only surviving explorer of the great Australian continent, King, had been made the subject of constant prayer in public and in private, during the period of his absence. His sister had made his preservation the subject of incessant supplication, and had also secured the intercessions of others on his behalf. At first sight it seems extraordinary that one who had no superiority to the others, either in point of strength or courage, or the treatment he received, should survive while they fell. Upon the principle that God hears and answers prayer, the explanation becomes easy.

## NEW ZEALAND.

STATE OF RELIGION AT NELSON—CHRISTIAN YOUNG MEN'S ASSOCIATION—EFFORTS TOWARDS CHRISTIAN UNION—PROSPECT OF FORMATION OF AN EVANGELICAL ALLIANCE.

A correspondent at Nelson, New Zealand, writes under date of Dec. 12, 1861, as follows :—

I am happy to say that, through the blessing of our Heavenly Father, we have succeeded in building a room, 30 feet by 25 feet, for the Young Men's Christian Association, and opened it some little time since, free of debt, at a cost of about 120*l*. We have a good Bible-class Sabbath afternoons, with an average attendance of twenty-four to thirty-two, and we are not without evidence that the Lord is working with us—one young man especially having given himself to the Lord, and has joined the association; and other members have had their souls profited by the union and communion of various bodies of Christian brethren; and I hope before the end of 1862 to be able to report to *Evangelical Christendom* that we have an Evangelical Alliance in Nelson; we

need it much, to unite the different bodies to each other. There is a better feeling than there was twelve months since; we have it in contemplation of holding a week of special services, as recommended by the Evangelical Alliance, commencing January 5, 1862. Should it take place, I will send you a report next mail. True religion is very low here; money-getting is the bane of all, both men of the world and men of the Church; but we are looking for the promise of the Spirit. Our prayers are continually going up to the Lord for the outpouring of His Spirit, and in due time we shall reap, if we faint not. Will you ask the prayers of the Christian readers of *Evangelical Christendom* for the Nelson Young Men's Christian Association, and for the people of Nelson, and you will greatly aid us in our efforts to do good in the cause of our blessed Redeemer?

# Miscellaneous Intelligence.

## FOREIGN.

**TERCENTENARY MEMORIAL TO CALVIN.**—A circular upon the subject has been issued by Dr. Merle d'Aubigné and other ministers at Geneva, calling attention to the resolution respecting it adopted by the Conference held in that city last September. They say: "You remember, we are sure, dear Sir, that one of us having spoken on Friday, Sept. 6, on the character of Calvin, the speaker reminded his audience that in two years and a-half (viz., May 27, 1864), the third centenary of the death of the great reformer would occur; and it was proposed that on that occasion the blessed work of the Reformation in the 16th century should be called to mind, and that to celebrate it some monument should be erected to the memory of the great doctor who did so much to restore the pure light of the Gospel to the Church. The nature of the monument was not determined, but the general proposition was agreed to by the assembly with cordial unanimity. It is because they would not forget these days of deliverance that our brethren united with us in voting a memorial to the reformer, and we should be happy to see you, dear Sir, and many other friends, here on the 27th of May, 1864, to celebrate with us the day on which (as is simply and nobly expressed in the registry of the Geneva Consistory) 'John Calvin went to God;' this short notice being the only mention made in that document of his death. The commemoration of Calvin's death should not, however, consist only in a meeting of Christian brethren. We contemplate something of a more durable character, and which might be a means of lasting good to future generations. A committee has, therefore, been formed of ministers and laymen, belonging partly to the National Church and partly to the Free Church, with the view of carrying out the resolution of September last, and this committee has commissioned us to write to you, dear Sir, to ask you to assist us in this work. We wish, in the first instance, to have your advice as to the kind of memorial which it would be well to erect, and also as to the use to which such an edifice should be assigned. . . . Our idea would be to erect, in some central situation, a hall for public meetings, and which might also be used for preaching

the Gospel to the working classes. Ground-rent being high at Geneva, it is proposed to take advantage of the lower story for school-rooms, to accommodate week-day, Sunday, and evening schools. The building would thus become, with God's blessing, an instrument of evangelization in the district were it would be erected. The hall would occupy the central and principal place: above there might be committee-rooms, or smaller lecture-rooms, to be hired by some of our religious societies at a moderate charge. The site of this building would probably be on the Rive Gauche, at a short distance from the lake; it is the part of the town most in need of such a place of meeting. On the façade we propose having an inscription, something like the following: 'Salle de la Reformation. Elevés à la mémoire du Réformateur de Genève, JEAN CALVIN, par des Chrétiens Evangéliques de toutes nations, conformément au vœu exprimé dans les Conférences tenues à Genève en Septembre, 1861.'" The circular concludes by inviting advice and contributions on the part of those who are willing to co-operate in the work.

### DEATH OF DR. DWIGHT, OF CONSTANTINOPLE.

—With profound regret we record the death, by sudden accident, of our highly-esteemed friend and correspondent, the Rev. H. G. O. Dwight, missionary of the American Board to Turkey. Dr. Dwight was killed on the Troy and Boston Railroad on Saturday, January 26. The *Troy Budget* of January 27 says: "A terrific gale swept over the town of Shaftesbury, Vermont, on Saturday morning, carrying everything before it. The Troy and Boston train, which left this city at 11:15 A.M. on Saturday, encountered this gale, which the engineer and conductor of the train say was the most terrible they ever experienced. As the train was about six miles above Bennington, in the town of Shaftesbury, and while passing over a piece of road that lies along an embankment thirty feet high, the wind actually detached a passenger and baggage car from their couplings, and precipitated them down the embankment. One passenger, whose name and residence were ascertained from papers on his person—the Rev. Dr. Dwight, of Boston—was instantly killed. Dr. Dwight was crushed in the chest, and had both arms broken

when discovered. He had been connected with the American Board of Missions since 1832, and was much respected. He leaves three young daughters and two sons, chaplains in the Federal army." Dr. Dwight was born in Conway, Mass., Nov. 22, 1803; graduated at Harvard in 1825, and at Andover in 1828. He embarked, Jan. 21, 1830, at Boston, for the island of Malta, whence he went to Turkey, and spent nearly two years exploring the country, endeavouring to find the best spot to commence his labours, and on the 5th of June, 1832, he reached Constantinople, where he has since been located as a missionary of the American Board. He has been married twice, but at the time of his death he was a widower. He returned from Constantinople to his native land a few months ago, and expected, after completing twelve months stay there, to return to the field of his labours. After leaving the Mission, and before starting for America, Dr. Dwight made an extensive tour into the wildest portions of Persia, and went to localities very seldom visited by Europeans. His reports of the results of his observations during this journey, and of the progress of Christianity since he first travelled over the same country, nearly thirty years ago, are highly interesting and encouraging.

THE LATE REV. RICHARD FLETCHER, OF ST. KILDA.—Melbourne advices have brought the intelligence of the death of the Rev. R. Fletcher, for many years pastor of a Congregational Church in Manchester. In 1853 Mr. Fletcher accepted the invitation of the Colonial Missionary Society to proceed to Australia. In doing so, he had two objects in view—namely, to form a congregation and to found a college. He accomplished the first at St. Kilda, and laboured among his people with much acceptance and success. Some time after his arrival, the Congregational Union of Victoria appointed him to be tutor to any students who might desire to prepare themselves for the pastoral office, and it was in furtherance of his second great object that he was just about to revisit England. He is described by the Melbourne *Christian Times* as having, from his age, experience, and practical wisdom, been ever regarded by his brethren in the ministry "as a father—a true Christian bishop—*primus inter pares*. Yet, though thus honoured and stamped, he was perfectly unassuming, gentle, patient possessing the ornament of a meek and quiet spirit." Mr. Fletcher deemed it to be his duty, when the colony received its constitution,

to take part in the movement which was directed against the continuance of State grants of money to the religious denominations, that were willing to receive them. We state this fact in order that the full significance of a pleasing incident relating to the Bishop of Melbourne which we quote from the deceased's funeral oration, by Rev. R. Connabee, may be appreciated: "Profound and universal was the respect with which our departed friend was regarded, in illustration of which I mention that, on the day after his departure, I stood with several members of his family gazing on his features, beautiful even in death, when the Rev. Dr. Perry, the Bishop of Melbourne, noiselessly glided into the room. He stood beside us, and, as his eye rested on the calm and happy face of the dead, he observed, 'Truly we may say. "He is not here, he is risen."' He spoke loving words of peace and consolation to the sad and sorrowing group, and then, all kneeling round the couch of mortality, in tones of sweet and holy affection, he commended the widow and the fatherless to the care and blessing of Heaven. He adored the riches of that grace by which the pastor, the husband, and the father had been enabled, through a long and consistent life, to adorn the doctrine of God his Saviour in all things, and to be instrumental in bringing many sons to glory."

THE WEEK OF PRAYER IN NEW YORK.—The *Christian Intelligencer*, in reporting the observance of the week of prayer at the Fulton-street prayer-meeting, after detailing the proceedings in the earlier part of the week, says: "On Thursday the subject of prayer was the Church of God and the Christian ministry. Prayer was earnestly offered for the increased spirituality of the Church, and its more decided separation from the world; for more of the brotherly love and union of apostolic times; for a higher type of piety, and a higher state of spiritual life; for more holiness of heart and life in the ministry and in the Church. An Episcopal clergyman said that he had a rejoicing experience to speak of, and he was sorry he had only five minutes in which to tell all the Lord had done for his soul. . . . The meeting was exceedingly moved and melted with this experience, coming from such a source. All felt that the words of the speaker were honest and sincere." Friday's meeting is mentioned, and the writer adds: "The spirit of the meeting had become more and more intensified from day to day all through the week. The place of prayer had been exceedingly solemn

and awful, by reason of the presence and power of the Spirit all through the week. But no days had been as the last, and it was felt that we had come into the very presence-chamber of the Most High. . . . On Saturday the meeting was led by Rev. Stephen Tyng, Jr., Episcopalian. This was the great day of the feast. The burden of prayer was the Lord's-day, that its Divine institution may be recognised, and its sanctions and demands be obeyed at home and abroad. It was said by a Christian merchant of Philadelphia, that he had that morning, and but a few minutes before coming to the meeting, received a letter from General McClellan; and he wished the meeting to feel that we had one great cause of gratitude to God that we had a man set over our armies who had done all he could, and would do all in his power to promote in our army the proper observance of the holy Sabbath. We shall have no more military reviews on God's holy day. . . . There have been many private prayer-meetings held daily in these cities through the week—we mean union prayer-meetings held in private houses. Besides these, prayer-meetings have been held nightly in halls and lecture-rooms in various parts of the city of New York, and also in Brooklyn."

REMARKABLE MOVEMENT IN THE NORTH-WEST PROVINCES OF INDIA.—The Committee of the Church Missionary Society report a fresh spontaneous movement towards Christianity amongst heathen natives in the North-West Provinces. The Rev. T. Hörnle thus writes from Mirat, Sept. 24 last: "There was at Azwanpur, a village about twenty miles west of Mirat, a man who had become acquainted with the Gospel and the leading truths of Christianity; how I have as yet been unable to ascertain. This man, by name Sahiba, and of good report among his heathen and Mohammedan neighbours, used to collect as many as he found willing, impart what knowledge he had of the truth, and whilst still a heathen hold Christian worship with them. This seems to have gone on for some time, and, at least on Sahiba's part, was done with an intention to embrace our holy faith as soon as an opportunity should offer. But, before this came, the famine with its hardships overtook them, and soon reduced them, as many others, to starvation and misery." Sahiba died. They gradually sold their cattle and household property to procure food, and having nothing more, were compelled to leave their houses and go abroad in search of subsistence. After much

wandering about, "they at last came to the Roman Catholic establishment at Sirdhana, where the priest received them, and gave them food and work in the fields of that mission. Their sufferings were now at an end; still they did not feel satisfied. They had gone there, as they expressed themselves, in the hope of finding not only nourishment for their bodies, but the bread of life. This was not given them, although they applied for it." They therefore determined to leave that place again, and to make their way to Mirat, where they hoped to have their hearts' desire fulfilled." The missionary advised them to return home to Azwanpur, and provided them with a trustworthy native Christian to instruct them. A few of the inquirers withdrew, but the rest remained steady; "having," adds Mr. H., "before the Tasildar and Zamindar and others, publicly declared their determination to become disciples of Jesus Christ their Saviour. Other families have since joined; so that, as Alexander [the catechist] wrote in his last letter, 'a dear little flock of Christ's "other sheep" (John x. 16), of about forty-seven souls, is ready to enter into His fold.' They have begun regularly to attend Divine worship in a shop hired for the purpose, as no other place large enough was available, and are, besides, under instruction for baptism." A later letter, dated Nov. 15th last, describes Mr. H.'s subsequent visit to the spot: "As I arrived a band of happy boys and girls ran up to me, making their salaams. On my asking for their names one said his name was Joel, another David, a third Johannes. A girl said she was called Martha, another Rachel. Mistrusting my ears, and taking it for a corruption of heathen names, I asked again and again, but the children distinctly repeated the above Christian names; adding, with happy smiles, that their names were given them by their teacher, Alexander, in anticipation of their baptism. By-and-bye their fathers came from their fields to greet me, when it was arranged that on the following morning all the inquirers, ready for a confession of their faith in Christ by receiving baptism, should assemble in my tent, for a distinct expression of their purpose, and for solemn dedication to the Lord by prayer. They came—men, women, and children—and a happy meeting it was; all the adults declaring their determination to forsake idolatry and to follow Christ, and confirming their words by pressing (one after the other) my right hand to their foreheads. In taking down their names I found



there were fifteen men, heads of families, seventeen women, and nineteen children, being fifty-one souls, ready to enter the fold of the Good Shepherd. And how was this remarkable light kindled in the midst of heathen darkness? I can only reply, by the Lord Himself; He has done it, not man. The means were the famine and its hardships."

A NEW WESLEYAN CHAPEL AT PARIS is in course of erection. One of the parties to the preliminary negotiations was the Rev. William Arthur. He writes: "When we came to sign the contract we insisted on a clause forbidding Sunday work, on which the contractor declared that it would rob him of his profits, and finding us resolved, submitted, saying, "*C'est une clause vilaine pour nous.*" (It is a villainous clause for us.) But, by virtue of this "villainous clause," the building, in its very progress, will preach to contractor, workmen, and spectators, the blessings and duties of a Sabbath day."

BAPTISM OF NEARLY TWO HUNDRED AFRICANS.—A Cape paper says: "For three months past the Africans at Rupert's have been receiving instruction from the Lord Bishop of St. Helena, assisted by the Rev. H. J. Bodily, through an interpreter. At eleven a.m., on the 3rd ult., all were assembled in the garden near the station. The Bishop read the Baptismal Service, and, having addressed the candidates on the solemn undertaking about to be entered into, they were arranged around the temporary fonts, when, with the assistance of the Rev. H. Whitehead and the Rev. H. J. Bodily, his lordship proceeded to name and baptize them. The behaviour of the catechumens was thoroughly attentive and devout. The number baptized was 192. If Bishop Mackenzie at the Zambesi follows up the new idea of baptizing large numbers in this way, Africa may be soon Christianised and regenerated."

CRUEL SCENES IN WESTERN AFRICA.—A native Wesleyan missionary on the coast of Western Africa writes: "On Monday, the 23rd September, the only brother of King Darku Yaw was lost in the forest, and the whole people rushed into the forest seeking after him, till last Sunday, the 29th, when they found

him quite dead. Just as they brought the corpse home, two persons were seized, a nice-looking woman, and her own son, of about sixteen years of age. The woman was taken into the street, her hands tied behind, and her cheek was stabbed through with a knife. They placed her in the sun from eight o'clock in the morning to twelve at noon; and then her head was cut off. Tuesday, the 1st instant, the King killed another woman. About one o'clock at noon, Nabla, one of the chiefs, also killed one woman. Towards evening, the poor boy above-mentioned was also taken to the place where the remains were going to be interred; there they squeezed and broke his neck, and shoved him into the grave."

PROTESTANT AND ROMISH MISSIONS TO MADAGASCAR.—Advices received since our last confirm the favourable intelligence already given from Madagascar. An interesting letter is published, in the *Missionary Magazine*, from some of the native pastors at the capital to the Rev. Mr. Le Brun, while on his way thither. They write: "A general disposition to join us seems to take hold of the people. . . . Everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it, that they throw themselves upon any portions they find! French Roman Catholic priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that He prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital." It will be remembered, that we mentioned, in our last number, the arrival of Mr. Le Brun at the capital; no communication, however, has yet been received from him at that place. A letter from the Rev. William Ellis, however, written on board the mail packet for Mauritius, and dated Aden, December 12th, states that among his fellow-voyagers were six Catholic priests and four lay assistants, who were, as it was understood, proceeding as missionaries to Madagascar.

## Literature.

*Australia, with Notes by the way on Egypt, Ceylon, Bombay, and the Holy Land.* By FREDERICK J. JOBSON, D.D. Hamilton, Adams and Co.

THIS is a very sketchy, readable, and pleasant book, and would be more so to the general reader, were it not for a somewhat strong flavour of Wesleyanism and egotism which occasionally vulgarise the narrative. It is a pity that men setting out on voyages of so enlarging and ennobling a character cannot manage to leave these pettinesses of sectarianism or "denominationalism" behind them. Such traits are ever unpleasantly reminding us of the blight of schism which has fallen upon the one body of Christ. So far as our experience goes, or our observation can be relied upon, the parties which, in general, savour least of this "denominational" taint, are the English Evangelical clergy and laity, the Scottish United Presbyterians, and the Independent Congregationalists. And in a book of travels through ancient and modern lands of such varied and intense interest as Egypt, Ceylon, India, and Australia, it is tiresome to have the Wesleyan nosegay perpetually popped under your nose.

With this occasional abatement, however, we have followed the narrations of this volume with pleasure and profit. The reverend doctor seems to have an eye in his head, and a power of conveying his first impressions with force and clearness. Mrs. Jobson was travelling with him, or we might have been inclined to comment, indeed, upon the somewhat more than artistic gusto of his graphic delineations of the females of many lands. The "Spanish ladies, arrayed in graceful black lace mantillas, and closely-drawn veils, *from under which they dart piercing glances*," made us rather tremble for the doctor; but then we were relieved by the succeeding words—"As we read in the old stories." So all is safe again. Maltese women, too, "kneel in black mantillas," but we don't hear of "glancing" eyes again until Alexandria, where we find the Egyptian ladies "glancing eagerly out of the large wrappers with which they were enveloped to the eyes." So in Cairo we have a fuller description of ladies who were "clothed in a hood-like mantle of black, yellow, or white, and no part of their person was seen but their dark eyes,

rimmed with khol, glancing lustroously out from two holes in the front of their head-dress." The females of the lower class here show something more than eyes, however, for "their faces were only partly covered; and our observant friend did not fail to note "their scanty dresses falling down upon their bare legs, revealing too fully the outline and symmetry of their forms." O fie! How greatly disgusted our traveller must have been with another specimen of the female genus may be imagined from the description: "Among these were old women, who, under the fierce heat of the Egyptian sun, had been burnt and dried till their skins had become shrivelled and hippopotamus-like, and they were truly hideous." This is reassuring again; the observations are purely and impartially scientific. And in the light of this observation we may read the more nude pictures of the Ceylonese girls, as well as that of the Mohammedan women aboard ship from Alexandria to Palestine, who, "curtained round in one upper bedchamber-like apartment, had Nubian guardians, but whenever we looked towards them, we could see their bright dark eyes peering at us from behind the curtains."

But our author's descriptive powers are by no means confined to female objects—everything else, down to mosquitoes and rats, are vividly identified. We share in his decided aversion for the latter animal, and could shudder with him as he "awoke in the night, and saw huge black rats in the cabin; so got no more sleep, though I left my berth on the floor and climbed up into a higher one, having an instinctive horror of rats."

We find a good deal of interesting information as to the state of the missionary work, and of the heathen religion in Ceylon. Mr. Gogerly, missionary there, is represented as the best Singalese scholar on the island. He has carefully studied the works of Buddha, and mastered that system, in order, out of their own standards, to refute its votaries. To us the Ceylonese sketches are the most interesting in the book, but we have not space for further notice of these, or of the Australian scenes; and we have no doubt but that travellers to those regions, as well as travellers on paper, will not regret the time devoted to the perusal of Dr. Jobson's journals and observations.

*Memorable Women of the Puritan Times.* By the Rev. JAMES ANDERSON. Two vols Blackie and Sons.

MR. ANDERSON presents to us, in this work, a continuation of the series of biographical sketches commenced in his "*Ladies of the Reformation*," and "*Ladies of the Covenant*." In adventuring, as he now does, on the times of the later Puritans, he runs greater risk than before of doing violence to particular political and ecclesiastical predilections, in the minds of many of his readers, but he thus obtains access to materials admirably suited to his purpose, and is enabled to narrate facts in such detail, and with such precision, as add, in most cases, both to the liveliness of the picture and the import of the lesson it is designed to teach. The copious accounts we possess of the period in question are also rich in incidents illustrative of domestic life. These teach us that there was eminent devotion to the public interests in the Puritan era, because there was private virtue, and that of that virtue woman was the devoted guardian in such sense as she can only be where the dictates of revelation are known and revered. How greatly female excellence has contributed to our national well-being is, of course, a question which is necessarily elucidated but in part, and in an indirect manner, in these pages; but it suggests itself again and again, when not formally mentioned. The lives are twenty-five in number. They commence with a carefully-written sketch of Lady Vere, followed by another of the wife of Sir Robert Harley. Then come four women renowned for their connexion with New England, to which they emigrated from this country—one of the number being Mrs. Winthrop, wife of the first governor of Massachusetts. The mother, the wife, and the four daughters of Oliver Cromwell, are among those that succeed. The story of Lucy Hutchinson is again told; so is that of the wife of Lord William Russell; as they will both continue to be while the language lasts. There are other celebrities whom we shall not attempt to name. It would be easy to point out some omissions, or to question the accuracy of the principle upon which the selection of the characters sketched has been made. We shall not do either; Mr. Anderson has evidently executed his task in a conscientious and painstaking manner, and though we cannot pronounce his work free from minor blemishes, will add to his reputation, among thoughtful persons, as a useful writer.

*Proceedings of the Geneva Conference of the Evangelical Alliance, held in September, 1861.* Edited by the Rev. GAVIN CARLYLE, A.M. Strahan and Co., Edinburgh; Hamilton and Co., London.

THE copious reports which several months ago appeared in two numbers of *Evangelical Christendom*, of the proceedings of the Geneva Conference, obviate the necessity of our devoting to the examination of them, in this collected form, the space they might otherwise demand. Our readers are aware of the rich array of consecrated talent, learning, and genius, which found expression at that memorable gathering. The fact is, however, that owing to circumstances which we explained at the time, the addressees, which were intended to be the principal feature of the Conference, were, in many cases, very imperfectly heard, or not heard at all, by the audience. Whatever of most importance was thus missed is supplied in these pages, and we do not hesitate to affirm, that if they receive the justice which is their due, the publication of this reliable body of facts and statements—of these profound disquisitions, and these fervent and loving appeals to the Christian conscience—will be regarded as one of the most salutary results of the meetings at Geneva. Amid the many "reports" and speeches delivered, the task of selecting those which should be given to the public was far from easy; but it has been most judiciously performed. The addresses of Professor St. Hilaire, on "The State of the Working Classes;" of M. Ernest Naville, on "Scepticism;" of Dr. Merle d'Aubigné, on "Calvin and the Reformation;" and, on other subjects, of Dr. Guthrie, Dr. Thomson, Dr. de Pressensé, Dr. Grandpiere, Professor Gausson, Professor Mazzarella, are among those which are given in full. Professor Godet, on "The Lord's Day;" Dr. Meile, on "Italy;" Dr. Dorner, on "Individualism," and a number of others, are given in substance, with copious extracts. The preface presents an interesting sketch of the circumstances under which the Conference was held, and introduces a discriminating estimate of its special characteristics, by Dr. Cairns, and at the close of the volume we have from the same master-hand a critical sketch of two pieces of pulpit oratory by Drs. Guthrie and Krummacher. The whole is presented in a well-arranged and readable shape. Sixteen miniature portraits form a frontispiece, which adds to the attractiveness of the volume. Valuable in its contents, elegant in appearance, yet inexpensive in price,

it deserves a wide circulation; and this it will doubtless obtain.

*The Practice of Hiring Wet Nurses* (especially those from the Fallen), considered as it affects Public Health and Morals, &c. John Churchill, New Burlington-street.

*The Comparative Properties of Human and Animal Milks.* A New Theory as to Grasses, and a New Interpretation of some Physiological Facts, &c. By M. A. BAINES. John Churchill, New Burlington-street, &c.

THESE two pamphlets, by the same authoress, deserve attentive consideration. The former of them was read before the Social Science Association at Bradford; the latter before a medical audience in the Hanover-square Rooms in London. We believe it rarely happens, if it ever happens, that the moral laws of the Divine Ruler can be systematically violated without inducing physical evil. Sin is the source, not only of moral corruption, but of bodily death to the human race. Of the hideous moral consequences of some branches of wet nursing we have been long convinced. These are only cursorily glanced at by the authoress. But if half the physical evils enumerated ensue, a knowledge of the truth ought to have a decided effect in abating a social nuisance. The subject of the second pamphlet is of a more directly scientific character, and we are incompetent to discuss it. The authoress holds that the difference in quality between human and animal milk can be made up or supplemented by farinaceous additions. The whole subject is full of interest to the benevolent, as well as to the scientific, and has a decided moral bearing.

*The Resurrection and the Life; or, Lazarus Revived.* By JAMES CULROSS, A.M. Third Edition. Nisbet and Co.

A STRIKING and pleasing homily on John xi. But in his preface the author, on the subject of miracles (so important a topic just now), confuses and weakens the true argument. Dr. McCosh, in his new work on the Supernatural and the Natural, has well observed that it is a mistake to suppose either the miracles of Moses or of Christ were meant merely to show the Divine power, or to act as evidences of the truth of religion. No doubt, they serve many other and important purposes. But the same author has also remarked: "There is a loose and empty style of speaking in our day about miracles being, after all, referable to a higher law, which either has no definite meaning or may be misunderstood in a misleading sense . . . or the impression may be left that they are like

meteors or like mesmerism, simply mysterious," &c. The writer before us does not quite adopt this view, perhaps, but he looks as if he goes nigh to it. He seems to view miracles rather as a natural manifestation, so to speak, of our Lord's supernatural character; and, in exalting the moral goodness of Jesus, he seems to depress the special value of miracles as evidential of His Divine commission. It is to be observed, that when Jesus was, to the apprehensions of the Jewish rulers, altering or annulling the Divine institution of Moses, they were not in the condition in which we are of judging that, as our author says, "The spirit of the worker was manifestly true." And we cannot agree with him that this character of Jesus is "*the highest and most satisfactory proof of the reality*" of His miracles. The apostles had not the advantage of the same perfect moral and supernatural character as their Lord; but their miracles, if true as facts, authenticate their mission and establish the Divine revelation. To us, the character of Jesus and His disciples, and the doctrines they taught, are elements in the proof of the facts of the miracles recorded in the New Testament, and concurrent evidences of the truth of the revelation. But if doubt be ever permitted or disparagement allowed as to *reality of the facts*, the foundation is overthrown.

*Voices from the Valley Testifying of Jesus.* By the Rev. FREDERICK WHITFIELD, A.B., late Curate of Otley, Yorkshire, now at Kirby Ravensworth, Yorkshire. London: J. F. Shaw and Co.; Richmond, Yorkshire: Bell.

*Sacred Poems and Prose.* By the Rev. FREDERICK WHITFIELD, A.B., Curate of Otley, Yorkshire. Second Edition, enlarged. Otley and London: Walker and Sons.

*The Treasure in Earthen Vessels.* A Sermon preached in the Parish Church, Otley, Yorkshire, before the Clergy and Congregation, on the occasion of the Meeting of the Deanery, Oct. 3, 1860. By Rev. FREDERICK WHITFIELD, A.B., Curate.

MR. WHITFIELD informs us that the reason why he has designated the first work in the above series "*Voices from the Valley*," is because it consists of sermons and lectures delivered at various times in the valley of the "Wharfe" during his ministerial labours in that locality. As, however, now republished, they do not appear in the form of sermons, but rather in the form of essays on the various topics treated of. To those who like the perusal of such works as Macduff's "*Memories of Gennesaret*," and Winslow's "*Midnight Harmonies*," we can heartily recommend

perusal of this unassuming volume. The author's style is good and pointed, and he sounds an earnest note of warning against the unnatural connexion which so often is attempted to be made between the world and vital Christianity. The doctrines of the Gospel are treated forcibly, and the book breathes a spirit of earnest and manly piety. The style of the book is simple and clear. The "Voices from the Valley" are accordingly suitable for lending among the poor, and we are much mistaken if this work will not find its way into many a parochial library, as we trust it will also be blessed to arouse some who are still slumbering on "the enchanted ground."

We have been acquainted with "Sacred Poems and Prose" for some time. We are glad to see that it has reached a second edition, which is considerably enlarged. Two or three of the hymns in this little collection have in a separate form obtained a wide circulation, and a well-merited popularity. Several may, no doubt, be acquainted with the pretty hymn on the name of Jesus, the first verse of which is—

"There is a name I love to hear,  
I love to speak its worth,  
It sounds like music in mine ear,  
The sweetest name on earth"—

which commences this little volume. We advise such to make themselves acquainted with the complete collection, as both the "poems" and the "prose" deserve perusal.

The sermon on the "Treasure in Earthen Vessels" is good and Evangelical. The author informs us that he had no idea of committing it to the press when it was originally delivered, but has been induced to do so in accordance with the wish of the clergy who were present on the occasion. We have heard that these works have been made useful in many cases, and we trust that they may be still more extensively blessed.

*The Home of Poverty made Rich.* By Mrs. BEST, Author of "Tracts on the Parables," "Old and New Testament History," &c. Wertheim, Macintosh and Hunt.

THIS volume well deserves a circulation among the poor, and not only among them, but among those in a better rank of life. Associations for the purpose of impressing mothers especially with their great responsibilities, and the importance of their training little ones up in the fear of God, cannot be too highly recommended. There is a work for women to do in the Church of Christ, not to associate themselves together, as so-called "sisters of charity," or to wrap themselves in

some assumed garb of humility, which is in reality but a garb of vanity, but to go forth and speak earnestly, if they "have so learned Christ," to ignorant women also "the words of truth and soberness." To promote such efforts this work is well adapted. It speaks of the solemnity and importance of marriage, of the duties of the wife, and how she may influence her husband, of the mother, the daughter, the home, the servant, in a very simple, interesting way. There are plenty of anecdotes and much practical advice given. A clergyman's wife, Mrs. Selwyn, is supposed to instruct these various classes, and she speaks kindly and affectionately to each. The Bible is ever referred to, and the love of Jesus pressed home to the heart. In the story which is told at the end of the book, of "Nelly Freeman," the practical evil of the rich often giving to the poor unsuitable garments is exhibited. The authoress, in the course of her tale, presents the following striking remark on this commonplace, yet important subject:—

It is a great mistake in ladies thus to dispose of their worn-out silks and muslins. They complain, and with reason, at the way wherein their style of dress is imitated; but is not the fault traceable to themselves?—to their ill-judged liberality? They want to get rid of their superfluous wardrobes, and therefore give them to their servants, never reflecting upon the evil they produce. Were the mighty thought of *influence* more dwelt upon, we should have fewer soul-murderers and murderesses.

*Hymns of the Christian Life.* By OSWALD ALLEN. Nisbet and Co.

A SWEET volume of meditative and experimental poems, which we can heartily commend to the perusal of all lovers of the pious and the poetical. The latter element is perhaps inferior to the former in these hymns, but this is a defect on the tolerable side; and there are many of them breathing true poetry.

*Historical and Statistical Sketch of the Slavonic Protestants in the North of the Austrian Empire.* By A. H. WRATISLAW, M.A. Bell & Daldy.

A SHILLING pamphlet, which tells, in perhaps the fewest words possible, the story of centuries of brave resistance on the part of the more enlightened inhabitants of Bohemia and Moravia to the corrupt doctrines and tyrannical pretensions of the Church of Rome. Incidentally, we are thus presented with an account of the origin of the Church of the United Brethren. Appended to the "sketch" is an interesting narrative of a residence and captivity in Turkey, in the days of our own Queen Elizabeth, translated from the Bohemian of Baron Wenceslas Wratislaw.

# Monthly Retrospect.

## HOME.

PARLIAMENT assembled on the 5th of last month. It has been usual that the ceremony should be inaugurated by the Sovereign in person; but her domestic sorrow rendered this impossible. Indeed, it was not till towards the close of the month that Her Majesty was able to rouse herself so far from her overwhelming grief as to take carriage exercise, accompanied by her daughter. The opening of the Houses brought out, in a very striking manner, the extent to which the nation at large sympathises with the sorrow of the Sovereign. The surrender of the prisoners by the Federal Government, and our own happy release from the horrors of war—though then in its first freshness—was but a secondary topic. The question which filled all hearts and occupied all tongues, was the loss which the Queen, the nation, and the world at large had sustained in the death of the Prince Consort. There was something more than conventional loyalty in all this. The speeches of the leaders—we may especially refer to those of Lord Derby and Lord Russell—came from the fulness of the heart; and Lord Dufferin, who moved the address in the Upper House, was felt at once to have struck the right key when he quoted the exquisite lines of the Laureate, addressed to Her Majesty:—

May all love,  
His love, unseen, though felt, o'ershadow thee;  
The love of all thy sons encompass thee,  
The love of all thy daughters cherish thee,  
The love of all thy people comfort thee,  
Till God's love place thee at His side again.

The affair of the Trent, however, was not forgotten. On this topic, too, Lord Dufferin took the lead; and though we cannot commend, or even defend, the good taste of his scriptural allusions, in describing Mr. Seward's "still small voice" as hushing the storm which the capture of the Southern commissioners had raised, we are still further from joining in the cry which some of the religious organs have raised against him, as if he had indulged in gratuitous blasphemy.

It is with great satisfaction we observe that our beloved Sovereign feels herself strengthened to come forth from the retirement into which she was compelled by grief for her husband's loss, and to take up again that burden of State which he for so many years did so much to lighten for her. The memorial which the metropolis proposes to erect to the Prince, and the design for which was referred to her, she has decided to be in the form of an obelisk, with designs of bas-relief sculptured on the different sides. Along with the letter announcing this decision Her Majesty caused another to be written, signifying her desire to be allowed to take part with the nation in this memorial of "the husband of her youth." With that womanly sympathy and tender care for her subjects which has endeared our beloved Sovereign to her people more than any of her predecessors, she states that though it may hardly be usual for a wife to join in erecting a memorial to her husband, yet there was no impropriety in a Sovereign joining with her subjects in honouring one who ever laboured for

their welfare; for "who has a dearer interest than the Queen in the welfare and happiness of the people?" and "no one can know, as the Queen knows, how his every thought was directed to the country;" These are sentiments which few will read with unmoved hearts, or without the mental prayer that the Father of all mercies may comfort her in her much and bitter sorrow.

At the meeting of Convocation, which always asserts its right to assemble with the Parliament, some important questions were mooted. The Bishop of Oxford chafes at the restraint which is put upon the legislative powers of the assembly, and is anxious to make another appeal to the Government for power to enact new canons. The Government will be in no hurry to accede to the request. A point of much more practical import was mooted, in a plan for securing, to a greater extent than has hitherto been done, the services of lay agents in the work of evangelization. Some of the more forward spirits were in favour of restoring the order of the diaconate to the laity, as it is now among the Dissenting Churches; but a committee to whom the matter was referred thought that the order of deacons had now become so embedded in the clerical order in the Church, that it would not be possible now to separate them; and they recommended instead that the ancient, but not primitive, order of readers should be revived, and that pious and intelligent laymen might be employed, under the sanction of the bishop, on the recommendation of the parish clergyman, to go about populous parishes, read the Scriptures, and otherwise assist the clergyman. Nor are the new agents to be confined to the male sex. The order of deaconesses meets with increased favour; and is likely to be introduced as a permanent order in the Church. There seems no good reason why, if managed with ordinary discretion, Protestant sisters should not be found as efficient in the Church of England as in the Protestant Churches of France and Germany.

The same theological questions which annually occupy the bye hours of Parliament have this session commenced early. There are three bills on the subject of Church-rates—one for simple abolition, one for voluntary commutation, and one to allow landlords to make the rate a rent-charge on their estates. Then we have the ever-recurring Marriage with a Deceased Wife's Sister Bill, which is made this year to apply to both Scotland and Ireland, and which was read a second time in the House of Commons by a narrow majority.

The case of Dr. Rowland Williams has not yet gone out of the Court of Arches, when another of the "seven" is introduced. The case against the Rev. Henry Wilson commenced on the 22nd ult., and those who know the dilatory proceedings of ecclesiastical courts will not anticipate its very early settlement. We perceive it is announced that Dr. Williams has resigned his vice-principalship and professorship of Hebrew in the Welsh College of Lampeter. We suppose this resignation is compulsory, for there is no reason for his voluntarily resigning his post at the college which would not equally apply to the parish.

Among the losses which the Church has sustained during the past month, we may notice the deaths of Dr. Dwight, American missionary at Constantinople (one of the correspondents of this journal), and to whom the rising Churches in Turkey are largely indebted for the liberty they now enjoy; of the Rev. Thos. Hartwell Horne, the author of the extensively-popular "Introduction to the Study of the Scriptures;" and of the Rev. Mr. Sherman, for many

years pastor of Surrey Chapel, and more lately of Blackheath. Coming to Surrey Chapel as he did, immediately after the death of the venerable Rowland Hill, there were many apprehensions that he would not be able to sustain the interest which that servant of God had awakened. We need not say how completely these fears were dissipated. It is no exaggeration to say that Mr. Sherman was one of the most successful ministers in the work of conversion that this generation has produced. When the infirmities of age rendered him unfit for the arduous duties of his large church congregation, he retired to a smaller charge in Blackheath, where he laboured to the extent of his strength.

The United Presbyterian Churches have recently been making a noble effort to provide for the wants of those members from Scotland who are called in the course of their worldly avocations to London. Three new congregations have been lately formed in different parts of the town, and all with fair prospects of success. The congregation at Islington has been in operation for some time, and its prosperity, under the Rev. Dr. Edmond, seems to be assured. Another chapel in Westbourne-grove, where the Rev. Dr. King has commenced his labours, was opened in the course of last month; and within a few days of its opening the foundation-stone of another was laid at Clapham, by John Henderson, Esq., of Park, who, it may be noticed, had previously laid the foundation-stone of the Chapel at Westbourne-grove. This care of the United Presbyterians for the spiritual welfare of those who go forth from among them might well be imitated by other denominations.

### FOREIGN.

The letter of our French correspondent is more than usually interesting this month. It seems the powers of light and darkness are every day coming more decidedly into collision in that interesting country. The Roman Catholic authorities divide their occupations into the double task of abusing, and, as far as they have the power, of persecuting Protestants and lending their countenance to the most absurd stories of miraculous visions. One such case is graphically narrated by our correspondent, where the secular power seems to have more good sense and a deeper insight into religious truth than the ecclesiastical. Among the Protestant Churches, too, it is gratifying to find the stirrings of the new life that begin to palpitate within them, showing itself in the healthy action of throwing off dead and rotten members. Altogether there are indications that a religious crisis is at hand in that country.

The affairs of Italy remain much in the same position; but there is an increasing conviction in all minds that they cannot last much longer. All eyes are turned towards the ruler of France; and he hesitates to break with the spiritual power that first helped him to his throne, and might still have influence enough to shake it. The absolute refusal of the Pope to concede a single point embarrasses the whole of Louis Napoleon's policy, and leaves him still balancing undecided between the opposing forces of spiritual despotism and a free conscience. It is now apprehended that no further steps will be taken as long as the present Pope lives; and men the rather incline to this, as it is said that the health of Pius is in a critical state. So far as the interests of Protestantism are concerned, there is no need to wish that this event may be precipitated. The Pope is serving the cause of truth in a much r



effectual manner than his deposition could do. His attitude, as the one obstacle to the union of Italy—on which Italians have set their souls with all the energy of their southern passions—is daily alienating their minds from a Church which is thus opposed to the temporal interests of the people. And it is gratifying to learn that the circulation of the Bible is proceeding to a great extent among the subjects of the Pope, and within the walls of his capital. So far has this gone, as to attract the notice of the correspondents of those newspapers that are more devoted to the chronicling of political events, but which say they cannot refrain from noting this circumstance, which meets them everywhere, as a sign of the times. One of those correspondents says that, in a conversation he held with a young woman, she, under promise of its being kept secret from the priests, showed him a Bible, with every mark of delight in possessing it; and, in answer to his further inquiries, she gave him to understand that the book was a familiar object to large portions of people in her class of life, adding, at the same time, that if the priestly incubus were once removed, there would be an outburst of Protestant feeling among the Romans which would surprise the world. These anticipations may be over-sanguine; but they testify to the reality of the feeling.

At the same time, we must warn our readers against expecting too much from mere political agencies. We have more than once pointed out that the Italian rulers have no love for Protestantism, as such—their quarrel is with the political, and not with the religious aspect of the Papacy; and they would gladly compound with the Pope to-morrow for the suppression of all religious schism throughout the Peninsula, if they could thereby win him the more easily to assent to their plans. The letter of our Italian correspondent brings this fact out in a very striking form. The Italian ministers tolerate Protestantism, indeed, because it is the natural upgrowth of civil freedom; and they cannot uproot the one without fatally injuring the other; but they make no secret of their aversion to this insurrection against spiritual authority as an interruption to and a thwarting of their plans. What they wish is that the Pope, retaining his power over the Catholic world, should become the first and highest subject of the King, and thus bend the arm of the spiritual power to elevate Italy into the first position among all Catholic States; and a schismatic and divided people would therefore be as distasteful to the King and his ministers as to the Pope. Hence the number of petty persecutions to which the members of the Free Italian Church has been subjected. Hence the desire to put down Gavazzi and all other outspoken champions of the truth. All is done with a view to conciliate the Papacy; but happily, the Papacy refuses to be reconciled. While, therefore, as politicians, we may wish that Italy should be united, yet, for the sake of the struggling Protestants there, whose position must ever be improved by delay, and even perhaps as a means of tempering the political character of the people, there is no need to be impatient for such a consummation.

The letter of our Frankfort correspondent for the present month is more than usually interesting, showing, as it does, a new phase of that conflict between human reason and faith which has for so long, and with so many curious alternations, gone on in Germany. It has often been said that our English Rationalists deck themselves out in the cast-off clothes of the German

philosophising divines, and that we are now suffering from the inculcation of heresies which in the country of their birth have long since passed away. If so, we must bear them as we may; and we are thankful to say that the healthy state of religious life in England has already gone far to expel the poison. For Germany we must needs anticipate a happier future, as the latest development of a departure from strict orthodoxy comes, as we learn from our correspondent, in a much milder form than any preceding manifestation. M. Rothe, who has taken the Churches to task for their adherence to conventional forms—a too idolatrous adherence to which, indeed, has always been the besetting sin of the Church since the Church had a history—is, says our correspondent, “not orthodox, though profoundly Christian;” and we cannot doubt that the man who exhorts preachers to present to the people “a living Jesus, full of compassion and of love,” cannot be very far wrong. It is gratifying to find, indeed, that all the angularities of that subtle and reflective people are gradually softening down, and that there is at present more of the spirit of tolerance among the different sections of the Protestant Church than was ever known before. Thus the Ultra-Lutheran, or Tractarian party, though still wrapped up too much in their High Church delusions, speak with less bitterness of the proceedings of the Evangelical Alliance at Geneva than they did at Berlin. A check has also been put upon the Romanising tendencies of the party, and some of their journals rebuke in firm and manly tones the semi-Catholic spirit of some of their members. Nor do we regard the efforts making towards the separation of the King-compelled alliance between the two sections of the German Church. That was a union which would never come to good, because it was imposed from without, and the irritation thus produced prevents the growth of that true union which can only proceed from within.

It is with much satisfaction and pleasure we direct attention to the narrative, which will be found in another page, of the result of General Alexander's mission to Spain on behalf of the persecuted Spanish Protestants there, as well as to the affecting letter of Matamoros, the one that is best known in this country. There is some ground to hope now that the punishment of this modern confessor for Christ may be materially shortened. It will be seen that the Spanish Minister, General O'Donnell, received General Alexander with all courtesy, and while he dealt only in general professions of good will, frankly explained the obstacles in his way of making more explicit declarations. It must not be forgotten that in these days neither monarchs nor ministers are all powerful in their own dominions; and further, that the people whom they govern are in general more fanatical than themselves. This is pre-eminently the case in Spain; and we can well understand that the Minister who would permit the free preaching of the Gospel in that country would run great risk of being torn to pieces. It is satisfactory to know that the heart of the Minister is on the side of toleration; and we in England must give him credit for choosing the most convenient time for manifesting this disposition.

It is with some satisfaction we see that these cruel persecutions endured by the native Protestants in Spain are attracting the attention of the French press. This, of course, ensures the scandal and the shame of the persecution making a greater noise throughout Europe, and causing more indignation against the system which inflicts them than we could possibly expect so long as the denunc-

tions were confined to our own insulated and heretical journals. Already, indeed, the publication is bearing fruit, for it has provoked the Ultramontane journal, the *Monde*, into defending the abstract right of the civil power to suppress heresy; but even that unscrupulous journal will not commit itself to the particular kind of persecution in which Spain indulges. We, of course, can have but one wish, that the controversy should go on till all Christendom becomes interested in it, being sure the result will be that Spain will be shamed out of her fanatical cruelty. It may even now be observed that persecution fails to accomplish its purpose, for the bishops have just been complaining to the Queen of the attacks that are daily made against religion, and calling for more repressive measures. To which a Spanish paper quietly replies, that they had better first appeal to the ordinary tribunals.

The latest news from America is wholly favourable to the Federal cause. There has been no movement in the main armies opposite Washington, and the naval expeditions along the coast have accomplished nothing in comparison with the effort expended in them and the results expected from them; but in the Western Border States—in Kentucky and in Tennessee—the land forces and the river gun-boats have achieved successes which bid fair to attach both those States to the Union, by the same tenure by which Maryland is held—that is to say, by the right of conquest. The South is so hemmed in by blockades, that news from that quarter is rare and unreliable; but we know enough to be satisfied that they are in want of most of the luxuries, and many of the comforts of life, and that they are very deficient in the munitions of war. The North also suffers, though not to the same extent. Coined money is fast disappearing, but the Legislature has passed a bill making Treasury notes a legal tender. Whether that will supply the want of bullion, or whether the contractors and others will be induced to bring forward their goods in return for these paper promises, remains to be seen. In other respects we regret to say that the termination of the war seems as far off as ever. The only redeeming feature in this calamitous strife is, as our correspondent, Dr. Baird, expresses it, that whether it end in reunion or in final separation, it is impossible that the slave influence can ever be so powerful again as it has been.

From various places abroad we receive reports showing the universality with which the invitation to "the week of prayer" has been responded to all over the world. In countries near at hand we have interesting details of the manner in which the meetings were conducted; in those more distant we have notices even more interesting of the preparations that were making for the event. In Madras, for instance, we have the pleasing fact recorded that the new Bishop of the diocese takes part in the movement, and is otherwise giving satisfaction to good men of all denominations. We may notice, in connexion with this, that on the death of the Rev. R. Fletcher, a leading member of the Independent denomination at Melbourne, in Australia, the Right Rev. Dr. Perry, Bishop of Victoria, visited the bereaved family, spoke to them in earnest and loving words, and, kneeling down, commended them to God in prayer. These are pleasing indications of that great union for which all these Christians pray. •

# Evangelical Alliance.

## ADDRESS TO MEMBERS ON THE ECCLESIASTICAL CONTROVERSIES OF 1862.

THE following ADDRESS TO THE MEMBERS OF THE EVANGELICAL ALLIANCE, "urging upon their prayerful attention the fundamental principles of their union, and the duty of watchfulness over their own spirits, especially in reference to the ecclesiastical controversies of the times," has been prepared in conformity with a resolution adopted at the Annual Conference, held in London, November 20, 1861 :—

The Council of the British Organization of the Evangelical Alliance, at the present time, when questions have arisen on which the judgment of British Christians differs widely, desire to offer to the members of that Alliance a few words of friendly counsel and brotherly admonition. They feel it right, at such a season, to remind them of the special obligation which rests upon them to "follow after the things which make for peace, and whereby they may edify one another."

In the first Conference of the Alliance its great object was thus defined: "To aid in manifesting, as far as practicable, the unity which exists among the true disciples of Christ, to promote their union by fraternal and devout intercourse, to discourage all envyings, strifes, and divisions, and to impress on Christians a deeper sense of the duty of obeying our Lord's command, to love one another." It was further declared to be one of its objects "to deepen in the minds of its members, and, through their influence, to extend among the disciples of Christ generally, the conviction of sin and shortcoming in this respect; that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt, and to implore the forgiveness of their past offences, and Divine grace to lead them to the better cultivation of brotherly affection." At the same time, in order to guard against misconceptions, it was distinctly declared that "no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either expected or required; but that all are held as free as before to maintain and advocate their religious convictions, *with due forbearance and brotherly love.*"

The Council of the Alliance feel it wise, after fifteen years, to remind its members once more of those fundamental objects and conditions of their union, when circumstances have arisen, and are likely to arise, which bring peril to the cause of Christian peace. They desire to "stir up the pure minds" of all their brethren "by way of remembrance," and to recall to their memory the special obligations under which they are laid by their public adherence to these resolutions of that Alliance. They venture, then, to offer them a few remarks on the scope and practical significance of the engagement they have solemnly made.

It is the main object of the Alliance, distinctly proclaimed from the first, to discourage all envyings, strifes, and divisions among real Christians. Such strifes and divisions, however, are the inevitable result of contradictory opinions and convictions on important subjects of religious faith and Christian practice. Hence the declaration clearly implies the duty of every member of the Alliance to follow after the truth in love, to "grow in grace and in the knowledge of Christ," and to seek a clear perception of the will and truth of God on all questions wherein the disciples of Christ are now at variance. Their aim ought not to fall below the apostolic standard, that they should be "of one heart and of one mind," and be "perfectly joined together in the same mind and in the same judgment."

While, however, this high standard of Christian aim and effort is clearly implied in the great object of the Alliance, the discouragement of all envyings, strifes, and divi-

sions, still its direct efforts are confined within a narrower limit, or the enforcement of the Apostolic rule—"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Contradictory judgments and convictions among Christian brethren, since they render strife and division inevitable, are deeply to be deplored, and their removal to be sought by continual prayer for fuller light from the Spirit of God. The Alliance, however, is a practical work for the present, and not an Utopia for some distant future. It is a partial union of imperfect believers on earth, and not the full communion of just men made perfect in the kingdom of God. It assumes that differences do and will exist, and that an attempt to stifle conscience, while they exist, is not the right way to remove them. And therefore it lays down the rule, that all its members are held free to maintain and advocate their religious convictions, even on the points wherein they wholly differ; and only enforces one weighty caution, that it must be done "with due forbearance and brotherly love."

The first duty, then, of seeking after fuller degrees of light and wisdom, so that strife and divisions may wholly cease by their causes being removed, is admitted and implied in its constitution by the very nature of its object; but it is, and must be, a secret work in the hearts of believers, and the Alliance makes no formal provision for its fulfilment. But the sacred duty of conducting controversy among Christians, whenever it may arise, in a Christian spirit, is one main purpose for which the association was formed. Christian believers in general, and members of the Alliance, by a further and special obligation, may and ought to admonish each other, when there are open deviations, or even when there is especial risk of deviation, from this golden rule. Practical failure on this point would be a virtual dissolution of the Alliance. Unless it succeeds in averting, at least from its members, rashness, asperity, and bitterness, when differences of judgment arise among them, the salt itself will have lost its savour, and there seems little hope that the Church or the world should be seasoned with holy lessons of peace and love.

Three questions of grave importance are likely to arise in the course of the present year, in which British Christians differ not a little in their judgment, and where controversy, from the importance of the issues involved, is in danger of causing no slight amount of discord and alienation.

The first of these is the question of National Education. There is here a fundamental difference of judgment amongst Christians on the lawfulness and expediency, in the abstract, of Government aid in the education of the people. There is a further question, likely to be much debated among the friends of Government help, on the merits or demerits of the pending proposal for the introduction of an entirely new code. Where the question involves the welfare of two millions of Christian children, which may be advanced or retarded by a right or wrong course of action, and where the convictions of nearly every main body of British Christians, whether Churchmen or Dissenters, enter into the discussion as vital elements, it is plain that earnestness on either side may soon degenerate into acrimony, and the importance of the issues at stake may easily betray the friends of education, of various schools, into language discreditable to their Christian professions, and injurious to the cause of peace and mutual love.

The second question, of which a renewed discussion seems almost certain, is the long-debated controversy on Church-rates. The risk of alienation and bitterness is here, if possible, still greater. While many Churchmen view the issue as involving the principle of a public national subjection to God, and its surrender as an act of public apostasy, in deference to mistaken scruples, or even selfish clamour; the great majority of Dissenters look on Church-rates as an unjust imposition, dishonouring the cause of religion, mischievous even to the Church, and directly oppressive and injurious to themselves. Where the diversity of view is so great, collision of judgment cannot fail to have painful results. Charges of envy and selfishness on one side, and of injustice and pride on the other, are weapons of controversy which come easily to hand; and pious Christians,

and even members of the Alliance, if they enter the field of such a discussion, need to set a watch over their heart, as well as their mouth, and to keep well the door of their lips; or they may easily be betrayed into the exhibition of a temper and tone of thought wholly at variance with their general duty as disciples of Christ, and their special obligations from the public object and professions of that Alliance.

Again, this year is the Bicentenary of the Act of Uniformity, and of that ejection of two thousand clergymen from the National Church, which greatly strengthened the Congregational body, now so numerous, and which contains so many members of the Alliance, as well as so many sincere and earnest disciples of Christ. It is their design to celebrate the recurrence of that anniversary by special services, in which the questions at issue between the Church of England and Dissenters, or Nonconformists, will be discussed, and brought under public notice from their point of view. The revival of such recollections, however natural and inevitable, will be likely to assume the form of vehement, and possibly even of bitter controversy. The humbling lessons which a calm review of the sins of our forefathers should impress on the hearts of their children, the sense of common humiliation, and common thankfulness for the Divine wisdom, which brings good out of evil, may easily be exchanged for a mournful series of mutual reproaches and proud recriminations.

It is not the province of the Council of the Alliance to offer any judgment on these three main controversies, which are likely, more or less, to characterise the present year. They would simply invite the members of the Alliance to consider prayerfully their own engagements, and to apply them to every new temptation to strife and contention which may arise. A few thoughts may perhaps assist them in their task, and help them to secure a part in that promise of their Lord and Master, "Blessed are the peacemakers, for they shall be called the children of God."

First of all, there cannot be "due forbearance" in Christian controversy, where there has not first been due care, patience, thoughtfulness, and prayer, in the formation of our judgment on the questions in debate. Conscience is a poor excuse for haste and rashness, for pride or self-conceit. "With the lowly is wisdom." Divine truth does not germinate easily, except in the soil of a devout and humble spirit. Due forbearance in controversy with fellow-Christians must imply much more than a mere abstinence from imputing false motives or making calumnious assertions. It requires us to forbear from condemning them, even in our hearts, as guilty of serious error, and ignorant opposition to the will of God, until we have examined the subject with modesty and self-diffidence, and with simple and earnest prayer for the teaching of that Spirit, who is able to guide His people into all truth.

And this is not the whole obligation naturally included under the promise. It implies further, even when convictions have been slowly and prayerfully ripened, a deep unwillingness to enter into controversy, especially with Christian brethren, until there are clear indications that the benefit to the cause of truth and righteousness will outweigh the mischief of a new stumbling-block to the enemies of the faith, and the risk incurred of destroying peace and love.

Still further, a due forbearance in controversy not only implies the exercise of caution, humility, and watchfulness, in forming our own convictions, but also a serious and deliberate effort to understand the arguments, appreciate the motives, and enter into the position of those with whom we may have to contend. There is an ignorant and impatient zeal, to which the bare attempt to understand both sides of a controverted question is felt as an intolerable burden. Yet this is plainly the only full security against the occurrence of hateful suspicions and ungenerous imputations. There may be some danger, perhaps, to feeble minds, of general indecision and dimness of faith, if they strive constantly to place themselves in the position of an opponent, and to study every debated question on both sides. When clear convictions have once been

gained on the leading facts and truths of the Gospel, it is neither safe nor wise to be ever laying the foundations anew. A diseased candour towards unbelievers may be only one symptom of an evil heart of unbelief. But in all those questions on which pious Christians differ widely, and have differed from generation to generation, there is far more danger from rash precipitance than from undue caution. A prolonged effort to understand the reasons, which have led many Christians to an opposite view to our own, is more likely to deepen our modesty, and improve our candour, than to involve us in any real sacrifice even of secondary truth. Christians engaged in controversy, where both are in error, are like two patients attempting to cure each other, while both are ignorant of medicine, and each is unaware of his own disease. Where one contends for truth, and the other alone is in error, it is like a physician attempting to prescribe for a sick patient, when that patient mistakes himself for a physician, and ventures, without knowledge of medicine, to prescribe for an imaginary disease. In such a difficult case the physician is doubly bound to make himself acquainted with the symptoms of the malady; since it is only by this means that his treatment can be successful in curing the sick man, and freeing him from the delusion under which he labours. It is usually those who rush into controversy without previous thought, and in whom blind self-confidence in their own feelings or instincts replaces solid thought and careful deliberation, who infuse into it the worst elements of strife and passion, and render the Church of Christ a byword by the fierceness and fury of the theological debate.

Finally, the Council would affectionately remind the members of the Alliance that a noble standard is committed to their keeping, in days most eventful to the cause of Christ. The words ought to come down to them with a thrilling power through long ages since they were first uttered, "Sirs, ye are brethren; why do ye wrong one to the other?" The infidel exults when pious Christians publicly disagree, and most of all, if words of bitterness and reproach mingle with their disputations. The nations are feverish and disquieted. Civil war has broken out among those who are our own descendants and kinsmen; and strife among the nations, like the bursting of a river's banks, threatens to become a widening evil, when once discord has gained its first victory. Subtle assaults have been made, and still continue, against the old foundations and bulwarks of the faith. How solemn, then, is the responsibility resting upon those who love and prize the truth, to repeat from their heart the Apostolic greeting, "Grace be with all them that love our Lord Jesus Christ in sincerity." May we hear the voice of the true Joseph, speaking in love and pity to His brethren, while sorely tempted, as they journey towards Canaan, by the recollection of their mutual offences and sins,—and saying to them with Divine authority,—“See that ye fall not out by the way.” A time is coming, one of our great divines has said, “when three words spoken in the spirit of meekness shall have a more blessed reward than ten thousand words spoken with disdainful sharpness of wit.” May that golden maxim be graven on the heart of every member of the Alliance, and their whole conduct be a continual echo of its truth! May the year, which began with prayer, continue in peace, and end in praise! We commend you, dear brethren, to the care and blessing of the Great Shepherd, the Prince of Peace.

Signed on behalf of the Council,

CULLING E. EARDLEY, Bart., Chairman.

T. R. BIRKS, M.A.

EDWARD STRANE, D.D.

W. M. BUKTING,

DAVID KING, LL.D.

WILLIAM CARDALL, M.A.

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# Evangelical Christendom.

## FAITH AND ITS AIDS.\*

WHEN the disciples prayed, "Lord, increase our faith," they went to the root of the matter. So did the poor man who cried, "Lord, I believe; help Thou mine unbelief." The heart and the will of man, the affections astray from God, the biassed inclination to evil, have much more to do with unbelief than defective powers of understanding or insufficient evidence of truth. Believers may be "built up" in their most holy faith, of course; but, for this work (Jude 20, Col. ii. 6—7), adhesion to the love of God, trust in Jesus Christ, abstinence from sin, and praying in the Holy Ghost, are the prescribed means, rather than intellectual gymnastics. The building up supposes the foundation to be good. And poor would be the hope of getting a building to go aloft, if we were always re-examining, and resettling, and grubbing about the foundations.

No doubt an intelligent and a strong faith is desirable, and we are accordingly (2 Pet. i. 5, &c.) exhorted to add to our faith manly courage and knowledge, and other graces and virtues, in order to our more perfect and abundant entrance into the Heavenly Kingdom. In all these cases, however, it is the root which produces the branches, flowers, and fruits—it is the foundation which bears the building. It is Divine faith, existing and presupposed, which is to grow, increase, and flourish, and produce infinite results. Humility, tenderness of conscience, fear of God, love of God, horror of sin, looking to Jesus, prayer—are therefore the most suitable "aids" to which the *tempted believer* ought to be directed. The man who is strong in faith, giving glory to God, may advantageously grapple with false philosophy and vain deceit, in order to expose its falsehood and vanity; but the weak brother had probably just as well "beware" of it altogether, and tarry at Jericho till his beard be grown. We stand somewhat in doubt whether the pride of mind, which tends to go astray from the simplicity of Christ, may not be rather aggravated than abated by the process of a demonstration which is not the demonstration of the Holy Ghost and of power. The understanding, in a condition of partial or aggravated scepticism, is in a condition of weakness less or more infantile, and seems chiefly to require the sincere milk of the Word to grow thereby. It demands the discipline of humiliation on the one hand, or the cordials of hope on the other, rather than the pabulum of argument and the knowledge that puffeth up. He that will not believe shall not be able to exalt himself. If he lack wisdom, he had better go to God and to God's Word for it. If he lack faith, let him be told to do likewise. If he decline to do so, we doubt whether he will probably be reasoned into

\* *Aids to Faith.* A Series of Theological Essays. By Several Writers. Edited by WILLIAM THOMSON, D.D., Lord Bishop of Gloucester and Bristol. Second Edition. London: John Murray, Albermarle-street. 1862.

*An Attempt to Explain and Establish the Doctrine of Justification by Faith only; in Ten Sermons upon the Nature and Effects of Faith, preached in the Chapel of Trinity College, Dublin.* By JAMES THOMAS O'BRIEN, D.D., formerly Fellow of Trinity College, &c., now Bishop of Ossory Ferns and Leighlin. Second Edition. Macmillan and Co., London and Cambridge; and William Robertson, Dublin.



either faith or wisdom, by arguments *dehors* the Word of Life itself. Not that in these remarks we would disallow all value to the usual methods of establishing the "Evidences of Christianity." The process has its place and its worth. But in these times it is well to bear also in mind that the promises of God are to *the believing*; that true faith is supernatural, and *comes by the Word*; that unbelief during this noon-day light, is sin, which incurs penalty, as well as blindness, to be deplored; and that, if we indulge sanguine hopes of producing conviction as to spiritual truths, except by the pure Word and the Spirit of God, we shall probably be disappointed.

These thoughts have been suggested, partly by our observation of a present tendency in many quarters to magnify the human at the expense of the Divine, and partly by the preface to the volume denominated, "Aids to Faith." It is undoubtedly difficult to eschew one's own intellectual and spiritual stand-point, and to enter clearly and sympathisingly into that of another. But we really cannot imagine the faith of any one who has faith to be endangered by the sort of thing which constitutes the fabric of works like "Essays and Reviews." And the genuine heart-unbelief which produces, or which greedily and naturally feeds upon chaff of that character, as it is not the object contemplated by the remedy before us, so it is not over likely to be reached by that remedy. Let it be, nevertheless, for argument's sake taken for granted, that some self-diffident believers may be shaken by infidel suggestions, robed in their modern imposing garb of learning and criticism, sacred and secular; it is a question then worthy of deep consideration, whether more is not likely to be lost than gained by assuming or conceding that, in this day, the religion of Jesus Christ requires to be re-established upon a basis of historical argument. Who has ever yet shaken the foundation or the fabric raised by Butler, Lardner, Paley, and others, who in the last century exhausted this subject? Is it not enough that they obtained a complete victory against the infidelity of their day, and have never been answered since? Indeed, most modern reproductions of the arguments for miracles, inspiration, and right scriptural interpretation, appear to us rather to weaken than strengthen the old foundations. We seem now to descend cap in hand into the arena, to meet this new genteel infidelity, which is clothed in clerical gown and cassock; and with bated breath and whispered humbleness we tame down our strong reasons pretty considerably. We concede more than God has conceded to cavilling unbelief. We are surprised into being too much on the defensive. We engage in affairs of outposts, too, while the conflict thickens towards the centre. The apostolic intimation (Coloss. ii. 7, 8) reminds us that the real antagonism with false philosophy and vain deceit is the person of Him in whom all the fulness of the Godhead dwelleth bodily. This is the true stone of stumbling and rock of offence, the real scandal to unsanctified reason, the inveterate aversion of the unholy heart. Miracles would not be worth calling in question did they not authenticate the Divinity, Mission, and Redemption of Christ. Prophecy might be patronised by condescending philosophy, were not its spirit the testimony of Jesus. Progressive development in nature, and especially in humanity, would be, or rather are, doctrines *per se* highly palatable to the pride of science, but are intolerable when traced to the Divine purposes concerning the Incarnate Son of God, and the regeneration that is

alone by him. Nevertheless, as progressive nature culminates in man, so progressive revelation culminates in IMMANUEL. Christ is the only key of all history, the sole solution of humanity's manifold enigmas; the expounder of the character and deeds of God. At this file the serpent may bite, and will bite; and it is just as well to present him direct the invulnerable steel. The Jewish nation; the Jewish Sabbath; the Jewish Scriptures; the Christian Church; the Christian Sabbath; the Christian Scriptures; the ordinances of Gospel preaching, Baptism, and the Lord's Supper; the circulation of the Bible in all languages and lands; the extension and success of Christian missions;—here are facts which are decidedly gravelling to the teeth of "remorseless criticism." To account for the existence of these facts without God, or without Christ, or apart from plan and purpose concerning the Lamb slain from the foundation of the world, or on the supposition of the Scriptures being unreliable, is an achievement which is simply impossible. It is written in the Prophets "Ye are my witnesses;" and if existing Judaism and Christianity do not attest the miracles and the Divine power by which they are alleged to have been established, they are themselves marvels as unaccountable and as great as ever have been wrought or recorded.

In the volume entitled "Aids to Faith," we have been particularly pleased with the third essay on "Prophecy," by the Rev. Dr. M'Caul. We think he has happily grasped the true argument. He goes direct to THE BOOK. Whatever may be said of the prophecies, the Hebrew people believed that their prophets were predictors of future events by the authority of God, as well as teachers of his will. The prophets themselves affirm that they have power to predict, and they do utter predictions. Were they impostors or self-deluded fanatics? "That they were impostors is not believed by those Rationalists who have given most attention to this subject, as Gesenius, Ewald, and Knobel, and is disproved by their doctrine and their life." The unity of God, the Divine perfections, His character as an allwise righteous judge and governor, as well as a merciful and loving Father. The necessity of a worship of the heart, spiritual, humble, affectionate; and of a righteous moral conduct to our fellow men. To preach truths like these, and rebuke evil practices, whether of kings, or priests, or people, without fee or reward, and often in the face of contumely, punishment, and death; these were some of the characteristics of the prophets, which disprove the possibility of their being deceivers. And that they could have been self-deceiving enthusiasts is equally incredible by the same argument, which is as eloquently as convincingly stated by Dr. M'Caul in a passage we should like to transcribe did our limited space not forbid. Similar arguments, in a still more perfect degree, establish the authority of Our Lord and His apostles and their writings. It is impossible to believe Jesus and the apostles at all unless we believe them to be entirely true witnesses. And that they are such, neither deceiving nor deceived, is proved by their doctrines, character, and conduct, and the abiding influence of their teaching upon some of the best and wisest of mankind, and upon the dearest and most important interests of society. For aid to faith let us then go more and more to the Book itself. It is scarcely doubtful but that whosoever stumbles will be broken. Whosoever cavils will find faith not aided but still further weakened; while whosoever, as a little child, will bow before the

Divine majesty of God's own truth, will find faith intellectually aided, indeed, as well as experimentally confirmed. Dr. M'Caul's defence of the genuineness of the disputed latter portions of Isaiah is masterly and triumphant. We wish he had not been quite so dogmatic in his assertions as to a knowledge of the Hebrew text necessarily enabling its possessor to reject such "cavils" as the rendering of Psalm ii. 12,\* "*worship purely*," instead of "*kiss the Son*." We adhere to the authorised version, but candour compels us to admit that the Hebrew *does not exclude* the other rendering; that it possesses very considerable claims, from the context and from authority, to be admitted as the proper rendering; while, at the same time, to allow so much, does not in the least impugn the Messianic character of the Psalm.

We are unable to notice the other essays in this volume at any length, or indeed at all in our present article. The first on "Miracles," by Professor Mansel, is to us most unsatisfactory. If our faith were driven to rest upon miracles established by such arguments we should find a tottering foundation enough. We don't like the substitution of "superhuman" for "supernatural." Things may be superhuman yet not miraculous; and the whole argument in connexion reduces miracles out of their true category. There is a quotation, too, from Bishop Atterbury, which, amongst other things, alleges the necessity of miracles to prove "the doctrines of the Baptism and Supper of Our Lord." We will not pause to inquire what Bishop Atterbury meant by these "doctrines," and by including them in the same category as the cardinal doctrines of the Resurrection, the Trinity, and Salvation. But this and much more in the essay of Professor Mansel would tend very much to perplex instead of aiding our own faith, did it stand in any need of such help. The essay by Bishop Fitzgerald, "On the Evidences of Christianity," contains some useful hints, but as a whole is very much beneath the present condition of the argument. The Bishop, too, seems haunted by a phantom, and to be perpetually fighting a man of straw in a way that to us appears little short of ludicrous. He seems to take for granted that something which we have frequently seen charged on Wesleyanism (whether erroneously or otherwise), characterises generally the modern professors of Evangelical Divinity. A fair acquaintance with their writings, as well as a comparatively extensive intercourse with eminent living Christians of various sound denominations, would surely correct the misapprehension that fancy and feeling have been

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\* The translation "kiss the Son," in Psalm ii. 12, has only the Syriac in its favour; the Seventy, the Targum, the Arabic, and the Vulgate, all render the Hebrew clause by "*receive advice*" or "*instruction*," and, among the great critics of Germany, this rendering is adopted by Ewald. The ancient Greek versions of Symmachus and Aquila substantially agree with Dr. R. Williams's version, "*worship purely*," and this is the rendering which Justus Olshausen, a celebrated Hebraist, seems inclined to adopt. Hupfeld, who is one of the very first Hebrew scholars, says the ordinary rendering is "utterly impossible," but thinks the text corrupt, and that we should read בָּרַךְ instead of בִּרְךָ, the clause then signifying, "*submit yourselves to him*." Without going to the length which Hupfeld does, we must remark there are several weighty objections to the ordinary translation. The Hebrew word for *son* is בֶּן (*ben*), used in verse 7 of this Psalm, while the word in verse 12 is בָּרַךְ (*bar*), never used in Hebrew for *son*, except in Proverbs xxxi. 2, which contains indubitable Chaldaisms; and it ought, if used here in the signification of *son*, either to have the article, or a suffix, or a following genitive. As to Dr. Williams' translation of Psalm xxii. 16, without going further into the question, we may remark that Leusden, one of the great Hebraists of the seventeenth century, and one thoroughly orthodox in his views, strongly advocated the view that כְּאֶלֶף in that passage could only mean "*like a lion*."

substituted in modern Evangelical Divinity for scriptural faith; or that an appeal to the conscious sanctification of the individual believer, necessarily supersedes the appeal also to rational argument and the evidence of moral characteristics in a child of God. Perhaps the good Bishop may be dealing with some perversions of truth of which we are not cognisant. To us, however, he always seems to be rather antagonising what is a real experience of some or many intelligent, sober, holy, and devoted believers. No human writings with which we are acquainted, possessing any tolerable degree of acceptance in the Church of God, express, or could express, in more strong, striking, and fervent words than do the Scriptures themselves of the New Testament, the comforting, exhilarating, elevating, and invigorating effects in the believer's soul, which are produced by a Divine faith in God through and in Christ Jesus. Bishop Fitzgerald, however, charges upon the "*Evangelical Leaders*"—not merely on obscure enthusiasts—a degree of folly and dereliction which he would find it difficult, we think, to substantiate. And when he attributes to that enthusiastic folly the rise of present infidelity (more or less), we think he is not likely to "aid" the faith much of the present generation by his strange caricature of that Evangelical Christianity, which at all events has founded our Bible, and Missionary, and Church Pastoral Aid, and other societies—the living confutation of his preposterous theories. It is true that after some sweeping and universal charges of this character against the Evangelical leaders and party, he finds it needful to qualify such random statements by saying that he is tracing the ultimate "development of false principles when left unchecked to their full operation." We cannot see the value of the remark. If a principle be *false*, its operation, whether full or partial, must be evil. If he means that a principle which, as enunciated by Evangelical leaders, was sound, was nevertheless perverted by enthusiastic followers, this is not at all what he has indicated or said. In fact, we take the liberty to think that he writes at random rather upon this part of his topic. And when he charges upon the great body of the religious writings of the last generation "a prevailing tendency to forget the aspect of *Fact* and view only the aspect of *doctrine* in contemplating the truths of Christianity," we believe that the remark may safely be left to its own unimportance. Mr. Coleridge was no Evangelical leader; and a mystical pronouncement of that misty oracle is the only groundwork for the Bishop's assertion with which his lordship favours us.

To us it appears rather, on the contrary, that a growing departure from "sound doctrine," far more than a disregard to Christianity's historical aspects, has, in many quarters, been a thing to be deplored; and has probably been an inciting cause to the progress of both superstition and unbelief. Where is the man who, *taught of God* to come to the Redeemer's feet to receive remission of sin, and peace, joy, and love, through faith in a reconciling Saviour, torments himself with the critical or historical doubts and disputations of men whom he instinctively knows to be unbelievers? We conclude, as we begun, the faith of such a one stands not in the wisdom of men, but in the authority of God. It may be the business of the college class-room, of the Divinity Professor's chair, of the more special university lecture, or of the public press, to unfold, and elucidate, and confirm historical Christianity as founded on

facts; but assuredly it is the special, if not exclusive, business of the Christian pulpit to preach "the doctrine" of Christ and Him crucified. There may be, and there is, an historical *belief* which is not *Faith*, in the New Testament Divine and saving sense of the term. It may be of some use to establish such belief (if, indeed, apart from living faith, it be ever very real, which we doubt); but to subordinate the Divine and saving Faith, or the instrumental mode by which God is pleased to work in producing that supernatural quality in man, to a process of historical demonstration as productive of belief, is, we think, to mistake the affair altogether. But our space forbids further comment on this or any other of these counter essays. And, *in fine*, we would prefer to say a word upon a work of very different calibre and value which we have just received, but not in time to notice at large. We allude to the Bishop of Ossory's most timely reprint and new edition of his invaluable treatise on the "Nature and Effects of Faith." Whether Bishop Fitzgerald includes Bishop O'Brien in the category of Evangelical leaders who have postponed *fact* to doctrine, we cannot tell. But of this we feel assured, that no child of God can read the Bishop of Ossory's invaluable treatise without thankfully perceiving that it is indeed calculated, by the Divine blessing, to strengthen his faith and clarify his perceptions upon the very most vital *doctrine and fact*, which affects his relation to God and his eternal destiny. Here is no random speculation, no quibbling away, no paring down, no diluting to insipidity, the true and solid gospel of a sinner's justification before God, by Faith only in a meritorious Saviour, according to the free grace of God. Were the Bishop of Ossory's doctrines taught at Oxford and Cambridge and other seminaries, preached in the pulpits, and winged on the press, as they ought to be, the counteraction of "Essays and Reviews," and the true "aid to faith" would be effectual and extensive. We commend this masterly treatise to the perusal of every child of God; and we suggest to wealthy friends of the truth to place a copy of the Bishop of Ossory's book in every public institution possible. We desire to say so much without delay, and we hope in a future number to give some sketch of this work for the benefit of friends in distant parts of the world, who may have to wait long before they can possess themselves of a copy of the book itself. Meantime we feel assured that this is the idea for the crisis. It is not faith historical, but faith as the sole means of man's justification before God which is the "*Articulus stantis vel cadentis Ecclesie*." The nature and the effects of this Divinely implanted faith concerns also every individual human being in the very highest degree, and the lack of this one thing needful will render worthless, or worse than worthless, every other intellectual or spiritual acquirement or gift.

THE MORAL IMAGE OF JESUS.—Even if we were to regard the image of Jesus as an invention, we should have to confess it to be the sublimest fiction that the mind of man has ever conceived. We should have to own that, as a romance, it far transcends every common experience, and that in its world-transforming power, it had proved itself more mighty and more efficacious than the whole range of actual facts, of whose reality history gives us unquestionable evidence. But just because it does so transcend alike all the romance and all the reality in the world besides, it is impossible for us to regard it as a fiction; just because it is so deeply and indissolubly interwoven with the whole development of the human race, and because, more particularly, the origin of the Christian Faith, in its peculiar features, would be utterly inexplicable if it be not true,—we must of necessity view it as historical and real.—Ullmann.

## THE WORKS OF THE LATE H. H. WILSON—THE RELIGIOUS SECTS OF THE HINDUS.\*

THE name of Horace Hayman Wilson is more known as an English Orientalist than any other scholar since the days of Sir William Jones. Sir William Jones, H. T. Colebrooke, and H. H. Wilson, may justly be regarded as the founders of Sanskrit Philology. If the scholars of the Continent who have excelled in this branch of study have been more numerous than those of England, which is a well known fact, and have, as a general rule, been more deeply read in their subject, they must acknowledge that it is to these English pioneers that much, if not all, of their success is due.

Mr. Wilson spent nearly twenty-four years of his life in India, having arrived there, we believe, in 1808, and having finally returned to England in 1832. He was an assistant surgeon in the service of the East India Company. His attention was, soon after his arrival in India, turned to the study of Sanskrit, and in 1813 he published in Calcutta the firstfruits of his literary labours in that language. This was the "Megha Dūta," or "Cloud Messenger," a poem of Kalidasa, edited with the Sanskrit text, a translation in English verse and copious explanatory notes. It was published under the sanction of the College of Fort William, and Lord Minto, having praised the work in high terms in an address to the students of that college, the English translation and notes were reprinted in England, and published in 1814 by Black, Parry, and Co., the then booksellers to the East India Company.

The "Megha Dūta" is a poem of much beauty. Its argument is as follows : A Yaksha, or demigod, having incurred the displeasure of his lord, was condemned to twelve months' banishment to a distant mountain from the city of the Yakshas, and consequently from his beloved wife. The poem opens at the commencement of the rainy season, after he had endured some months of his punishment, when the rain clouds were proceeding in the direction in which his home was situate. To one of these the Yaksha addresses himself, and requests the cloud to act as his messenger, and waft his sorrows to a beloved wife, directing the route it should pursue and the appearance of his loved spouse. One extract from Mr. Wilson's translation will give an idea of the poem and at the same time of his powers of translation in English verse :—

At times such solace animates her mind,  
As widowed wives in cheerless absence find ;  
She counts the flowers now faded on the floor,  
That graced with monthly piety the door,  
Thence reckons up the period since from home,  
And far from her, was I compelled to roam ;  
And deeming fond my term of exile run,  
Conceives my homeward journey is begun.  
Lightened by tasks like these the day proceeds,  
But much I dread a bitterer night succeeds :  
When thou shalt view her on the earth's cold breast,  
Or lonely couch of separation rest,

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\* Works by the late Horace Hayman Wilson, M.A., F.R.S., Boden Professor of Sanskrit in the University of Oxford, &c. Vol. I. *Essays and Lectures, Chiefly on the Religion of the Hindus*. By the late H. H. Wilson. Collected and revised by Dr. RICHARD ROSE. In two vols. Vol. I. *A Sketch of the Religious Sects of the Hindus*. London: Trübner and Co. 1862.

Disturbed by tears those pallid cheeks that burn,  
 And visions of her dearer half's return.  
 Now seeking sleep, a husband to restore,  
 And waking now, his absence to deplore;  
 Deprived of slumber by returning woes,  
 Or mocked by idle phantoms of repose;  
 Till her slight form, consumed by ceaseless pain,  
 Shows like the moon, fast hastening to its wane.

Mr. Wilson next devoted himself to the preparation of a Sanskrit dictionary, of which the first edition appeared in 1819, an incredibly short time for the execution of such a work. A second edition of this work was issued in 1832, and a third edition is now issuing from the press. Mr. Wilson entrusted this work to Dr. Theodor Goldstücker, Professor of Sanskrit in University College, London, and four parts have already been published by Messrs. Trübner and Co. It is to this great work that all the continental scholars have been so deeply indebted, and without which it would have been impossible for Bopp, Böhtlingk, &c., to have successfully prosecuted their studies in Sanskrit and Comparative Philology.

His next remarkable work was his "Select Specimens of the Theatre of the Hindus," of which the first edition was published in Calcutta, 1826. It embraced a translation of six complete plays, an analysis of many others, and an opening essay on the dramatic system of the Hindus. The materials for this work had been collected by him during a residence in Benares. But works like these were not all; his contributions to the *Asiatic Researches*, the *Journal of the Asiatic Society*, and other journals, were very numerous, and on subjects of importance and of interest. Many of these, although not generally available from their mode of publication, are the standard, and in some cases the only authorities on the various topics of which they treat. We are glad to be able to announce that these will no longer be permitted to lie in the comparative obscurity in which they have been hid. No works are more deserving of a separate reissue, and we trust that the enterprise of Messrs. Trübner and Co., in commencing their republication, will be duly appreciated and rewarded as it ought, not only by the students of Sanskrit literature, but also by the general public, for whom very many of these works possess an almost equal interest.

In 1832 Mr. Wilson was elected to the Boden Professorship of Sanskrit in the University of Oxford, a chair then newly founded, and which he filled with honour until his death, in May, 1860, at the ripe age of seventy-five. It were well if, in all their appointments, the University of Oxford, with her sisters at Cambridge and Dublin, made use of equal discrimination as was shown in that appointment. Of his numerous works, issued after his elevation to the chair of Sanskrit, we cannot speak now particularly. His grammar of the Sanskrit language has not lessened in value since its publication, first in 1841, and then again in 1847. His translation of the "Vishnu Purana" still stands alone. The continuation of Mill's "History of India, from 1805 to 1835," is a standard authority. His companion volumes to Professor Max Müller's splendid edition of the "Rig-Veda"—namely, his translation of the same—must be of interest to every student, not only of Indian literature, but of the history of man. Three volumes of this work were successively issued

during his lifetime, in 1850, 1854, and 1857, and the remaining volumes are now in preparation for publication, under the valuable editorship of Dr. Ballantyne, the late Principal of the Benares Sanskrit College, and now Professor of Sanskrit in King's College, London, and the successor of Wilson as librarian of the East India House.

Messrs. Trübner and Co. propose to reissue nearly the entire of Professor H. H. Wilson's printed works (excluding the Sanskrit dictionary, though including its preface, the Sanskrit grammar, and the translation of the "Rig-Veda," all of which can be got separately) in twelve octavo volumes, four of which are to be issued each year. We have now lying before us the first volume, which is complete in itself, and is a sketch of the Indian sects. It is very creditably got up, in a clear type, though, owing to its being printed in Berlin, there are several curious typographical blunders to be met with in the English, none of which, however, as far as we have noticed, are of any serious importance.

Some years ago it was a common impression among the generality of people that one language prevailed in India, as that country was naturally regarded as a unit. There is still a very general idea afloat that among the non-Christian natives there are but two religions prevalent, Hindu and Mussulman. This is indeed true to a great extent, but under the former name a number of sects of very diversified and conflicting opinions are embraced. There are besides a number of sects which are opposed to the generally received opinions of the Hindus.

Professor Wilson in this work divides the Hindus into three chief divisions: The Vaishnavas, as those especially revere Vishnu; the Saivas, or the followers of Siva; and the Sáktas, or the worshippers of the Sákti, the energy of the divine nature in action. Besides these there are the miscellaneous sects, which can be embraced under no common name, comprehending among others the Sikhs, the followers of Nának Sháh, the only Indian reformer who established a national religion, and the curious sect of the Jains.

These sects are not to be confounded with the orthodox worshippers of the above-mentioned deities. Professor Wilson says: "Few Brahmans of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen, or Ishta Devatá: they refer also to the Vedas, the books of law, the Puránas, and Tantras, as the only ritual they recognise, and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated in a great measure out of opposition to the Brahminical order: teachers and disciples are chosen from any class, and the distinction of caste is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also in many instances, affect to treat the Brahmans with particular contempt, and this is generally repaid with interest by the Brahmans."

Among the Vaishnava sects the most ancient is that of the Sri Sampradáya, or Sri sect, founded by the reformer Rámánuja in the middle of the twelfth century. Their worship is addressed to Vishnu and Sri, or Lakshmi, his consort. The most striking peculiarities in their practices are the privacy



with which they partake of their meals; the teachers may be attended on by their select pupils, but in general each of the Rámánujas have to cook for themselves; and should even their food be viewed by a stranger while in process of being cooked, the process of cooking is instantly put a stop to, and the viands buried in the ground. Their chief religious tenet is that Vishnu is Brahmá, and that he was the creator of the world. "Although they maintain that Vishnu and the universe are one, yet, in opposition to the Vedánta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a twofold form: the supreme spirit Paramátmá, or cause, and the gross one, the effect, the universe or matter." This opinion is adopted by most of the Vaishnava sects—creation arose from the desire of Vishnu, who existed alone, to multiply himself; "he said: I will become many; and he was individually embodied as visible and etherial light." A pupil of Rámánuja was Rámánand, who formed a new sect of his own, differing not very much from the Rámánujas, except in being set free from their peculiar observances as respects eating and bathing.

The most remarkable pupil of Rámánand was Kabír, who boldly assailed the whole system of idolatrous worship, ridiculed the learning of the Pandits and the doctrines of the Sástras, and likewise the Mullás and the Koran. Kabír probably flourished about the middle of the fifteenth century, and has been claimed, it is said, alike by Mohammedans and Hindus as belonging to their persuasions. The story goes that, on his death, a dispute arose between these parties as to the disposal of his corpse—the Hindus desiring to burn it, the Mohammedans to bury it—when suddenly Kabír himself appeared, and having desired them to look beneath the cloth, which it was supposed covered his body, vanished. On the cloth being removed, his body was nowhere to be found, but in its place was a heap of flowers, which were divided into equal portions by the disputing parties, who dealt with them in the same way as they would each have done with the corpse itself. The disciples of Kabír, though reckoned among the Vaishnava sects, because their master had been a pupil of Rámánand, are not bound to follow any of the rites of the Hindus. Those living in the world, however, do conform to the usages of caste, and some even pretend to worship the popular gods, though this is not considered justifiable. Those living apart from the world abstain from all such practices, and address their worship, which chiefly consists in hymns, exclusively to the invisible Kabír. They are distinguished by some outward signs, which are not, however, viewed as of importance, the inward and spiritual man being considered as the only essential point to be attended to.

Some of the aphorisms of Kabír are curious and instructive. The following may serve as specimens:—

How is it possible to reach the city when the guide cannot point out the road? When the boat is crazy, how shall the passengers get clear of the *ghát*?

When the master is blind, what is to become of the scholar? When the blind leads the blind, both will fall into the well.

Yet the master is helpless when the scholar is inert: it is blowing through a *bambu*, to teach wisdom to the dull.

The instruction of the foolish is waste of knowledge; a *maund* of soap cannot wash charcoal white.

The tree bears not fruit for itself, nor for itself does the stream collect its waters : for the benefit of others alone does the sage assume a bodily shape.

I have wept for mankind, but no one has wept with me ; he will join in my tears, who comprehends the word.

All have exclaimed, master, master, but to me this doubt arises : How can they sit down with the master whom they do not know ?

The moral code of this sect is short, and rather of a favourable tendency. Life is viewed as the gift of God, and therefore must not be violated by His creatures. Humanity, therefore, is enjoined on all of its members. Truth is another of their cardinal principles, as all the ills of the world and the ignorance of God that prevails among mankind are traceable to falsehood. Retirement from the world is recommended as favourable to meditation ; and, lastly, the pupil is enjoined to obey in thought, word, and deed, his *guru*, or spiritual teacher. This is not, however, to be a blind submission, as he is first to examine the doctrines of the teacher, and carefully to scrutinise his acts, before he yields himself up to his teaching. This last is one of the peculiar points which Kabir strongly urged on his disciples.

Dádú was a cotton-cleaner by profession, who was instructed by the followers of Kabir. He flourished about a century and a half later. He is supposed by his followers to have been absorbed in the deity. The tenets of his sect do not appear to have been very diverse from those of the sect of Kabir, though his followers are distinguishable in outward appearance from those of the latter. They are mutually on terms of friendly intercourse. An extract from one of the chapters, which the editor of this volume of Wilson's works has added from the 6th vol. of the *Journal of the Asiatic Society of Bengal*, will suffice to show the tendency of the doctrinal views of this sect. It is from the chapter on meditation, and the translator is Captain G. R. Siddons :—

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. Dádú hath said, in water there exists air, and in air water ; yet are their elements distinct. Meditate, therefore, on the mysterious affinities between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so behold Rám in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the *til* plant contains oil, and the flower sweet odour, as butter is in milk, so is God in everything.

5. He that formed the mind made it as it were a temple for himself to dwell in ; for God liveth in the mind, and none other but God.

6. Oh, my friend, recognise that being with whom thou art so intimately connected ; think not that God is distant, but believe that, like thine own shadow, he is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water ! For why ? Because it loves the moon better.

8. So let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

A very numerous sect are the Sákta, or the worshippers of the divine power in action. They are to be met with in all classes, and are especially numerous among the Brahmans of Bengal. Worshippers of Siva and of

Vishnu are alike to be found among them, and the form in which the divine energy is personified and embodied differs according to the bias entertained by the individuals for the worship of these two deities. "The bride of Siva, however," Professor Wilson informs us, "in one or other of her many and varied forms, is by far the most popular emblem in Bengal and along the Ganges."

Their worship consists in the adoration of the female principle as distinct from the divinity, and seems to have arisen from a literal interpretation of the metaphorical language of the Vedas, which represents the *desire* to create as originating from the Creator, and as being his bride while part of himself. Thus the Sāma Veda: "He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced." Professor Wilson remarks that in this passage, and in others in the Rig-Veda, "it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of *wish* or *will* in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced."

What impurities this literalisation of metaphorical language has led to may well be understood when Professor Wilson informs us that "all the principal ceremonies comprehend the worship of Sakti, and require for that purpose the presence of a female, as the living representative and the type of the goddess. This worship is mostly celebrated in a mixed society, the men of which represent *Bhairavas*, or *Viras*, and the women *Bhairavis* and *Nāyikās*. The Sakti is personated by a naked female, to whom meat and wine are offered, and then distributed amongst the assistants, the recitation of various *Mantras* and texts, and the performance of the *Mudrá*, or gesticulations with the fingers, accompanying the different stages of the ceremony, and it is terminated with the most scandalous orgies amongst the votaries. The ceremony is entitled the *Sri Chakra*, or *Pūrnābhisheka*, the Ring, or *Full Initiation*." Professor Wilson, indeed, says: "In justice to the doctrines of the sect, it is to be observed that these practices, if instituted merely for sensual gratification, are held to be as illicit and reprehensible as in any other branch of the Hindu faith." But though this may be true in theory, in practice *credat Judæus Apella*. It is to be hoped that such disgusting ceremonies occur, as Wilson considers, but seldom, though laid down in their ritual.

We have alluded before to Nānak Sháh, the Indian reformer. His principles have been especially adopted by the Sikhs, though by no means by them alone. Several varying sects have sprung from him. His doctrine, however, differed little from that of his master, Kabir, and from the Hindu faith in general. Both laboured to persuade the Hindus and Moham-medans that the essentials of each of their creeds were common to both, that they should discard all the corruptions of their teachers, and unite in the worship of one only supreme god, whether termed *Allah* or *Hari*. An extract from one of their hymns will not be devoid of interest:—

Love, and fix thy whole heart upon Him—  
 The world is bound to thee by prosperity—  
 No one is another's.  
 Whilst prosperity endures many will come,  
 And sit with thee and surround thee ;  
 But in adversity they will fly,  
 And not one will be near thee.  
 The woman of the house who loves thee,  
 And is ever in thy bosom,  
 When the spirit quits the body,  
 Will fly with alarm from the dead.  
 Such is the way of the world  
 With all on which we place affection ;  
 Do thou, *Nanak*, at thy last hour,  
 Rely alone upon *Hari*.

We must pass by the sect of the Yogis and that of the Jains without any notice, and the still more interesting sect of the Sádhs, apparently the most enlightened of the many sects sketched by Professor Wilson. We need not say we have scarcely alluded to one-tenth of those mentioned in the volume before us, but enough has been quoted to show the varying nature of Hindu faith and the value of this work of Professor Wilson to all who are interested in the history and religion of India.

#### MEMORIALS OF THE REV. A. F. LACROIX\*.

No one who has read the very interesting memoir of the Rev. J. J. Weitbrecht is quite unacquainted with the labours of Mr. Lacroix. The former missionary was a valued labourer under the Church Missionary Society, the latter an equally esteemed soldier of the cross in the ranks of the London Missionary Society. Weitbrecht reached India in 1830, and was welcomed by Lacroix, who had been there nearly ten years before, and after upwards of twenty years labour in that land received the call of his Lord to "come up higher" in 1852, while the veteran Lacroix was permitted to labour in the plains of Bengal until the middle of 1859, when he likewise was removed to his peaceful home, having borne the toil and heat of the day during more than thirty-eight years of missionary labour.

Mr. Lacroix left behind him few materials from whence to compose a full account of his life and labours. Upon his papers and letters he laid a prohibition as to their publication. The memoir, therefore, is not so full and complete as that of the younger missionary Weitbrecht. But Dr. Mullens has executed his work of love with great credit ; and much of instruction and information is to be found in these memorials, which we commend to the readers of Christian biography. The sketch of Mrs. Mullens, given at the close of the work cannot also be read without interest.

Mr. Lacroix was born amid the sublime scenery of Switzerland in 1799, a most eventful period of European history. Reared, owing to his father's early death, under the paternal roof of his pious uncle, he was not only trained

\* *Brief Memorials of the Rev. Alphonse François Lacroix, Missionary of the London Missionary Society in Calcutta.* By his son-in-law, JOSEPH MULLENS, D.D., Missionary of the same Society. With brief Memorials of Mrs. Mullens. By her Sister. London: James Nisbet and Co. 1862.

in the ordinary branches of education, but imbibed also a deep knowledge of Christian truth. Though well trained in many particulars, and possessing a good knowledge of several modern languages, he never had the opportunity of acquiring that higher scholarship which is only obtainable after years of study in a university or superior college. The absence of this information, it is worth noting, was mourned by him to the last; and if a man of his abilities, which were of no mediocre stamp, ever felt the want of such instruction, much more is it needed by those who possess but ordinary abilities.

During the military fever which prevailed so widely in 1814, Mr. Lacroix, then a boy of the age of fifteen, determined to enlist in the ranks of the French army. But the uncle had other plans with regard to his nephew's course of life. At last, however, after many entreaties, his consent was obtained, and the youth set out on his journey to the French quarters. An interesting incident Dr. Mullens records here of the power of prayer. "As the young enthusiast crossed the ravine of the Aar, above which the lofty terraces of Berne and the massive towers of its minster stand conspicuous, suddenly a hand seemed laid upon his shoulder, and a voice rang loud in his heart: 'What doest thou here? return.' He paused, obeyed, and at once hastened back; his purpose vanished for ever; and flinging himself into his uncle's arms, he cried, 'Ah! dear uncle, you have been praying for me, I know: you have been calling me back, and here I am!'" He was not to serve as a soldier under the standard of the Emperor of France, but as a soldier under the standard of the King of Kings.

His uncle, who by prayer had arrested his nephew in his warlike course, designed him as a helper in his own sphere of work at Neuchatel. But when the desire to devote himself to the missionary cause was expressed by the nephew in a letter from Holland, where he had gone for a time to reside as a tutor in the family of a Dutch gentleman, his uncle willingly gave him up for that higher service. Mr. Lacroix accordingly offered himself to the Netherlands Missionary Society, who sent him forth to Chinsurah, at that time under Dutch rule, where he arrived on March 21st, 1821. Under that society he laboured until the transfer of the Dutch settlements, in 1825, to the English, after which transfer, the Netherlands Missionary Society having resolved to quit India, he united himself to the London Missionary Society, considering it inexpedient to quit that field of labour in which he was then usefully employed.

Those who expect to find in this biography accounts of wonderful and numerous conversions of Hindus, will be disappointed, as, no doubt, they will be with other missionary biographies. But they will read of steady progress, sometimes apparently retarded for a while, and understand something of the difficulties to be met with in this branch of the work for Christ. We will not attempt to give here an account of Mr. Lacroix's labours, but would wish to note one of the difficulties which he had to encounter.

This arose from the narrow feeling of sectarianism, which produces evil fruit everywhere, and nowhere more than when it is unhappily displayed on a heathen soil. No sooner did the mission at Rammakalchoke begin to produce fruit in the shape of conversions than a hot controversy with regard to the mode of baptism, whether by sprinkling or dipping, was forced upon the

converts. Instead of those who differed from the ordinary views of Christians on these unimportant subjects bending their force against the heathen elsewhere, they began to proselytize among the weakly Christians who had just emancipated themselves from Hinduism. Nor did the spirit of sectarianism stop here. The Society for the Propagation of the Gospel likewise came down on the fold. Happily these controversies died away, and in general the different societies avoided trespassing on each other's grounds except so far as to unite together in harmoniously working for the same great object that all had at heart—the spreading of the Redeemer's kingdom in the hearts of men. Yet still, during the last few years of Mr. Lacroix's pastorate, some young missionaries of the Propagation Society could not refrain themselves from an outburst of sectarian zeal, and led to an indignant protest from Mr. Lacroix in such words as the following :—

From what quarter did this opposition to the mission arise? was it from the Brahmins of the country? Their hostility to Christianity has always existed, and we are not surprised at it. But this opposition is of later origin, and is the more astonishing and more to be deplored, because attempted by Christian men and Christian missionaries. These men, in direct opposition to the written assurance of Bishop Corrie that our mission would not be interfered with, have entered our mission-stations: this we bore. They have drawn away our converts: this we also bore. But they have gone further; they have told the natives that we are no missionaries, and that our baptism is invalid: this we cannot bear. It is, indeed, a poor recompence, after twenty years' struggle with difficulties, amid the humidity and scorching heat of Bengal, to have such things said of us—of us who were occupying these stations long before the youths who utter them had put off their school jackets to enter college. I appeal to you: Have we not just cause for indignation? God willing, I shall yet visit England, France, Germany, and Switzerland, and to each and to all of them shall I proclaim what bigotry among Christians has done and can do.

We hope and trust the causes that led to this protest are not now at work. The Calcutta Missionary Conference, in the formation of which Mr. Lacroix bore an important part, has done much to produce mutual love and harmony among the Christian bodies. All the missionary societies at work in India have done something for the evangelisation of that land. The Baptists have had their great men, the other Dissenting bodies have been well represented, and the Church of England, by means of her two great missionary societies, has done likewise a highly-important work. But the day of work will soon be over, and the shades of night compel the labourers to return to their homes. There is no time for the lesser controversies while the greater controversies are so pressing. There is certainly much more of the spirit of evangelical love exhibited by all denominations in India than at home; but as an Indian missionary expresses it, "there is no excuse for *any* here. Jesus has condescended to leave on record His prayer—may we not look on it as His request to us? 'Be ye one, that the world may believe on me.' Oh! how warmly should we love all who are one in Christ; how closely should we, amid the gloom of earth, cling to Him from whom all our springs do flow."

# Foreign Intelligence.

## FRANCE.

March, 1862.

### INCREASED PUBLIC IMPORTANCE OF RELIGIOUS QUESTIONS.

A political journal recently remarked that religious matters, home or foreign, had occupied the greater part of the sittings, both of the Senate and the Corps Legislatif, and it expressed some dissatisfaction on this head. The fact thus indicated is indisputable; but we do not share the ill humour of this newspaper at seeing religion occupy so large a place in the attention and the discussions of our country.

Many superficial persons had imagined that, after the attacks of Voltaire and Rousseau upon Christianity, all that concerned sacred things must be thrown aside, or at least take a very inferior position. These people pretended that industry, commerce, railroads, free trade, in one word—material interests—alone deserved the attention of human societies. "Religion," said they, "has had its day," and their unbelieving hearts rejoiced at this singular success. But they may now see that their calculation was false, and their triumph chimerical. Never, since the epoch of the Reformation, have religious affairs been more warmly debated in our political bodies than at the present time. Immediately that the words Rome, the Church, priests, monastic congregations, religious societies, &c., are pronounced, every one becomes attentive; emotions—passions even—are aroused, and it is easy to perceive that in this subject of religion there exists for the majority of men an interest which surpasses all others.

These indications ought not to surprise us. The human soul is never entirely immersed in material life, and it never finds repose in unbelief. A sort of spiritual instinct recalls to it the great thoughts of God, of immortality, of redemption, of duty, of labouring for its own salvation; and when these questions arise, in one form or another, in our legislative assemblies, it is

like an electric spark, re-awakening and re-animating even the most indifferent.

I am far from saying that piety has conquered much new ground in France, but if you read the numerous and vehement speeches delivered in our two Chambers respecting the Society of St. Vincent de Paul, the position of the clergy, the establishment of new monastic institutions, schools considered in their relations with the Church, and the like, you will see that neither financial embarrassments nor the difficulties of colonization in Algeria, nor the state of our manufactures under the burden of the war in America, nor any industrial or military subject, has obtained, amongst our senators and our deputies, an attention comparable to that which they have accorded to religious matters. As it would be impossible to analyze, in the short space of a letter, these different discussions, we will confine ourselves to the interminable *Roman question*, and the new aspects which it has assumed.

### DEBATES ON THE ROMAN QUESTION IN THE LEGISLATIVE ASSEMBLIES.

Last year the partizans of the Papacy demanded that the Roman Pontiff should be reinstated in the possession of all his States—including the Marches of Umbria and the Romagna—by the aid of our soldiers. It seemed to them quite simple, quite natural, that the French army should be employed to fight the Italians, and to replace the emancipated populations under their ancient yoke. In the recent discussions the most zealous advocates of the temporal power have not dared to express such demands, they have been willingly content with the promise of indefinite protection to the Pope, within the limits of Rome and the neighbouring territory. This is already a great step in advance. Last year the address of the Senate contained not a single word of blame in respect of the Roman Court, and reserved for the poor Italians

only, its complaints and its reproaches. Now the aspect of affairs is changed. If our grave senators charge the Piedmontese with advancing immoderate pretensions, they also declare that the Pontifical See has been too unyielding in its resistance and refusals. The balance is even, and equilibrium established between the contending parties. The second and still more striking indication of progress is in the address of the Chamber of Deputies. Last year the Government orators continued to express the hope that Pius IX. would accept and accomplish certain political reforms. They inferred that, by this course, the Pontiff would preserve his temporal sovereignty over Rome and the patrimony of St. Peter, whilst maintaining friendly relations with the rest of Italy. Now this hope has vanished. M. *Billault*, the chief advocate of the Imperial policy in the Legislative Chambers, has plainly avowed that it is impossible to obtain any concession from the Papacy. Rome and the adjacent territory must, sooner or later, be re-united to their common country. Only M. *Billault* adds that the fitting moment has not yet arrived; that an immediate decision would be fraught with many dangers, &c. This, then, is merely a question of time. The fall of the temporal authority is certain; it is deferred only by considerations of prudence. This is the third sign of progress.

A last fact must be noted. A wide schism amongst the men who, since the 2nd December, 1851, had sustained the crown of Napoleon III., has become apparent. During a great portion of this decennial period, the priests, the legitimists, the nobles—all friends of the old régime, had given the hand to the Bonapartists, and shewn a lively zeal for the interests and the power of the Emperor. Now, this *entente cordiale* is destroyed. The Roman question has created an abyss between these temporary allies. Should this party find an opportunity for overthrowing Napoleon III. without opening the door to the terrors of the Red Republic, they would certainly not fail to turn it to account. On the other hand, the democrats who have hoisted the Napoleonic banner, have com-

bated with more vigour than formerly anti-revolutionary ideas. We may hope that the struggle of the clergy and the legitimist party against the Emperor will turn to the advantage of free institutions, which are themselves so necessary to the progress of vital religion in our country.

#### OPPOSITION OF THE GOVERNMENT TO THE JOURNEY OF THE BISHOPS TO ROME.

Another subject of quarrel has broken out between the French Government and the Episcopal body. You are aware of the project of an universal Council, convoked at Rome for the month of May next. The Pope and Cardinal Antonelli had devised a singular pretext for summoning to the pontifical city all the bishops of their communion; the occasion being the canonization of twenty-three missionaries, burnt in Japan towards the close of the 16th century! What a fine and admirable discovery—these ancient martyrs, whose names had fallen into profound oblivion! And why are all the Popish prelates of France, of Spain, of Austria, of England, and of the United States, invited to assist at this canonization? Evidently, the reason alleged by the Pontifical Court is false and absurd. If the Pope exhorts so many bishops to subject themselves to the fatigues and expenses of so long a journey, he has quite a different end in view. The Council is intended to consider the question of the temporal power; and as the high dignitaries of the Papal Church would be unanimous in deciding that the preservation of this terrestrial royalty is a *law of God*, the Roman See would avail itself of their *new article of faith* to trouble the Catholic governments and peoples throughout the whole world.

Napoleon III. and his Ministers easily discerned the danger hidden beneath the pretended ceremony in favour of the Japanese martyrs, and the official *Moniteur* has recently published a note, in which it is said that the French ambassador was instructed to ask for explanations respecting this convocation. "Cardinal Antonelli," proceeds the note, "replied that the letter addressed to the bishops was only a friendly



invitation, *having no obligatory character*, and an invitation to a solemnity *purely religious*. In this state of things, the Government expressed the opinion that the bishops ought not to leave their dioceses, and demand the requisite authority for quitting the empire, *except in the known event of grave diocesan interests calling them to Rome.*"

This is sufficiently significant. Cardinal Antonelli had recourse to a *ruse* in his reply, and the Cabinet of Louis Napoleon took him fully at his word, feigning to believe that the convocation had not the slightest obligatory character. Consequently, it apprised the bishops that they would not be authorized to go to Rome, except for the discussion of *diocesan* affairs. This was equivalent to a prohibition. Now, what will the bishops do? It seems that these reverend personages, after having exchanged several letters, are not of one mind. Some have expressed the opinion that their duty is to repair to Rome without the authorization of the Government, and in spite of its formally expressed desire. These are the most violent, such as M. *Pis*, Bishop of Poitiers; M. *Plantier*, Bishop of Nîmes; M. *Doney*, Bishop of Montauban; and others animated by the same spirit. But Cardinal *Morlot*, Archbishop of Paris, and, generally, those prelates who unite prudence to zeal, advise their colleagues not to push matters to extremity. Suppose, in fact, that the Emperor, irritated by the perverse proceedings of the French episcopate, were to order our troops to evacuate Rome during the session of the Council, what would become of the bishops and the cardinals, before the unloosed onslaught of popular passions? Their very lives would not be safe. It is, therefore, probable that the majority of our prelates will restrain themselves, and that the small minority of malcontents will not be able to excite any serious apprehension amongst the depositaries of political authority.

#### THE QUESTION OF THE MARRIAGE OF PRIESTS BEFORE THE TRIBUNALS.

A very interesting judicial question has recently been argued before the tribunal of

*Perigueux*, in the department of *Dordogne*. The definitive judgment has not yet been pronounced; for half of the judges are of one opinion, and the other half of the contrary. The High Court of Cassation, moreover, will have to pronounce, in the last resort, upon the matter. The point is, whether a priest, or, to speak more correctly, an ex-priest, has the right to contract a legal marriage in our country. I will briefly state the facts.

M. *Bron de Laurière*, formerly curé in a parish of the diocese of *Perigueux*, having renounced the exercise of the sacerdotal functions, presented himself, with Mlle. *Elizabeth Fressanget*, before the mayors of *Perigueux* and of *Condrieux*, demanding from these magistrates to be married according to the forms established by the civil law. But both refused him, saying that a priest was not at liberty to marry. Then M. *Bron de Laurière* brought the matter before the judicial authorities. His advocate was M. *Jules Faure*, member of the legislative body, and one of our most eloquent orators. It was alleged, in substance, by the *Procureur Imperial*, that a priest had taken an oath of perpetual celibacy; that he therefore could not marry without committing perjury, and that the law must not authorize the accomplishment of a criminal act. Moreover, if priests had the right to marry, *auricular confession* would become impossible, or at least would be involved in difficulty; for where is the woman—the young girl—who would dare to entrust her closest secrets to a man who, some days afterwards, might form a legitimate union with some other woman? Thirdly, public morality would be shocked by the sight of a married priest, and the civil legislator ought to avoid corrupting the conscience of the people by presenting them with spectacles of sacrilege and depravity.

These reasonings may be easily refuted. This is an affair of *doctrine*, or of *internal discipline*, with which the civil law has nothing to do. No civil law prevents a priest from embracing Protestantism, and even from becoming a Protestant pastor. We have in France several ministers of the Gospel who, in their youth, received

Romish ordination. Well, then, these Protestant pastors would not be at liberty to marry! But if they may do the *greater* thing, that is to say, renounce the Popish priesthood to exercise the functions of the sacred ministry in a reformed church, why should they not do the *less*? As to the arguments drawn from auricular confession, and the respect due to public morality, they are not worth the trouble of answering.

#### DETAILS RESPECTING THE FIRST LECTURE OF M. RENAN.

The students of the colleges and other academic institutions of Paris have been greatly excited, within these last few weeks, by the measures taken in regard to M. *Renan*. This gentleman, who was educated in a Romish seminary, long since abandoned clerical studies and became a free-thinker. He has published several works upon the history of religions, on the book of Job, &c., which have been well received by the public. He is a man of learning and talent, but holding Pantheistic opinions. He was appointed Professor of Hebrew at the *College de France*—the first educational establishment in Paris. This nomination was, I think, a mistake on the part of the Minister of Public Instruction. A disciple of Hegel ought not to be called to such a charge. However that may be, the passions of the young people were inflamed. Some were resolved, beforehand, to *hiss* the new professor, on behalf of the Roman Catholic faith; others, in greater number, had decided to applaud him, in the interest of what they regard as freedom of inquiry. The crowd of hearers at his first discourse was prodigious, and the expressions of opinion were tumultuous. Next day the Minister of Public Instruction published an ordinance, which suspended, for an indefinite period, M. *Renan's* course; first,

because he had wounded Christian beliefs; second, because his lectures might provoke excitement that could only be deplored. This was, perhaps, a second fault. M. *Renan* appeared to the young people as a martyr, or a victim of clerical intolerance. Several thousands of students assembled in crowds in the streets and squares, and order was seriously disturbed. The police, with the aid of the military, made several arrests. This agitation has not yet subsided.

#### PECUNIARY EMBARRASSMENT OF OUR RELIGIOUS SOCIETIES.

I have very little to communicate to you on the state of our Protestant Churches during the last month. The majority of the Christian Societies of Paris have issued circulars, in which they state that their expenses exceed their receipts by a large amount. Different causes have contributed to the diminution of voluntary contributions. Commerce is paralyzed by the events of America, and the uncertainties of the general situation in Europe. The last harvest was a bad one, and all the necessities of life are at a high price. We must provide for the urgent wants of the poor. Nevertheless it is sad to see our most holy enterprises arrested or crippled in their operations by the fear of a *deficit*. The true disciples of Christ are called, in such circumstances, to make extraordinary sacrifices.

#### FUND FOR AGED PASTOR

The other subject which has occupied our Consistories is the foundation of a superannuation fund for aged or infirm pastors. The Government has invited our ecclesiastical bodies to put their desires on this subject into definite form. God grant that this question may be decided in a spirit of foresight and of liberality!

X. X. X.

## ITALY.

Florence, March 18, 1862.

#### CHANGE OF MINISTRY.

The resignation of Ricasoli has taken Italy by surprise. This feeling is deepening into regret. Already the Constitution is loved more than any public man. The

back-stairs influence which has raised Rattazzi to power is acknowledged. The Cromwell of Tuscany stands higher than before in estimation, and will soon again be called to the helm of national affairs. His successor outlines no new policy, possesses no

more facilities for solving the disquieting Roman question, and constitutes a Cabinet as faulty, from the preponderance of Northern influence, as the former one was from its too purely Tuscan character. Time alone can give the country a thoroughly Italian Ministry. The statesmen are not wanting, but their previous acquaintance with each other has been very short. The abortive revolutions of 1848 and later years powerfully aided the present pacific movement, by testing the leading men, winnowing the patriots from the demagogues, heralding the one class into the councils of the King, and leaving the other to the contempt of the people. But the entirely local experience of men and interests hitherto possible will necessarily give a "district," instead of a "country," aspect to each successive Cabinet.

The character of Ricasoli was his strength. Rattazzi is a man of great ability, but represents more the policy of expediency than stanch principle. His Administration will have a fair trial, but takes the field amid wide-spread distrust and fear. How the French Emperor and the Garibaldian party are to be conciliated by precisely the same measures remains to be seen. Presently the strong support of both is promised. It should be known, to the credit of Rattazzi, that in 1859 he carried a measure through Parliament abolishing all penalties for speaking or writing against the religion of the State, which we hope soon to see applied to Tuscany. The change of Ministry threatens no evil to the Evangelical cause. As long as liberty of conscience and the right to circulate the Word of God are guaranteed, a thousand inconveniences arising from the novelty of the system or the bigotry of priests are unworthy of mention.

#### THE NEW CLERICAL MOVEMENT.

The clerical movement grows apace. The Waldensian and Free Italian Churches are carrying on separate and successful missions, but it is strongly believed by many that nothing on a national scale will be accomplished till the clergy of Rome are stirred to action. This belief will account

for the deep interest now taken in the protests daily sent to the Pope from parishes, district associations, and cathedral chapters too numerous to name. Sicily and Lombardy are taking the lead in pleading with the Pope to resign his temporal sovereignty; but Naples and Turin have their organised societies to hasten the action of the Holy Father. The liberal-clerical party in Naples is in great force, and speaks through the columns of the *Colonna di Fuoco* (*Pillar of Fire*), a bi-weekly newspaper. The leading article a few weeks ago on the "Reading of the Bible," may well excite fear in the Papal camp. The Bible is recognised as the cause of England's prosperity, and to the absence of it in the school, the family, and the country, is attributed all the past ills of Italy.

From Turin emanate many noble papers from the pens of Passaglia, Liverani, Reale, and other priests of distinguished gifts and high positions in the Church. The organ of the party is the *Mediator*, a weekly journal, which treats of the irrepressible conflict in a far different tone from that of its deadly opponents the *Armonia*, *Civiltà Cattolica*, and other exponents of Antonellian Catholicism. Passaglia—the Luther of the small, but influential, band—has been singled out by Veuillot, the late editor of the suppressed *Univers*, who has pronounced a series of hearty and horrifying maledictions upon his head.

#### A PRIEST ON POISH PIETY.

One of these reformers has lately startled the whole realm of thought by a brochure upon "Il Clero et Società"—the Clergy and Society. Perfetti, the author, is reputed a very pious man, and the strain of fine Christian feeling which pervades his work, harmonises with the seriousness of the theme. He wields the pen of a practised writer, in showing the entire alienation of the priesthood and modern society, and eloquently proves the necessity of a radical cure for the deep-seated malady, unless the Church is to be swept away as a useless thing, devoid of all healthy influence. The Pope, the priests, and the Church, must be brought back to the simple model

of primitive Christianity. A thoughtful writer has sagaciously remarked that here there is more meant than what is said, and that here we have the corner-stone of a new edifice.

Take one or two extracts. Speaking of the great number of pious people he had known in the course of his life, Perfetti mournfully says:—

I have asked all these excellent Christians, to whom the things of sight and sense were but shadows, and who felt in the decay of the outward man the growth of an inward and immortal life, to tell me the means by which they reached Jesus Christ and peace. Some of them have pointed me to the Bible, others have spoken of the writings of the Fathers; some have raised their finger to heaven; others, like the mystic in his simplicity, have repeated the adage, "The way of the Cross is the way of light;" but almost none have mentioned the priest, or that priest has come to the truth by the very same way as themselves. The official clergy, the high dignitaries of the Church, have not had the smallest part, the most insignificant influence in these truly supernatural conversions, which are wholly inexplicable apart from the grace of God.

Hear his views as to the Scriptures:—

One of the most serious blunders of the Catholic clergy for several centuries past has been the removal from the hands and houses of the people of the treasure of the Bible. The populations of Protestant lands, in the judgment of impartial men, are much more religious than those of Catholic countries, thanks to the assiduous reading of Holy Scripture.

#### POPULAR CONTEMPT FOR THE POPE IN FLORENCE.

At the recent Florentine carnival, sad evidence was given of the low esteem in which the Pope is held. On the 5th of December an English mob burns his effigy, while here an utter contempt is shown towards his sacred person. Amid the throng of gay equipages at the Corso on the last day of carnival, a carriage was to be seen in which a dog was placed, dressed up in all the gaudy vestments of the owner of the Vatican, and bearing on its head the triple crown. The crowd was immensely gratified with the exhibition. A country priest, burning with shame, rushed forward to seize the tiara, and was with difficulty saved from the fury of the populace by several policemen, who walked him off to

prison. The walls of the town tell the same tale, for the theatre bills announce popular dramas under the titles of "The Waldenses" (*I Valdesi*), "Fenelon in the Convent of Cambray," "Religion and Superstition," &c.

#### THE CHURCHYARD A MEANS OF EVANGELISATION.

The churchyard in Piedmont has, in recent years, been made a means of evangelisation. The same thing is taking place in other districts. Indeed, it is very much on this ground that the native Christians of Florence require a more convenient cemetery than that at Trespiano, which the Government has provided. Two cases have occurred this month, which have caused a great sensation in their respective neighbourhoods. At the interment of a Milanese Christian woman, some 2,000 people followed the bier, while the windows of all the streets through which the procession passed were crowded with spectators. The scene is described as very touching, by my informant, when the popular evangelist, Logomarsino, began to preach the Gospel to the assembled multitude, with a little mound of earth as his pulpit. The most perfect silence prevailed during the delivery of the discourse, and no one spoke a word of contradiction as the preacher reasoned of sin, and righteousness, and judgment to come, at the grave of one who had long been a patient sufferer, and was now in glory.

In the other case, in the Island of Elba, an equal number of persons came together in the leading square of Porto Ferraio, followed the corpse a certain distance, and, but for the torrent of rain which began to pour, would have accompanied it to its last resting place. As it was, about 100 braved the storm, and listened attentively to the address of the evangelist Peccennini. The deceased had been a follower of the Lord secretly, for she was not known in the Evangelical Church. On her deathbed she refused the services of the priests, and desired that the Protestant minister should officiate at the funeral. This, of course irritated the Catholic clergy. Arrangements were made with the "Misericordia," the

charitable association in each Italian town, which attends to the sick, dying, and dead. Within fifteen minutes of the time for discharging the last melancholy duty, a message was sent that though the society was a purely benevolent one, and recognised no distinctions of rank or opinion, it was still so closely allied with the Papal Church, in origin and constant patronage, that its services must be withheld on the present occasion. The news spread like wildfire; the citizens openly expressed their indignation, and ran with one accord, as of old, to the market-place, where the few evangelicals were surrounded by the sympathising throng as they bore away the body to the grave.

#### DEATH OF A CONVERTED FLORENTINE.

An humble Christian, who has just died in Florence, deserves a passing record. Francesco Bartoloni, a musician by profession, and constitutionally delicate, was gifted with the ornament of a meek and quiet spirit. In 1851 he became acquainted with those who in secret read the Bible, and shortly afterwards gave proof of true conversion of heart by a holy walk with God in very trying circumstances. He at once resigned that part of his professional income which was derived from singing in the churches—his conscience forbidding him to take part in such heartless service of God—and supported his aged mother and himself with the scanty gains of a violin player in the theatres. Though contented with this humble fare, and refusing to make known his evident poverty, he made several ineffectual efforts to better his condition. In this way he was led to Greece, where he spoke to his Italian brethren of Jesus, and established meetings for the reading of the Word of God and prayer. In 1860 an enfeebled state of health disabled him from much exertion. The following year brought him to his last illness, when he showed a steadfastness of faith and entire reliance on the Saviour which edified all the brethren who visited him. His replies to questions about his health were full of grateful resignation to the will of God. The reading of a portion

of Scripture was his greatest consolation. It was while prayer was being offered up on his behalf, and at his special request, on the 2nd day of February last, that this exemplary Christian man, of thirty-four years of age, entered peacefully into the joy of his Lord. The most noticeable feature in Bartoloni's character was spirituality of mind. It will be long before the brethren forget how he used to hurry from the distasteful occupations of the theatre to the congenial atmosphere of a Bible-reading meeting, seeming to leave behind him every remembrance of the worldliness by which he had been surrounded. So genuine was his affection to the Saviour, and so truly was his life one of faith, that he could not remain any time without speaking of heavenly things, and whatever the conversation might be, he always, with some text of Scripture or warm Christian utterance, turned it into a channel of blessing. He was a striking trophy of Divine grace.

#### PROTESTANT BOOKS FOR THE LONDON EXHIBITION.

Among the treasures of art which are being sent from this country to adorn the International Exhibition in London, the Evangelical books printed during the last ten years in Turin and Florence find a place. From the display which took place here last autumn, and the energetic measures adopted by the committee in Turin, we look forward to a great change of opinion in England with regard to the mineral products and manufacturing skill of Italy, a large number of whose artisans have already been nominated to be sent at the public expense to London. And I am sure that the Christian stranger, wandering intelligently down the aisles of the Italian department, will not pass unnoticed or uninterested the small collection of Bibles and the "Pilgrim's Progress," and a hundred other Evangelical treatises, though surrounded with illuminated missals, breviaries in the richest style of binding, and priestly robes of costly magnificence.

#### EDUCATIONAL EFFORTS.

The "Philanthropic Association of Italian Women" has commenced its educational

abours in Southern Italy by opening a school at Torre del Greco, which is kindly superintended by Mr. Wreford, the *Times'* correspondent at Naples. Two pupil teachers have been sent from a Florentine training school. The patronage of the liberal aristocracy has been obtained, and a considerable number of donations have already been received. As many of the ladies of England are now interesting themselves in this enterprise, to which Garibaldi has given his hearty word of encouragement, I have made particular inquiries, and find that while no sisters of charity are in any way connected with the schools, it is still true that the Bible is excluded from them, and that the liberal priests have been appealed to by the energetic promoters to lend their aid and superintendence. An excellent volume of original compositions, in prose and poetry, by the managing committee of ladies, is being sold at a bazaar price, to increase the funds. As there is nothing Protestant in making the Bible the first of school-books, and as the liberal priests of Naples desire that the Government should see to its introduction, I hope the association will, ere long, concede this important point, otherwise the boasted programme of "morality, patriot-

ism, respect for law, love of work, and temperance," will remain a thing of high-sounding phrases. At the same time, when the difficulties of the country are considered, it is most gratifying to hear of any such benevolent co-operation towards such a praiseworthy aim. The Government is most strenuous in establishing excellent schools, and in enforcing the attendance of all the Neapolitan conscripts in Genoa. Private effort is also worthy of honourable mention. The Marquis Torrigiani has opened an evening school in Florence, at which 300 adults receive the elements of a good education.

#### LEGHORN PROTESTANT CEMETERY—GAVAZZI—PROSECUTED EVANGELISTS.

The Leghorn municipality has spent 160*l.* in building a wall round that portion of the public cemetery allotted by law to the Evangelicals of the town.

Signor Gavazzi has resumed his "conferences" in Florence, and draws large audiences.

In a few days, the trials of several of our Elba, Leghorn, and Florentine evangelists take place at Lucca, the result of which you will hear in my next communication.

## GERMANY.

Frankfort, March 18, 1862.

#### THE PRUSSIAN CHAMBERS—RESIGNATION OF M. VON BETHMANN-HOLLWEG.

The looks of Germany are at this moment especially directed towards Prussia. A conflict between the Government and the Elective Chamber has resulted in the dissolution of the latter and a Ministerial crisis, the issue of which is not known at the moment we write. But this great crisis has been marked by a fact of great importance to the religious and ecclesiastical interests of the monarchy—the resignation of M. von Bethmann-Hollweg, Minister of Public Instruction and Worship. Though, according to the journals, this resignation resulted from political reasons, which we have no wish to enter into here, it is not less, in a religious point of view, a matter

of regret to every friend of the Prussian Church.

The career of M. von Bethmann-Hollweg—first as professor of law, then as Curator of the University of Bonn, and afterwards as a member of the Chamber of Deputies, where he was, during the last reign, leader of a party at once Liberal and Conservative—this career throughout has shown him the same highly honourable character, constantly faithful to the principles which, above all, he openly professes—those of evangelical religion. His active influence as founder and president of the Kirchentag and of the Society for the Inner Mission, has also left reminiscences which will not fade from the memory of the Protestant Church of Germany.

The position of M. von Bethmann, as

Minister of Worship and Public Instruction—a position which, from the King's confidence in him, he has occupied since the commencement of the present reign—was a most difficult one. A very different idea may exist on this subject in England, where the great interests of the Church, and of almost every scientific institution, from the universities to each village school, do not, as in Germany, lie, as it were, in the hand of a Minister of State. Placed between the pretensions of the politico-religious party, which had the ascendancy in the preceding reign, and the ardent aspirations of a new-born liberalism, no Minister could have answered everybody's expectations. M. von Bethmann has often had to submit to the unjust judgments of both. In the government of the Church, he earnestly set to work to promote its organic development, so as to enable it to be more independent of the State. He created parish councils and established provincial synods, which were to have at their head a general synod, constituted by election. The work is not finished, but the foundations are laid, and in doing this, M. von Bethmann has resolutely surmounted every obstacle. But that which pious and enlightened men especially regret in his retirement, is the loss of that sincerely religious mind, at once firm and conciliatory, and of that heart, so warmly devoted to the interests of the kingdom of Jesus Christ. We cordially adopt the sentiment of a Berlin journal, the *Neue Evangelische Kirchenzeitung*, that "the gratitude, the love, the veneration, of all who are not blinded by the spirit of party, accompanies M. von Bethmann in his retirement into private life. He will not there remain inactive to the supreme interests of the mind and heart, to the welfare of his nation, of Prussia, and of Germany."

#### PROPOSAL FOR THE RE-ORGANIZATION OF THE CHURCH.

Before the dissolution of the Elective Chamber, an important proposition was brought before it by MM. Krause, editor of the rationalist journal, *Protestantische Kirchenzeitung*, and Techow, relative to

the re-organization of the Church. Article 15 of the Prussian Constitution of 1850, contains the following provision: "The Protestant and the Roman Catholic Churches, as well as every other religious communion, regulate and administer their own affairs, in an independent manner, and remain in possession of the institutions, foundations, and funds, which belong to them." Founded upon this article of the Constitution, the two deputies brought forward the following resolution, which will certainly be presented again next session: "That the Chamber expresses to the Government its expectation that it will, without delay, adopt suitable measures to put the Protestant Church in possession of the independence which is assured to it by Article 15."

This resolution proves that its authors, who express the sentiments of a large party, do not approve of the plan adopted by M. von Bethmann, whose intention it was to give the Church its independence *gradually*, by first creating from below upwards intermediate bodies and institutions, which might end in a general synod. Moreover, the very *principle* of the proposition is totally different from that of the Minister. The two deputies say this expressly, in their accompanying explanatory statement. After proving, by *facts*, that the Church is not yet in possession of the independence which has been promised to her for the last twelve or fifteen years by Article 15, they add: "That the plan of the Minister, to *grant* to the Church her constitution gradually, is in contradiction to Article 15, which devolves upon *the Church* its own organization. Moreover, they think that experience proves that the measures hitherto taken have not conduced to the desired end."

The fact is, that it is not a different *method* that is in question, but two opposite principles. M. von Bethmann and his friends in the Church do not want, for the moment, to renounce the principle and the fact, as it exists, of the *supreme episcopate* of the monarchy, but they wish to avail themselves of it to re-organize the Church, lest such re-organization should fall into

the hands of a synodal assembly elected by the mass of the people, whose religious views it would be impossible to anticipate. This is precisely what is wanted by the opposite party, which from its religious doctrines is somewhat important. In a word, the ecclesiastical revolution, which has taken place in the Grand Duchy of Baden is, above all, a source of dread to some, and an object of desire with others. And this conflict, I am convinced, must take place in all the States of Germany. It is impossible that the Church should continue to be passively ruled by the State—a practice which has been a means of its enslavement, and a cause of death. But will the Church be governed by the representatives of the masses, the majority of whom are irreligious, and who will be able to shape it according to their own will and pleasure? Here is the alternative to which the Protestant Church of Germany is reduced by the fundamental error of its Constitution, in confounding the *Church* with the *nation*. It will not escape from the horns of this dilemma until it has acknowledged that the Church is composed only of those who adhere by their free choice to its religious doctrines. You are aware that the ecclesiastical question never presents itself thus in England, because of the Episcopal principle in the Established Church, and of the principle of voluntary adhesion in the communions independent of the State.

PROCEEDINGS ON BEHALF OF THE SPANISH PRISONERS.

It is once more in the proceedings of the

Representative Chamber that I must indicate a third fact, which will not be without interest to your readers. A petition was presented to the Chamber, praying that it would request the Government to take measures, with the other Powers, to obtain liberty for the Spanish Protestant prisoners. The Government Commissioner declared, before the Committee to whom the petition was referred, that immediately he obtained information of the sentence pronounced upon Alhama and Matamoros, the Prussian Minister at the Court of Madrid addressed to the Spanish Minister for Foreign Affairs the most pressing representations, observing to him that even if the sentence was in conformity with the laws of the country, the Royal favour ought to prevent it being carried into effect, as being contrary to the universal sentiments of the civilised world. The Prussian Minister at Madrid had, with this object, felt it his duty to act in concert with the Envoy of Great Britain. Moreover, the Prussian Government had ordered its Minister at London to speak of this affair to the Secretary of State for Foreign Affairs, in order that he also might employ his influence in the same direction with the Court of Madrid. He had not yet received a reply from the English Secretary of State, but the Prussian Government entertained no doubt of its sympathy. Such was the communication of the Commissioner, which, when brought to the knowledge of the Chamber secured unanimous approval. God grant that these efforts may be crowned with success.

THE ELBERFELD CIVIC AUTHORITIES AND THE REVIVAL—DECISION OF THE SUPREME COURT OF BERLIN—PROBABLE RESULTS OF THE DECISION.

Bonn, Feb. 28, 1862.

It is just announced in the public papers of Germany that the Supreme Court in Berlin have reversed the sentence of the Elberfeld civic authorities in the case of the Orphan-house. You remember that Mr. Klug was dismissed on the pretended ground of breach of discipline, but really on the ground that he encouraged the children to pray and read the Scriptures. He appealed to the provincial government, which con-

firmed the former sentence. Then he appealed to the Supreme Court in Berlin, which has decided that Mr. Klug acted according to his instructions, and must be replaced in his former position; and, should the authorities in Elberfeld not do so, they must pay him his salary of four hundred thalers a-year. The effects of this decision will be felt through all Germany like an electric shock. In the first place, it will stop the raging of the infidel press against



those who seek and pray for a revival of earnest religion in the land. Not a word will be spoken by the cowardly crew against the Supreme Court, for they know and fear their master. On religious subjects they may say what they like if they do not attack one another with violence. The Papists may not legally preach against the Protestants, nor the Protestants against the Papists, but both have perfect liberty to teach and preach that Christianity is a fable and Christ an impostor. But let them take care how they speak or write against the Government and the officials under Government. This sentence then will silence the beagles that barked so violently against the Orphan-house of Elberfeld. But, secondly, the decision of the Supreme Court in Berlin will *confirm and extend the principle of the liberty of the subject*. If the slavish doctrine of the Elberfeld authorities were admitted, all liberty of sentiment must necessarily be extinguished in the country. No teacher in Prussia shall take part in revivals of religion or teach their children to pray, or if he does, he must abide the consequence. Stick to your programme, gentlemen. The authorities have appointed the limits of religious thoughts for you! No enthusiasm, no ardour in the cause of righteousness, and on

pain of deprivation, no prayer-meetings among the children! This has, indeed, been the system hitherto pursued in Germany. Rules, orders, and regulations from office taking effect in Church and State, in schools, and in education generally, have produced indeed a mechanical knowledge among the masses; but some of the higher, nobler elements of education are wanting. All is compulsory. The parents are relieved of their natural duties, and the official or royal *must*, taking away the liberty of choice, in so far weaken the principle of self-government and independence. However, I am far from wishing to speak against rules and systems of education, however extensive and national. All I want is that there may be some liberty given to the teaching independent of these regulations. Now, the decision in Berlin will enlarge this liberty exceedingly. Lastly, the effect of the Berlin decision will be to encourage the earnest part of the community generally, and help on the tide of Evangelical feeling till it flows over the land. This is of no small importance. The liberty of the subject is not to be violated with impunity even in matters which the world calls enthusiasm and fanaticism.

## AUSTRIA.

### NEW AND IMPORTANT LAW: EXTENSION OF RELIGIOUS LIBERTY.

A remarkable document has been received from Vienna. It is the draft of a legislative measure proposed by a committee of the Chamber of Deputies in its report to that body, by whom it was entrusted with the task of framing a law to regulate the relations of the Church to the State. We give the first fourteen articles:—

#### GENERAL PRINCIPLES: SECTION I.

##### *Chapter I.—Religious Liberty.*

Art. 1.—Full liberty of conscience and denominational profession, as well as the domestic exercise of his religion, is guaranteed to every one.

##### *Chapter II.—Choice of Religion.*

Art. 2.—Every one may choose his belief according to his own free conviction. Nevertheless, he by whom such choice is made must have attained the requisite age, and must not,

at the moment of choice, be in a state of mind or feeling which excludes free and personal conviction.

Art. 3.—The requisite age for the choice of a religious belief is fixed, for both sexes, at eighteen.

##### *Chapter III.—Religion of Children.*

Art. 4.—With reference to children, who have not attained the requisite age for choosing a religious belief, the belief to which they shall belong, and in which they shall be taught and educated shall be determined by the rules laid down in the following article.

Art. 5.—When the parents belong to one and the same religion, that religion shall also be that of their legitimate children, and of children regarded as legitimate. In case the parents belong to two different religions, the religion of the children shall be determined, primarily, by a legal agreement on the subject between the parents. In the absence of any such agreement, the decision as to the religion

of the sons shall belong to the father, and as to that of the girls to the mother. Moreover, such decision forms part of the right of education, and to whoever possesses this right with respect to the child, has also the right to decide as to the child's religion.

Art. 6.—The religious belief once decided on behalf of a child, in accordance with the preceding article, cannot be changed until such child himself chooses voluntarily another religion.

Art. 7.—Parents and guardians, and the ministers of religion, are responsible for the exact fulfilment of the preceding provisions. Should such provisions be violated, the nearest relations, and also the officers of Churches and religious societies have the right to invoke the interference of the authorities by whom the affair will have to be examined and who will cause the law to be respected.

Art. 8.—So soon as a child shall have attained the requisite age for making choice of a religion, the authorities are bound to protect him in the enjoyment of that liberty.

#### *Chapter IV.—Independence of Civil and Political Rights of Religious Belief.*

Art. 9.—The enjoyment of civil and political rights does not depend upon religious belief, and cannot suffer any restriction in conse-

quence of such belief. No religious belief can absolve from the fulfilment of public duties.

Art. 10.—Difference of religion forms no civil obstacle to marriage.

Art. 11.—Difference of religion between children and parents or persons having to bring them up, does not deprive the latter of the rights which belong to them in respect of education.

Art. 12.—Everyone may, notwithstanding any difference of religion, reside in any of the various countries of the monarchy, establish his domicile there, and there exercise his profession, and obtain the right of citizenship in a commune. Everyone is able, also, without regard to religion to acquire, in the various countries possession of property, whether real or personal, together with all the rights belonging thereto.

Art. 13.—The adherents of the various religions are equally admissible, by right, to every public dignity, function, and employment.

Art. 14.—The oath shall be taken by every one, without regard to his religious belief, according to this form: "As true as God may help me." Those whose religion does not allow them to take the oath in general use, must confirm their declaration by presenting the hand, which shall have the same effect.

## HOLLAND.

### STATE OF PARTIES IN THE NATIONAL CHURCH.

A correspondent in Holland of a Continental journal says:—

The position of the parties in the Reformed Church of Holland is becoming more clearly defined from day to day. Amongst the religious questions there is one which now absorbs and has ascendancy over all others—viz., that of the *modern theology*. At the basis of this question, we find here the same tendencies which are represented in France and in German Switzerland by different organs of the theological press; but with ourselves they make themselves felt not only amongst theologians, properly so called; they agitate the whole church, and it is difficult not to take part in them; it is, moreover, foreseen that we are approaching a critical period.

The following incident is illustrative of this agitation: Madame Bosboom-Toussaint, well known in Holland, and well appreciated as an authoress, published in one of the religious annuals for 1862 an article which contained a very vigorous attack upon the modern theology. Immediately M. Busken-Huet, one of the most advanced leaders of the new school, and who, perhaps, has laboured more than any other person to make it popular, replied to Madame Bosboom in a tone of authority, denying to her all competence to judge of such matters. Then M. Pastor Stuart, the editor of the annual before mentioned, took up the cause for Madame Bosboom-Toussaint, and

claimed, on her behalf, the right possessed by every member of the Church. The authoress herself also replied, in a well-written preface, which was prefixed to a separate publication of her article. Upon which M. Counsellor van der Jagt, of the Hague, testified his warm sympathy for her in a public letter; whilst M. van Vloten, professor of literature at Deventer, published against her some satire in verse. All the editions of these publications were very soon sold. The subject is treated of in the reviews and in the monthly periodicals; people talk of it in their drawing-rooms; all society is concerned in it.

Another example: In the name of modern science, M. Pierson, Walloon pastor at Rotterdam, in an article against Professor Doedes, of Utrecht, rejects and treats as folly all faith in miracles; whilst M. Reitsma, pastor at Groningen, delivers there and publishes a very interesting course of lectures upon "the truth of miracles in harmony with modern cosmology."

Yet one more sign of the times: M. Busken-Huet, above mentioned, was pastor of the Walloon Church at Haarlem. Already, a year ago, the people endeavoured to make him comprehend that he ought to quit his post, because his views were too much in contradiction to the Evangelical convictions of the Church. However, he recoiled from the idea of abandoning the pulpit to which he had formerly been called. Then the flock no

finding the spiritual nourishment which they required, went to seek that nourishment elsewhere; the pastor was thus almost entirely deserted, and, finally, obliged to send in his

resignation. He is now connected with the editorship of a journal at Haarlem, and he rents a hall, in which, every Sunday, he sets forth, in Dutch, his individual opinions.

## DENMARK.

THE WEEK OF PRAYER—SERVICES IN A RURAL PARISH—BENEFICIAL RESULTS.

A correspondent sends us an account of the observance of the week of prayer in a rural parish in Denmark, of which he is pastor:—

The parish is about five miles square; its population 2,000, many of whom are of the lowest class. When I read the invitation to united prayer, I wished to secure compliance with it, but doubted if I should be able, until on Sunday the 5th. I thought that if it were impossible to do more, I might at least on that day join with Christians generally in prayer and meditation. Accordingly, in the afternoon, instead of proceeding with my expository Bible lecture, as usual, I read the invitation of the Evangelical Alliance, and spoke on the person and work of the Holy Spirit. When I had concluded, I said that I wished very much that we could join with the Christians of foreign countries in these days of meditation and prayer, but that I could not venture to ask those present to assemble daily that week, as in the preceding fortnight, there had been service at church during nine days; but should any one wish it, I should with the greatest pleasure attend at the school-room (where we have our Bible lecture) every day except two, when I was engaged to preach elsewhere. The next day, being Epiphany, we had Divine service at church with mis-

sionary sermon and report. Then we had a meeting in a neighbourhood in which are not a few intemperate and many ungodly and unbelieving persons. Here was a rich occasion for humiliation and confession of sin. The place was crowded. I read the invitation of the Evangelical Alliance, delivered an address and concluded with prayer. I was invited to preach next day in a private house, which I accordingly did to a numerous company. In the evening, and on every subsequent evening of prayer in compliance with a request to that effect, I held meetings in the school-room. There was a constant increase in the attendance, until, on the last evening the two great school-rooms, a third room, and the entry were filled. At these meetings I felt the presence of our dear Lord, his Spirit was with us, and never before had I prayed publicly with such freedom and such unction from on High. And such blessed results have these gatherings already had upon my dear congregation that since that time I have had meetings frequently, often every day of the week. I come to the houses of the poor cottagers, and their small rooms are thronged with attendants. Without it is cold, but the door may remain open, and within there is great warmth. The Lord abides with us, and with great joy of heart I go to and from these meetings.

## BRITISH GUIANA.

MISSIONARY EFFORT AMONG COOLIES—SPIRITUAL DEGRADATION OF THE PORTUGUESE—PRIESTLY TYRANNY.

A clerical correspondent writes from British Guiana as follows:—

Most of your readers are aware that since the emancipation of slaves in the British possessions, the sugar-planters have made a loud outcry on the want of labour. To supply this want of labourers, Portuguese from the Canary Islands and from Madeira, Africans liberated from captured slavers, and coolies from the East Indies and China, have been introduced by the Home Government into these sugar-planting colonies. So that they, so short a time since a field for missionaries, are in their turn called upon to spread the name of Jesus amongst the heathen, who are coming to their shores in large numbers. Nor are they unmindful of their duty. Already a successful mission is carried on among Chinese who came here Christianised. And two coolie missions are started, one indeed being in full

working, and having under instruction about 100 East Indian children, many others also being taught in Christian principles in the village schools scattered throughout the length and breadth of the colony.

We are not aware that anything has been done for the instruction of the Portuguese, excepting by their own priests, the Roman Catholics. In fact, it is doubtful whether anything could be done, so completely do they seem to be under priestly control. To expose an instance of the exercise of this, exaggerated into tyranny, is my object in writing.

At a school established on a sugar estate in the colony several children of these people were in attendance, and were among the most attentive and interesting scholars. The priest who pays the district a visit some three or four times in the year, hearing of it, forbade their entering the school. After much solicitation the parents were induced to allow them to

return; but, on the priest's next visit, he repeated the prohibition so forcibly, that no endeavours have availed to overcome the fears of the parents.

It is needless to say that the priest has

himself made no provision whatever for the education of these children.

Justice requires that it should be added that these efforts are all made by the English Church.

## TURKEY.

### THE PROTESTANT CHURCH AT MARASH.

In few cases has the sowing of the good seed been so speedily followed by an abundant harvest as in the case of the mission of the American Board at Marash, in Central Turkey. The late lamented Dr. Dwight, after his visit there in April last, wrote: "This place is indeed a missionary wonder! Twelve years ago there was not a Protestant here; and the people were proverbially ignorant, barbarous, and fanatical. Six years ago the Evangelical Armenian Church was organized with sixteen members. The congregation, at that time, consisted of one hundred and twenty. On the last Sabbath, I preached in the morning to a congregation of over a thousand, and in the afternoon, at the communion, I addressed nearly or quite fifteen hundred people." Dr. Dwight, after making some remarks on the evident spirituality of the people, expressed the deep emotions awakened in his breast by what he saw, in words to which, alas! his death has given a mournful significance: "I bless God that he brought me here, and I feel almost like saying: 'Now lettest thou thy servant depart in peace.'"

The present state of the Church at Marash is described in the following interesting letter lately received from one of the missionaries stationed there:—

#### SPIRIT OF PRAYER—INCREASE OF MEMBERSHIP.

The members of our congregation have now mostly returned from the vineyards and villages, and our Sabbath audience is from six to nine hundred. Happy am I also to be able to add that there are some signs of the presence of God's spirit. There is more of the spirit of prayer, and a greater desire to talk of spiritual things, and some who for years have been living in wretchedness and sin have been awakened.

Last month sixty-eight persons presented themselves for admission to the church; of whom nineteen have been approved, and are to be received next Sabbath; making the total membership of the church 240. Of the forty-nine not received, at least twenty give some evidence of a work of grace in their

hearts; but we desire to be as careful as we can, and preferred they should wait till another time.

#### LIBERALITY AMID PRIVATION—TREASURE IN HEAVEN.

One of these new members is very poor, her husband having been sick a long time with dropsy. She goes with a donkey, and brings stones from the mountain to sell, and sometimes works in the cotton field, for threepence a day. Last Friday she took a little cotton yarn and sold it for fourpence. She bought a penny's worth of soap, a penny's worth of meat for her sick husband, and the remaining twopence she brought for her subscription to the Home Missionary Society. I asked her about her pecuniary affairs. She replied, "They had been compelled to sell their little home"—one by one, nearly all their articles of furniture had gone—"but oh, Mr. —," said she, her eyes filling with tears of joy, "*I have found such a treasure in Christ, I never think of our poverty.*" Would that we were all as rich in grace as she!

#### PERSECUTED FOR RIGHTEOUSNESS' SAKE.

One other of the newly received members became a Protestant seven or eight years ago. Her history is hardly credible, but I have heard it all from her own lips, and it is familiar to all who know her.

On first becoming a Protestant her husband drove her away from the house, and she remained six weeks, part of the time in the houses of the missionaries, and part of the time in the houses of native brethren. Her babe was taken from her, and from excessive crying became blind, and afterwards died.

Shortly after her husband had received her back, he took her to Payas, a town near Skanderoon, on the Mediterranean, hoping that by threats and persecutions she would there give up her religion.

\* She remained there with her son, a lad of fifteen years, for a year and a half—as it were, a prisoner, and subjected to all kinds of ill-treatment. She was beaten, thrown down and stamped on, guns pointed at her, struck in the face with the muzzle of the guns, and so cruelly was she treated, that when she returned to Marash, her arms were so crippled she could not straighten them; and yet, during all that time, she never once swerved from Christ. Her husband is naturally a wicked, morose man; but he has an especial hatred towards Protestantism, and towards his wife for being a Protestant. *For years* he has

scarce spoken to her. She prepares his food, sets it before him, but he will not speak to her, and rarely sleeps in his own house, and this, wholly because she is a Protestant. I almost wonder she has been enabled to stand, but she is only another proof of the power of Divine Grace.

#### SCHOOLS AND THEOLOGICAL CLASS.

We have this summer erected a school house on the church grounds. It was very much needed, the houses being dark and small, utterly unfit for schools. Our new school-house now contains one boy's school of eighty scholars, and a high school of forty scholars, in which arithmetic, grammar, geography, moral and mental philosophy, astronomy, &c., are taught. We have also a theological class of five, whom I instruct in Biblical and general history and familiar science. These are but small beginnings, I know; still, how much better are they than the utter darkness and ignorance which for

centuries have rested on this down-trodden people.

#### DEEP POVERTY OF THE PEOPLE.

You have possibly heard sometimes of the *poverty* of the Marash people, and the statements may have seemed exaggerated; But I have never realised until lately how truly poor they are. Our community numbers 1,000 souls. This seems large, and yet their *entire property*—houses shops, vineyards, clothing, *everything*—is not worth over 4,500*l.* sterling. This seems incredible, but it is a carefully prepared statement, and is within rather than beyond the truth. Their taxes are very high. This year our community pays to government, including the Kaime, 40,000*l.*, or, over 350*l.* sterling. I much fear, the city, year by year, is growing poorer. Some of our women have scarce a change of underclothing to put on when they wash; still many of them are rich in grace.

### MISSION WORK NEAR ALEPPO AND IN BULGARIA.

The following are among the latest accounts received by that valuable institution, the Turkish Missions Aid Society:—

#### ALEPPO: CENTRAL TURKEY MISSION.

Our new preacher, Tomas, has been at Killis three months, and has already done much good in organizing and concentrating the little community; he and his wife going together from house to house visiting the people. One fruit of his influence and of the embarrassments of the Board was particularly gratifying. The people had received from Aintab, in consequence of our difficulty about funds, an offer of help for their schools. The question immediately arose, why they should not help themselves; and they determined to do it. At first they thought of dispensing with one school; but finally concluded that they needed two and must have them. I was, therefore, informed, very much to my surprise, that they had undertaken to support their own schools from the first of November last. We found them quite earnest in their new work, and had engaged teachers at a lower rate than we could get them. Let our people once get on the basis of self support, and the difficulties about the salaries of native agents will soon settle themselves.

I cannot refrain from adding a word about the Eybaz cripple the late Dr. Dwight spoke of visiting in Killis. No one can see him without a new view of the Lord's great mercy. An abandoned, reckless robber on the mountains, it pleased God to regenerate him in faith; and although he now lies like a forsaken wreck, seemingly helpless and useless, he is a lesson to many. Our preacher went to see him, and the only complaint that he made was, that a party of his old associates had

been listening to him reading the Bible, and were called away in the midst, and had thus missed having their interest in the Bible increased. Could some Christians see that outwardly-wretched man, and in his horny withered hand, the only book he reads, and remember how little they prize it, surely a twinge of conscience would result.

Respecting Eybaz, we have only to tell of a temporary repulse. The Turkish feudal Bey has been stirred up by the Armenians to persecution—they having promised 2,000 piastres for the expulsion of our native preacher. He therefore demanded 2,000 from him as the price of remaining. Orders were obtained from Marash, Killis, and Aleppo in favour of our preacher, but, after much delay, he was forcibly driven from the place, and the little community left destitute. The Bey is too independent to be reached by authority, and therefore we can only wait for a change in his own feelings. Meanwhile these six months of instruction have borne good fruits. Ten men, who, with their families, are Protestants, stand firm as rocks, and declare that nothing shall separate them from the truth. One of them was formerly a leading man in robbery, and many a poor Koord has mourned the loss of his sheep, stolen by this daring man. His brother, the cripple, was asked if he thought Manook really renewed, and he answered by saying, "He found a basket and pick in a field, some time since, and carried them to the owner. He would not have done that a year ago." We have also hope of others on that wild mountain.

#### BULGARIA.

The Rev. Mr. Merriam, of Phillippopolis, gives an interesting account of the progress of the work in Bulgaria, and of the cordial wel-

come and invitations extended to him from all classes. The people have been so long neglected by their own priests—who are, in fact, mostly incapable of instructing them—that it is with astonishment and delight they behold anyone taking a real interest in their welfare; and, at Tatar Bazarik, expressed their earnest desire for enlightenment. One prominent man saying to the missionary, "Our priest teaches us nothing. Pray go to priest, and teach him his duty towards us."

Mr. Merriam writes: "Although the Bulgarians have remained quiet several months, and have seemed to be sinking back again under the control of the Greeks, yet I believe this is but a temporary expedient forced upon

a people unprepared to act powerfully by acting together. A nation cannot consolidate its opinions and work them out in a single day. Since April 27, last, when the Metropolitan Bishop was hurried away into exile by the Turkish authorities, at the instigation of the Greeks, for favouring the Bulgarian cause, they have learned a lesson. Refusing to acknowledge the new Greek bishop, they find themselves obliged to do without one at all; and new Churches have been consecrated by a simple priest—a thing thought impossible a year ago.

Turkish Missions Aid Society,  
7, Adam-street, Strand.

### MISSION WORK AMONG THE ARABS.

East Ham, Feb. 17, 1862.

Dear Sir,—As you were kind enough to say you would be glad to hear something of the operations of the Moslem Mission Society, I cannot resist writing a few lines to inform you that the temporary trials which befel our Bedouin mission among the settled Arabs, have been happily removed; and nothing is left but the blessing which the trial of any real work of God must leave behind. Besides, it is the best mark of any work being the work of God, to pass through death to life. The prospects of evangelizing the simple Arabs are, perhaps, brighter than ever. The Turkish governor who interfered with our native agents, has been removed from his post, and put upon his trial; and the field is as white as ever for the harvest. Nor is this our only mission.

At the earnest entreaty of Europeans at Cairo, we have engaged an intelligent, well educated, and devout native convert as a Scripture-reader among the Moslems, under the kind superintendence of Mr. Reichardt, the Jewish missionary, who writes that the Mohammedans are seen at his Arabic services, at his Bible dépôt, and at his house; although it was well known that he was a missionary to the Jews.

From Cairo we hope to branch out to the Bedouins in the desert of Mount Sinai, who seem as anxious to be taught as the settled Arabs of Mr. Skene. Algiers, too, is opening a door of mission work among the Arabs, and an English clergyman offers his gratuitous services to the society, provided we supply him with the means to employ a native assistant; but for this we have no means as yet. As, however, we shall soon have to bring forth our annual report, I must not enter into any details of information.

At home, too, our young society seems to make its way into the hearts of Christian people. We have several bishops to support our claims, and to-day the name of the Archbishop of Dublin has been added. There was, perhaps, never a society which has so soon established its claims as this Moslem Society. God is with us. His blessing is mighty enough to subdue the strongest prejudices which will ever exist in any new work. We are greatly cheered in our work, and we need great help and sympathy to enable us to meet all the claims which are brought before us.

Yours faithfully,

J. M. ARNOLD, Hon. Sec.

### INDIA.

#### THE WEEK OF PRAYER IN MALABAR—CONVERSIONS—BAZAAR PREACHING.

A missionary of the Basle Society writes from Cannanore, the principal military station in the province of Malabar, under date of 14th January last, as follows:—

It will gladden your hearts to hear that we have observed the *week of prayer* last year and now again.

The black brethren met at twelve, noon, and the European brethren at six in the

evening. Coming from your country you might, perhaps, at first, have been somewhat disappointed in seeing our small number, considering this large station; but you know too well that Christians, true followers of Jesus, are everywhere the *small flock*, and so it is here, especially now. The last year has brought out some precious souls—black and white—who continue to run the race set before them. Their conversion has at the time stirred up many people in this station, and I beg an interest in your prayers that they may continue faithful until the end.

Another promising branch of our labour

here is the bazaar-preaching. Crowds of people are eager to listen, and when a dart from on high has at times pierced some, the whole crowd is in a blaze. Oh, that the fire which Jesus came to kindle here on earth might soon be kindled! Another hopeful sign, unknown for some years, has been, during the last month, the readiness of the people to buy tracts, and especially the children are eager to bring their farthings.

Remember us, then, dear brethren, at the Throne of Grace, that our labour may not be in vain, but that we may bring forth fruit which remaineth unto life everlasting.

## CHINA.

### A MISSIONARY VISIT TO NANKING AND THE "SHIELD KING."

The Rev. Mr. Cox, a Wesleyan missionary, addresses to the *Watchman* a long and interesting letter, dated Shanghai, 11th January, 1862, giving an account of a visit just paid to Nanking (accompanying Sir James Hope in the Coromandel), and of an interview with one of the rebel chiefs. The chief in question, called the "Shield King," was originally Hun-jin, *alias* Han-wang, the "quondam Christian brother and helper" of the missionary who now writes. The missionary was accompanied by one Chan, as his native teacher and travelling companion. Passing over various details, we come to the reception afforded the visitors by the "Shield King," who sat at the end of a spacious reception-hall, robed from head to foot in yellow silk, and motionless as a statue:—

#### MEETING OF THE MISSIONARY AND THE KING.

I soon recognised the fattened features of the former Hun-jin, and, remembering the slovenly garb of other days, could scarcely suppress a smile at the present tawdry show, but I thought it right to withhold the familiarities of an acquaintance until they were invited. As I approached his face flushed, while strong and kindly emotions rushed in upon me. Following their promptings, I should have given him the greeting of yearning, faithful love; in such circumstances, however, I had to sink the feeling of the missionary. I paused, took off my hat, and bowed, when he arose and coldly offered me his hand. He resumed his seat with a haughty though embarrassed air, but kept me standing before him. He first inquired what was my business. I lightly answered him that "I came to visit you as an old friend, and my only business just now is to know if I can spend a few days in Nanking." This evidently confused him, and, with ill-restrained excitement, he said, "Mr. Cox, you

know I have been friendly to foreigners and the missionaries; it has involved me in trouble, and has led to my degradation. I should have hastened to welcome an old friend; but I am ashamed to see you, and I fear also your stay with me may involve me." His manner awakened my worst apprehension, and, as his position depends on the fickle humour of an arbitrary and sometimes childish despot, I feared that degradation might be followed by decapitation on the slightest and most unreasonable pretext. I offered immediately to withdraw, but first wished to tell him more fully the object of my visit. First, I said, "I would urge you not to allow your present position to endanger your own salvation; second, as I have lately returned from England, I wish to tell you that many there watch your career with solicitude, and the elders of our Church charged me to exhort you to adhere firmly to the Scriptures; and a third business is to ascertain if there is a favourable opening in Nanking for Christian missions."

Here he abruptly responded—"For the first and second I am obliged to you. What can I say as to the third? Mr. — preached in the streets—'Tien-wang is not a heavenly king, this Tien-Keooh is not a heavenly kingdom;' and our followers, disliking the statements, reported them to the Heavenly King (the Chief or King of the Tai-ping party). Mr. — remained here some weeks, when one night he compelled the gate-keepers to open the city gates at night, contrary to regulations, for which two of the guard were beaten with 1,000 blows, and very narrowly escaped decapitation; whilst I, to whom he professed to bring important information, was degraded two steps, and had the administration of foreign affairs taken out of my hands. I have nothing to do with foreign affairs now, and you must not speak to me on business." He had risen from his seat, and stood with me, uttering the above with much excitement. After a little hesitation, he resumed, "You are a former friend, and, on condition that you don't introduce political business, you may remain to-night, and return to-morrow to your ship."

I accepted this, and asked him to call Chan, my teacher, suggesting that he might meanwhile offer me a chair. . . .

#### ADVENTURES ON THE ROAD TO REBEL ROYALTY.

A female attendant now appeared with a tray of cakes, and Kan-Wang, Chan, S. S., and myself, sat down to tiffin. We were waited on by girls, who were the only servants or retainers that I saw in the hall or apartments of the Shield King. His brother, with a nephew, appeared during our formal interview in the hall, and retired when we left the hall.

Whilst endeavouring to partake of his unpalatable cakes, I requested Hung-jin to drop formality, and tell an old friend what had befallen him since we parted, and since his arrival in Nanking. He accepted the opportunity gladly, and in his old fond fluency of talk, he treated us to an almost unbroken statement, smiling, humorous, sometimes very earnest and excited in manner, and interesting throughout its more than two hours' duration, and of which the following is the substance:—

In his journey from Canton to Nanking, at one time he was helped forward by a wealthy family with whom he travelled; at another he was compelled to enlist as an Imperialist "brave" to avoid imprisonment; he was then made assistant to a magistrate, and next teacher of his children: in this employ he won great favour as doctor of the family, and was finally entrusted with transport of salt and merchandise, with which charge he transported himself safely to rebel territory. He was received at Nanking with great *éclat*, and was immediately exalted to be chief officer of their literary department; afterwards the Administration of Foreign Affairs was placed in his hands, but from this he has been recently degraded.

He does not often see the Heavenly King (or head-man of the insurgents), but can obtain an interview when he has "ho szi" (good business) to transact. His description of the said personage was certainly graphic, and given in such an emphatic manner as to make me suspect that the Shield King sought to impress my teacher with awe, and show me the impossibility of his (the Shield King's) opposing the will of so mighty a potentate. It ran as follows:—

#### THE REBEL EMPEROR DESCRIBED.

He (the "Heavenly King") is of portly size and commanding presence. He has a piercing eye, before whose glance you tremble. I never feared the look of man before, but his eye I cannot stand. His manner is usually mild. When he laughs his voice fills the palace, and when angry it storms through the adjoining halls; he is of most unbending will, and he beheads everyone who dares to differ from him. His intelligence is wonderful: when he expresses an opinion it is too profound for common minds to understand; he

fully believes himself to be of heaven, or divine, and destined to govern the empire. When the Eastern and Western Kings revolted; when the "imps" surrounded us without, and a famine began to waste us within; when one and another brought disastrous tidings, he only smiled, and would say,—Let worse calamities overtake us, let our followers depart until there be only left my child to support me on the left, and a servant on the right, I shall yet have sufficient strength to govern the empire, for such is the Heavenly Father's will, so it must be accomplished.

The followers of our Heavenly King, from Kwang-se, were originally few, and it is really wonderful that they should have gained so many victories and rushed on to this heavenly capital. They were all rustics; and among the present leaders there are no literary men, which was one reason for their hailing the arrival of a follower so accomplished as myself. Their knowledge is very superficial, and is confined to a few elementary points of doctrine; they believe the Heavenly King to be divine, and destined to govern the empire; nor will they suffer any one to oppose his claims. These are the real adherents of his cause, who form but a small portion of the expeditions to conquer the country; for when the expeditions go forth, crowds of needy followers join who care nothing for the doctrine, and whose object is not to establish the Heavenly Dynasty, but to gain spoil for the support of their families. It is impossible to restrain these men from plunder.

#### THE DOCTRINES OF THE REBEL EMPEROR FOUNDED BY HIS SUBORDINATE.

The doctrines of the Heavenly King agree in the main with those of foreigners, but differ in some points. The English have one method of teaching, the Americans another, and the French a third; but the Heavenly King will not accept these different methods; he is determined to teach doctrines of his own, and to compel men to receive them. He strictly prohibits idolatry. He considers the people so besotted by idolatry that no teaching—neither the teaching of Confucius nor the preaching of missionaries—can turn them from their stupidity. How can the preaching of a few missionaries at the distant ports turn the Chinese from idols? Look at the English Government in Hong Kong! The Chinese there may build any temple, and worship any idol they choose. The Heavenly King is different; he will not allow them to worship idols at all; he beheads them if they worship idols.

In reference to the edict tolerating the visits of missionaries, the Kan Wang said: "Yes; we permit them to visit our towns, but we do not promise to protect them. If they preach against the heavenly title of the king, our followers may rise up and kill them at any time; and their death, if we had promised protection, would involve us in trouble with foreign nations."



The writer then briefly refers to hurried interviews which he had with

#### THE SHIELD-KING'S BROTHER AND NEPHEW.

The nephew, in answer to questions said, "He had read the books of the Heavenly King, but could not understand them, partly because he forged new characters, and commanded a new signification to be attached to some old characters, and partly because the doctrines were so strange." The brother, in answer to an inquiry if I should come and live among them, abruptly answered, "Missionaries ought not to come, for the doctrines are different, and the Heavenly King will not allow other doctrines than his own. The Heavenly King will not allow chapels to be built in Nanking." In parting, he almost piteously entreated me not to preach in the streets, because hearers would say, "Another friend of the Shield-King is attacking our doctrine." It would implicate his brother, who was already in trouble. I was sorry thus to leave them, not only because both he and his brother are afraid of expressing friendliness to the missionary, but because one cannot but fear their love for the truth of God is crushed by their connexion with this rebel party and the blasphemers at its head.

#### THE MISSIONARY IN THE PALACE.

Mr. Cox states that Mr. Roberts, the missionary, has apartments allotted to him in the Shield-King's palace. He also says:—

Mr. Roberts's table is supplied from the public stores, and he receives occasional sums of silver from the same source. He goes out almost daily to preach in the streets, or in some house, and is building a small chapel with funds supplied him by the Shield Chang-wang. He is not now at liberty to invite another missionary to stay with him, nor could he encourage me to attempt to settle in Nanking. He has done all in his power to sustain missionaries of his own denomination, and failed, and does not expect he could assist missionaries of another body. The Heavenly King will not allow him to print a tract unless the manuscript be first submitted to his (the leader's) revision. Mr. Roberts has had paper and blocks lying useless in his room for six months. At the same time, he is permitted freely to circulate Christian tracts printed elsewhere. Another significant and awful fact he gave me, when I mentioned Hung-jin's anxiety

to secure the services of my teacher. A fortnight before, two copyists, who wrote in a room underneath his own, omitted some alteration in one of the characters which the King had ordered, and, without notice or form of trial, they were decapitated! Some of the kings have endeavoured to send away Mr. Roberts, but the Heavenly King refused. He says the Heavenly Father has told him that Mr. Roberts is a good man; and he is under a superstition that calamities would follow Mr. Roberts's removal.

#### THE RELIGION OF THE INSURGENTS.

Mr. Cox's conclusions as to the religious views of the leaders of the rebellion are very unfavourable:—

It perhaps falls within the purpose of this communication to assign a reason for designating the rebel chieftain, so broadly as I have done above, a blasphemer. He has now forfeited the apology which could be offered for the assumption of his earliest proclamation. Hang-jin carried to him a clearer light of revelation, and missionary after missionary has visited Nanking to testify of the truth, whilst he continues not only to reject such aid, but also reiterates more plainly his errors. I am fresh from reading three or four edicts of comparatively recent date, which I picked up at Nanking. In these he denies that there is any Holy Ghost; he affirms that Jesus Christ is inferior to the Father, and that he himself shares divinity with the Son of God. These edicts are issued in the name of a trinity comprising the Heavenly Father, Heavenly Brother (Jesus Christ), and the Heavenly King (himself). In one of them he strangely constitutes a quaternity, by exalting his own child to share this divinity, who, he affirms, holds a rule on earth similar to that which is placed in the hands of Christ in heaven. Such are the blasphemies which now appear, more or less, in all his productions.

I did not apprehend that, on a nearer view of these insurgents, they would appear to my judgment so bereft of hopeful elements. I certainly, at present, fail to discover amongst them any party which promises to be capable of administering a Government; and can only regard them as marauding hordes, dreaded by all classes, save a portion of the very vilest of the people, whose only business is plunder, and who carry calamities without hope of amelioration wherever they roam.

#### MISSIONARY EFFORT IN AMOY.

The week of prayer at Amoy, statistics of the missions there, and the proceedings and character of the Tai-pings, form the topics of a letter from one of the missionaries of the London Society. Since the writer forwarded his communication, we learn that Shanghai has been invested by the rebels:—

Amoy, China, January 24, 1862.

#### THE WEEK OF PRAYER: PROGRESS OF MISSIONARY EFFORT.

I believe that the work of the Lord is making steady progress here. The week set apart for special prayer was observed most heartily by the native Christians. The chapels of the various missions were crowded at the union prayer-meetings, which were held daily. The

meetings seemed even more encouraging than those of last year.

I had occasion to prepare some short statistics to be used at one of these meetings. They may, perhaps, prove of interest to you, and will serve to show that some ground is being gained for Christ in this part of China. As yet we have but the beginning, and are hoping and praying for greater things than these. We have abundant reason, however, to thank God and take courage. We have agents of three missionary societies labouring at Amoy. In this part of the Fo-kien province we have sixteen established preaching stations, where the Word of God is daily proclaimed. Most of these stations are in the country, within a radius of about forty miles from Amoy city. Of course the truth has been preached to a far greater distance, and visits are frequently made to other places. We have at times been compelled to abandon promising stations, through the violent opposition of mandarins or people. There is always more or less of a spirit of persecution abroad, and no convert (especially in the country) embraces Christianity without considerable sacrifice.

#### MISSIONARY STATISTICS.

I give statistics of the missions here: London Missionary Society—missionaries, 8; communicants, 256. \*English Presbyterian Mission—missionaries, 2; communicants, 100. \*American Dutch Reformed Church—missionaries, 5; communicants, 267. Total missionaries, 10; communicants, 628. Number

of communicants, January 1, 1861, was 526. Baptized since that date, 117. Less by excommunication, 10; by death, 10. Clear increase during the year, 97. The harvest is plentiful, would that we had more labourers.

#### ADVANCE OF THE TAI-PINGS: THEIR CHARACTER.

We enjoy comparative quiet in this province and have many facilities for missionary labour. Happily for us, the Tai-ping insurrection is still at a distance, although Hong-chow and Ningpo have fallen into their hands. The capture of the last city brings them into direct contact with foreigners. There are signs of a coming collision both at Shanghai and Ningpo. In the region they occupy, both trade and missionary effort come to a standstill. The Tai-pings are beginning to show themselves more hostile to Christianity than the Imperialists themselves. This was a result which has been naturally anticipated. Their presence is a curse to the land, and I fear there is not the slightest reason to hope that the curse will ever turn itself into a blessing. They exist but to destroy; and now, as they are gaining ground near the sea coast, they are losing it just as rapidly in three of the central provinces which they partly possessed. I have travelled in their track. They leave a desert behind them. I am convinced that Christianity—the cause of Christian missions has nothing to hope from them—except it be that now, when God's judgments are abroad in this land, the inhabitants thereof may learn righteousness.

## AUSTRALIA.

### THE WEEK OF PRAYER IN VICTORIA, NEW SOUTH WALES, AND TASMANIA.

The Melbourne *Christian Times* of January 25 devotes fully two columns to accounts of the observance of the week of prayer in different parts of Victoria, New South Wales, and Tasmania. Our contemporary says:—

The response to the invitation of the British Evangelical Alliance to inaugurate the year 1862 with a week of special prayer has been very general here, and as far as we have means of forming a judgment, in the neighbouring colonies also. The meetings being almost exclusively of a devotional character, have not, to any great extent, attracted the notice of the press.

Mid-day union meetings for devotion were held on each week-day at the hall of the Mechanics' Institute, Melbourne. The Bishop and the Dean of Melbourne were among those who engaged in the pro-

ceedings, which were held under the auspices of the Evangelical Alliance of Victoria. On the Monday evening meetings took place at the hall and at the United Presbyterian Church (Mr. Ramsay's). At Geelong, meetings were held in the parochial school-rooms on each morning of the week, at half-past seven, in accordance with a notice circulated on the previous Sunday, through the Episcopal congregations, by the clergy. The Bishop of Melbourne was present at the opening, and the Archdeacon at a subsequent meeting. "The programme issued by the British Evangelical Alliance was," we are told, "considered to exhibit a great improvement on that of last year, as the topics were so arranged as to admit of being

\* These missionaries work together. One or more stations are under their joint superintendence.

properly distributed amongst those who offered prayer, and the Chairman was always able to announce the particular topics with the name of the minister called upon to lead the devotions." At Kyneton the week was observed by "all the Churches, and proved a time of quickening and refreshing to very many." The services were held in the different places of worship in succession. The attendance was large. The writer of the account from Kyneton concludes thus:—

And now that these sweet seasons have passed away, one cannot but feel that much good has already been done in bringing the ministers and members of the various churches together, and in impressing the town and district with the truth that, after all, Christians of every name are really "one in heart and soul." Nor is this all, the prayers of God's people are before the throne, and will assuredly be answered and return to them again laden

with mercy. It was intimated that there would henceforth be a monthly united prayer meeting in Kyneton, on the first Monday of the month, when an address would be delivered.

At Prahran, evening meetings were held "under the management of the Committee of the Prahran and South Yarra union prayer-meeting. There was a good attendance on each occasion, and a spirit of unity and earnestness, of grace and supplication seemed to be experienced by all present."

There are also less detailed accounts from New South Wales and Tasmania. At Sydney, the Bishop of the city presided at each of the meetings; not so at Hobart Town; but there the hope is expressed that on the whole "the services of the week have been advantageous to the churches."

### THE WEEK OF PRAYER IN SOUTH AUSTRALIA.

We are indebted for the following account of the observance of the week of prayer in Adelaide and elsewhere to the Secretary of the South Australian Prayer Union:—

Adelaide, South Australia, Jan. 22, 1862.

The Christian public of this colony received with joy the invitation to all true Christians throughout the world to commence 1862 with united prayer. Sermons on the subject of the Holy Spirit were preached in most places of worship in Adelaide and its suburbs, and we have heard that the same topic has been preached upon in many other parts of South Australia. Throughout the week meetings were held in Adelaide every evening in one or other of the churches of the uniting denominations, which are here, the Wesleyans, Primitive Methodists, Bible Christians, Presbyterians of every denomination, Baptists, and Congregationalists. Meetings were also held every second evening in the Eastern suburban district, and every evening in the Western suburban district of Adelaide. Nightly union prayer-meetings were also held in Gawler Town and Port Adelaide, and similar meetings were held with more or less frequency throughout the week in most settled parts of the colony. On Sunday, the 12th, the topic indicated in the scheme of union services issued by the Evangelical Alliance was as generally handled in the various pulpits as that of the preceding Sunday. And on the Monday evening the members of the various uniting denominations partook of the Lord's-supper together in Pine-street Chapel, Adelaide, which was again chosen for this purpose as being the largest

place of worship in Adelaide. The assembly was large and deeply interested, although, owing to the overpowering warmth of the weather, the attendance, both at this meeting, and at several meetings throughout the week, was not so large as last year at the same season; indeed these meetings could scarcely be held at a more inconvenient season for us in the southern hemisphere, for it is the zenith of our fervid summer, and over a large proportion of this colony, at least, it is the busiest season of harvest. United communion services were also held in Gawler Town and other parts of the colony on Sunday January the 12th.

Throughout last year we were hearing from almost all quarters of this province, of real and permanent good resulting from the united new year's services. In the southern districts especially a powerful quickening influence has been felt as the result of them. And have not all truly Christian hearts throughout the world been gladdened by hearing of much good being done in various parts of the earth? We do trust that our thirsty souls may this year be refreshed by hearing similar good news from far lands, and that upon us also copious showers of blessings shall descend so that the Word of the Lord "may have free course and be glorified, even as it is with you" in so many parts of Europe.

United prayer-meetings have been held in Adelaide since the commencement of last year on the second Monday of every month. These meetings it has been resolved to continue as they have been felt to be seasons of refreshing, although by no means to the extent of our desires or anticipations.

## AMERICA.

## THE WAR AND SLAVERY.

The following communication, which reaches us at the last available moment for insertion, referring as it chiefly does to the anti-slavery policy just inaugurated by the Federal Government, will be read with interest:—

Albany, New York, March 7, 1862.

## THE PRESIDENT'S MESSAGE ON SLAVERY.

I have a strong impression that yesterday will prove a memorable day in the history of the United States; for though there existed a widespread and growing conviction that *slavery* is the direct cause of the extensive and unnatural rebellion which afflicts us; though much was being written and published, respecting measures for its prospective destruction, still nothing had ever been done towards it by the Government, and but few, if any, beyond the members of the Cabinet, supposed that President Lincoln was preparing a public Message respecting it.

Yet so it was. While his mind was engaged in the ordinary and engrossing affairs of State—with the conduct of a gigantic war, the issues of which involve the life of this nation—and while sickness and death invaded his mansion, he deliberately prepared a Message respecting this monster evil, which, without the least parade, was yesterday transmitted to the Senate and the House of Representatives. Not a single paper, so far as I know, predicted its advent. The members of Congress were for the most part taken by surprise, while the people at large read it with astonishment, and generally with delight. It is early at present to say what will be the abiding estimate in which it will be held, but I think it will be very high, flattering to its distinguished author, and most auspicious for the nation.

The President simply recommends to Congress at present the passing of a joint resolution, which shall be substantially as follows: "Resolved,—That the United States ought to co-operate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid to be used by such State in its discretion to compensate for the inconveniences public and private produced by such change of system." He then argues, with much cogency, the propriety of this course, and concludes his Message with these impressive words: "While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended in the hope that it would soon lead to important results. In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject."

This is unquestionably the entering wedge, and in its existence and insertion I see the

hand of God; for it is right—it indicates the amazing growth of public sentiment in opposition to slavery; and it is, I trust, the harbinger of peace, liberty, and righteousness—of a reconstructed Union on the basis of truth and universal freedom.

## LEGISLATIVE ACTION RESPECTING SLAVERY.

Another event, in this same direction, occurred a few days previous, and which gives additional significance to the Presidential Message. The Hon. Mr. Wilson, of Massachusetts, introduced to the United States a bill for the emancipation of slaves in the States of Maryland and Delaware. It proposes to those States that if, within the period of two years, they will, by an act of their own Legislatures, set free all persons now held in bondage, the General Government will deliver to the proper State authorities Six per Cent. Bonds of the United States, payable in twenty-five years, sufficient to compensate their owners at the rate of 250 dollars for each slave thus liberated.

This bill was quietly and kindly introduced. It was not accompanied with any strong and irritating remarks respecting the evil of slavery, or the untold mischief it has done; and it is, moreover, both constitutional and pacific. The States in question are free to act, or not to act. It leaves them with full power, and provides that all their rights and interests shall be scrupulously regarded; while the General Government proffers gratuitous and liberal aid in the removal of an evil which is a hindrance to their peace and prosperity. Should it, therefore, be refused, the disposition of the Government is manifest.

## SPIRITUAL REFRESHING.

It is gratifying to be able to state that amidst the general spiritual dearth God is graciously giving to a few Churches the enriching influences of his Spirit. Here and there times of refreshing from his presence are experienced. Some of the Churches in Boston, Portland, and other parts of New England, are being thus blessed. There is also much religious interest among some parts of our army. The spiritual seed which has been by some of the numerous chaplains so industriously and prayerfully sown, is bearing precious fruit. One chaplain says: "In many tents you might hear the voice of prayer and praise. Since our organization we have had about twenty hopeful conversions. The moral tone of our regiment is exceedingly good. About half of our officers, and a large number of our privates, are men of prayer—consistent members of the Church." Another says: "Our little regimental Church is rapidly growing in numbers, and I believe in grace. Five joined last Sunday. Our Havelock Association Meetings are becoming more and more interesting, and through its good influence a

Bible class and two nightly prayer-meetings have been organized." These expressions, which might be greatly multiplied, will indicate that even amidst the privations and temptations of camp life, God is blessing the labours of His servants. Very extensive and persistent efforts are made to supply the army with religious papers, tracts, hymn-books, Testaments, and Bibles, and the effect has been most happy. They have widely supplanted novel reading, and are in great demand.

#### GOD'S HAND IN CONNEXION WITH THE WAR.

In reference to the war we are full of hope. It is, we think, apparent that God is with us. The people of the Loyal States, though, to a great extent, of diverse nationalities, sentiments, tastes, and religious views, are in this as one man. They are intelligently and firmly determined on its support; ready to meet all its demands, and submit to a measure of tax-

ation which the country has never before known. And though naturally impatient for results, are calmly waiting, and willing to wait, for the discreet action of those in command. Knowing this people as I do, I regard these as highly encouraging indications of Divine Providence. More than this, the enemy is now completely encompassed. His lines have been most disastrously broken. Some of his strongest fortifications destroyed. Division has entered his councils. He has confessed the assumption of a task which he is unequal to execute. He will, no doubt, make desperate attempts for victory, and may, in some instances, gain temporary triumph; but God is graciously giving us the pledge that this fair and wide-spread heritage, which has been consecrated to freedom, truth, and piety, shall not be given up to the oppressor's lust.

D. D.

## Miscellaneous Intelligence.

THE EVANGELICAL CHURCH OF LYONS.—A special appeal has been issued by MM. Poy, Cordes, and De Faye, forming the finance committee of this church, with reference to its present embarrassing circumstances. The American war has so seriously affected the manufactures and trade of the city, that the greatest distress prevails. "We ended the year," says the appeal, "with a deficit of 16,000 francs. Our poor fund, thanks to the efforts of devoted brethren at Lyons, has liquidated its debt of 6,000 francs. He who feeds the birds of the air has had pity upon our poor without labour, and our sick without shelter; but our *Evangelization Fund* is in the most deplorable condition. If our returns are not more abundant in 1862 than they were in 1861 we must anticipate a deficiency of 24,000 francs by the end of the present year. This it is that alarms us." Time and space would fail us were we to attempt to do justice to the claims which the Church of Lyons has upon those who are in a position to aid the cause of the Redeemer in other lands. Suffice it to say that, as a missionary Church, working with earnestness and devotedness for the spiritual welfare of thousands around them, in one of the strongholds of Popish bigotry, those claims are of no ordinary character. And our brethren ask assistance, be it observed, not for themselves, but for their missionary operations. We are assured that it will not be withheld.

FELIX NEFF'S SCHOOLS IN THE ALPS.—The schools established by Felix Neff, in the

French Alps, and now under the superintendence of his successor, M. Cadoret, pastor of the Protestant Church at Mens, are in pressing need of pecuniary assistance. M. Cadoret has occupied his present post for thirty years; and like his sainted predecessor, there attach to his personal history some interesting associations with this country. Everybody knows that Felix Neff was ordained in England; M. Cadoret was born here. The facts are these. The father of the present pastor of Mens was in early life an officer in the French navy, and a Roman Catholic. He was taken prisoner by the English, and being detained for some time at Gosport, was there brought to a knowledge of the truth. Then came the peace of Amiens, when he quitted the navy, and entered the seminary of Dr. Bogue; and after completing his studies he was ordained in London, the presiding minister on the occasion being the Rev. George Burder. About this time M. Cadoret, the present pastor of Mens, was born at Gosport, and baptized by Dr. Bogue. His father, after a ministerial career of nearly sixty years, during the whole of which he remained attached to the doctrines of the Reformation, died about six months ago, at the age of ninety. His son, for thirty years, has proclaimed the same doctrines, free from any admixture of heterodoxy, at Mens, where he continues the blessed work commenced by Felix Neff, and, like that devoted man, has evidence in the conversions which have followed his preaching, that his labour is not in vain. We need scarcely say

that we shall be happy to become the medium of transmitting any contributions that may be forwarded to us for these schools.

A MISSIONARY SEMINARY AT COPENHAGEN opens this month (April). The principal is a young but pious and accomplished man named Rordam—an eminent Oriental scholar. There appears to be great interest felt in missions among some of the Christian people of Denmark. As a proof of this a correspondent mentions what has occurred at Hirtsholmen, near Fredrikshaun. The pastor of this poor stony little island—which only contains about 150 inhabitants, more than one-third of whom are children, and the adult male population of which are all engaged in farming occupations—writes to the Danish Missionary Society stating that for two years, in consideration of the scanty earnings of his congregation he had deemed it right to refrain from asking them to contribute to the cause of missions. One day, however, he was asked why it was so long

since a missionary meeting had been held, and he was assured that he should have no cause of complaint on the score of contributions—that the people had always something to spare for missions. He felt rebuked, held a meeting, and obtained what for this humble little community was a liberal collection.

THE BIBLE IN RUSSIA.—An article in the March number of the *Christian World* (U.S.), refers to the publication of the sacred Scriptures in the modern Russ, the vernacular of more than 50,000,000 of the inhabitants of that empire. Through the influence of the Emperor, the "Holy Synod" has taken hold of this great work, which ought to have been done long ago. A Russian Princess, most intimately connected with the Imperial Family, writes thus to Dr. Baird: "*The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold, but the Old Testament has not come out yet.*"

## Literature.

*The Religions before Christ*: being an Introduction to the History of the First Three Centuries of the Church. By EDMOND DE PRESSENSÉ. Translated by L. CORREAN, with Preface by the Author. Edinburgh: T. and T. Clark.

M. DE PRESSENSÉ's History of the First Three Centuries of the Christian Church is an important work, characterised by much original research and patient thought. The two first volumes appeared in 1858. The first of these, contains a preliminary dissertation, or introduction, and it is that which is here translated. The introduction comprises two main divisions: 1. The preparation for Christianity in paganism; and 2, on Judaism. In his preface to this translation, the author says in explanation of the reasons which prompted the production of the dissertation:—"Before entering upon the details of the struggle between the new religion and the religions of the past, I felt myself bound to draw up a fair statement, a balance sheet of their respective forces, and to show what were the resources, and what the obstacles, Christianity encountered in that old world which it was about to destroy and to replace." M. de Pressensé believes that the old world, notwithstanding its depravity and short comings, desired and sought the "Unknown God," by demanding Him from all forms of worship,

and from all schools of philosophy. The development of this desire constituted the work of preparation in paganism. Jesus Christ is therefore viewed as the "Desired of all nations." The supernatural element is not weakened by the attempt to discover its points of contact with conscience; and by showing that man, who could not rise to revelation, was made for it and tended towards it.

Such is the principle of this elaborate essay, which proceeds after the following manner. It opens with some preliminary remarks confirmatory of the ground taken; after which the character of Oriental paganism is described in general. Entering more into detail, the author next reviews the religions of Western Asia, Egypt, Persia, and India. Then come the Pelasgic Mythology, the development of Hellenic humanism, and Greek philosophy prior to Alexander. At this point we enter upon Græco-Roman paganism, and starting from Alexander, we survey the movements of philosophical and religious thought in Greece and Rome, till we come to the advent of Christ. M. de Pressensé traverses this vast field with conscious power, and finds everywhere contributions towards the solution of his main problem. About fifty pages are given to Judaism, which is studied with a similar purpose, and the closing section shows



# Monthly Retrospect.

## HOME.

The pleadings in the two prosecutions arising out of "Essays and Reviews" have been closed for some time, but the learned judge intimated that he would reserve his judgment. Our readers may remember that shortly before these prosecutions were commenced, a suit was instituted against the Rev. Mr. Heath, of the Isle of Wight, for heresy of a more gross and open form than that which is charged against the Essayists—so gross, indeed, that the judge had no difficulty in pronouncing against him the sentence of deprivation. Mr. Heath appealed to the Privy Council, and the appeal still lies before them. It is this case that stands in the way of the judgment being pronounced against the Essayists; for Dr. Lushington observed, that in the opinions given by the learned judges in the one case he hoped to find some light thrown upon the principles that ought to guide him in the other.

The Convocation of the Province of York has just held its meeting. During the administration of the late Archbishop, the Convocations of this province never extended beyond a formal meeting: but Dr. Longley is more favourable to Synodical action; and York has her Convocation now as well as Canterbury. At the recent meeting, the question was discussed how harmony of action could be secured between the two; which the Upper House thought might be effected by the appointment of a joint committee from the two provinces that should keep their respective constituents acquainted with each other's doings. The Lower House, with greater boldness, suggested that the end would be better attained by the amalgamation of the two bodies into one, so as to form one Convocation for the whole Church. But this did not appear to be to the mind of their Lordships of the Upper House, and the resolution for a joint committee only was agreed to.

There is a general stir among the Nonconformist bodies throughout the country, to celebrate the bi-centenary of the rejection of the 2,000 ministers, on Black Bartholomew's day, 1662, and a very large sum has been subscribed, which is to be chiefly expended in the erection of new Dissenting chapels throughout the kingdom. A great and influential meeting on the subject was held in St. James's Hall, London, about the middle of the month, at which a paper was read from the Rev. John Stoughton, and addresses were delivered by Dr. Vaughan, Mr. Rooker of Plymouth, Rev. Dr. Edmond, and others. This meeting may be regarded as a manifesto of the purposes of the Dissenters; and we gather from the speeches that they claim to be the descendants of the rejected ministers, and that they have no quarrel with the Church of England as a Church, but heartily desire that she should be purged from her abuses, among which her connexion which the State holds in their eyes a prominent placé.

It may be remembered that, some twelve or fourteen years ago, the Rev. Mr. Shore, a clergyman of the Established Church in the diocese of Exeter, resigned his living, left the Church, and began to preach the Gospel as a Dissenter. For this he was inhibited by his former diocesan, who still



claimed to have Episcopal jurisdiction over him, and exercised it too in the most rough-handed manner by casting Mr. Shore into prison for disobedience to his mandates. The case excited much attention at the time, and a bill was brought into Parliament to prevent such scandals for the future, and to place clergymen equally with laymen under the broad shield of the Toleration Act. The bill did not then become law, rather from want of time than any active opposition; and since the matter has been allowed to slumber till the present session, when Mr. Bouverie has revived his old bill. It provides that any clergyman may get rid of his ordination vows who will make a declaration that he now entertains conscientious objections to the articles or formulas of the Church; and that he may henceforth either preach outside the Church's communion, or, retaining his place within her pale as a layman, may follow secular occupations. There is no provision made for the release of those who, having thoughtlessly entered the ministry, now find the duties and the designation irksome; nothing but the profession of doubts and scruples will relieve them.

In Scotland, we are sorry to observe that the Sustentation Fund of the Free Church manifests a tendency to decrease, which is only counteracted by the most strenuous exertions of its managers, who are quick to sound the alarm at every symptom of the shrinking of the supply. It is fair to say, that this does not arise from any falling off in the liberality of the people, but from the Church itself being over weighted with the support of a number of small and languishing charges, undertaken in the first gush of popular enthusiasm, and which honour and consistency now forbid to be given up. It is these charges which drag down a fund that would otherwise be amply sufficient for the ministry of the Church. A way out of their difficulties has, however, been shown them, if the heads of the Church would have courage to act upon it, by two congregations in the small border town of Hexham. There were in that town two congregations, one belonging to the United and one to the English Presbyterians. They only acted as hindrances to the usefulness of each other. A short time ago, however, the pulpit of the English Presbyterian chapel was vacant, when, after much and prayerful deliberation, the two bodies agreed to coalesce; and out of two struggling congregations to form one influential cause. We should be glad to know what obstacle there is to this same course being followed in many a remote village in Scotland—nay, what obstacle is there to a union between the two Churches?

The obituary of the month contains the names of two gentlemen honoured for their usefulness in Christ's cause. We allude to the deaths of the Rev. John Hampden Gurney, Rector of St. Mary's, Bryanstone-square, and the Rev. Dr. Reed, of Wycliffe Chapel, Mile-end. Mr. Gurney was best known for his biographical writings, in which his constant aim was to uphold before the minds of men, and especially of the young, examples of Christian nobleness, purity, and activity. Dr. Reed was better known for his works of practical benevolence; and his labours in connexion with the Infant Orphan Asylum and the Idiot Asylum will long be remembered. Of these honoured brethren and their labours it may well be said, "There are diversities of gifts, but the same Lord."

## FOREIGN.

The Italian question still engages the attention of Europe. The occupation of Rome is the hinge on which the politics of more than one great nation turns. The Emperor of the French feels himself to be, so far as that question is concerned, in a false position, with the further disadvantage that he can neither advance nor retreat, nor remain where he is with honour and dignity. If the Pope would but abandon that cold impassive attitude in which he has wrapped himself up he might command almost any terms; but Pius knows his own advantages and the embarrassments of his adversaries; and he feels that, in Scripture language, "his strength is to sit still." This state of things of course cannot last for ever; the patience of the Italian people will be exhausted, or the superstitious reverence of the French peasantry will give way, or some other astounding event will occur, in which the Pope and his Cardinals will be whirled into space. There are reports of the license that is allowed in Naples, where all sorts of infidel, indecent, and blasphemous books and pictures are openly sold, which is exceedingly deplorable; but we observe that those who are most loud in their reprobation of this license say nothing whatever of the liberty that is also allowed to the open sale of the Bible, and other religious publications. If the bane be tolerated, it is something at least that the antidote, totally prohibited before, is now fully allowed, and a growing desire for its perusal is, as our correspondent informs us, springing up in all parts of Italy. Even secular journals recommend the study of the Bible as the best reply to the dogma of the temporal power of the Pope.

A curious trial, referred to by our correspondent, is going on in Paris just now, arising out of the marriage of an ex-Roman Catholic priest; and the celebrated advocate and orator, M. Jules Favre, has undertaken to demonstrate that the marriage of the clergy is not forbidden by law. A still greater scandal in the eyes of Frenchmen, and, indeed, of Christians in general, was the appointment of M. Renan, whose Pantheistic sentiments, it is said, were well known to the Government, to the chair of Hebrew in the University of Paris.

The persecution of the Protestants in Spain still continues; and all the efforts of our Government and of our Minister in Madrid have not yet availed to induce the Spanish Government to open their prison doors or to mitigate their punishment. How difficult it must be to find such an opportunity—how difficult even to induce the Roman Catholics to understand what persecution means was curiously illustrated by a conversation that occurred a few nights ago in the House of Commons. Mr. Blake, the Roman Catholic member for Waterford, denied that there was any religious persecution in Spain. Matamoros and his companions were persecuted, he said, for political offences—an assertion which was promptly denied by Sir Robert Peel—but all Protestants were allowed the free exercise of their religion. The hon. member went on to tell a story, which he evidently thought a good joke, but which he did not see contradicted all that he had said before. He related how some zealous Protestants had resorted to a novel method of diffusing their opinions in Spain, by throwing bottles, with religious tracts corked up inside, into the sea, and that he had himself seen some of them brought ashore. The story, as he told it, was a very apocryphal one, even though he vouches for having witnessed it; but, supposing it to be true, it effectually disposes of all his

fine stories about freedom of opinion; for no man in his senses would disseminate religious tracts in bottles if he could have openly distributed them by hand.

The news from Germany is especially interesting. Both in Prussia and Austria important events are pending, which cannot fail vitally to affect the interests of Christian truth in those countries. In Austria the members of the Supreme Legislative Assembly, have put forth a programme on the relation of the Church to the State, which, if adopted, will disestablish the Roman Catholic religion there altogether. The Concordat, agreed to a few years ago, which put the education of the people in the hands of the Romish clergy, is entirely at an end. In Prussia, too, there is a movement in progress to separate the Church from the State, which has led to the resignation of the Prussian Minister of Worship, M. Bethmann Hollweg, of whom our correspondent at Frankfort speaks in terms of esteem for his Christian character. It is impossible not to see in all these events that a great religious crisis is at hand all over the Continent.

The war in America continues; and though the arms of the North have of late achieved several important successes, there are no signs of submission in the South. But President Lincoln has sent a recent Message to Congress, which, we rejoice to believe, is the first step towards the termination on a right basis, of the great suicidal conflict. He proposes that the Union shall guarantee to any Slave State that will gradually emancipate their slaves, compensation to the planters who may suffer loss by the movement. His proposal applied to all the States, but he himself appears to think it will only be listened to in the Border States, where the slaves are few. He calculates, however, that if the Border States can thus be won back to the Union, the more Southern States will soon follow their example. We do not know what grounds he has for coming to this conclusion; but it is a noteworthy event, that he sees the propriety of ending the strife by other than warlike means; and it is still more important that he recognises the slave question as at the bottom of the whole difficulty. What is the feeling upon the subject in the North may be gathered from a communication which appears in our correspondence.

As the mails come in from time to time we rejoice to find how universal the observance of the week of prayer has been by Christian men all over the world. Our columns this month bear testimony that in India, in Australia, and in China, wherever two or three Christians could be found, there they were gathered together supplicating for the outpouring of the Holy Ghost. We suppose that in the first week of last January there was a nearer approach to the fulfilment of the Divine prophecy than was ever before realised in the world's history, when from the rising of the sun to his going down Christ's name was honoured and Christ's Spirit invoked. And not without effect, for it will be seen from our missionary intelligence that in various parts of the heathen world, in Turkey, in China, and elsewhere, God's work prospers, and a revival of spiritual feeling is apparent.

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# Evangelical Alliance.

NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head.*

## PRESENTATION OF ADDRESS OF CONDOLENCE TO HER MAJESTY.

The following address to the Queen, on occasion of the death of his Royal Highness the Prince Consort, from the Committee of Council, has been very graciously received by Her Majesty :—

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The dutiful and loyal Address of the Committee of the British Organization in connexion with the Evangelical Alliance.

May it please your Majesty,

We, the Committee of the British Branch of the Evangelical Alliance, formed for the purpose of drawing Christians of various denominations and of different countries more closely together in friendly intercourse, and in useful co-operation, desire most respectfully to offer to your Majesty, and to the beloved Royal family, the expression of our dutiful and heartfelt condolence on the unspeakable loss and affliction which your Majesty and their Royal Highnesses have been called to sustain, by the death of your illustrious Consort.

Our grief is the grief of the nation. From the highest noble to the humblest toiler on the land, or in the bowels of the earth, all feel that in the deceased Prince they have lost a friend, and, not less, a conspicuous but unassuming pattern of every domestic and moral excellence.

Many were the claims of his Royal Highness on the gratitude of his adopted country. But not all that he did directly to promote the comfort and improvement of various classes of the people—not even his nobly benevolent cares and counsels for the very lowliest of them—endeared him so deeply to our affection as did the knowledge of his incomparable devotion, tenderness, and helpfulness to Her, who by God's blessed Providence is raised above us all, as also of his more than fatherly watchfulness over the Royal Family of England. These virtues, these true services to the nation, neither royalty nor modesty could wholly seclude from public observation : and on the sudden quenching of so useful and beautiful a light, well might "the land mourn, every family apart."

We beg permission to add that, from our constant communication with eminent Christian men in foreign countries, as well as in our own, we are able to assure your Majesty of a very wide-spread sentiment among the wise and good of many lands, and of many Churches, of respect for the memory of the

departed, and of sympathy with the bereaved Sovereign and nation. And to catholic minded Christians everywhere, we believe the crowning attraction of that truly princely character to have been the reverence which his Royal Highness so openly and constantly evinced for our common Protestant Christianity, under various forms of worship.

"The Lord gave and the Lord hath taken away." Devoutly ascribing to His favour the gift of such a Prince, and of the "wisdom and knowledge" which enabled him thus acceptably to "go out and come in before this people," we look to God alone to alleviate to us the calamity of his removal. For your Majesty, in your irreparable bereavement, our best hopes and wishes, and the prayers of many righteous men, were happily anticipated by your Majesty's own words, in the memorable Proclamation issued on November 1st., 1858, to your subjects in India. "Firmly relying," as your Majesty, by God's grace, then did, "on the truths of Christianity, and acknowledging with gratitude the solace of religion," your Majesty, we feel assured, will now find those same truths of the Gospel Revelation, and the solace which flows from a personal reliance on them to be more available and more supporting than ever. And in that day when the mysteries of Divine Providence shall be explained, it will doubtless be made apparent, that the affliction which has fallen upon your Majesty, and upon the nation, was designed by the Father of Mercies to wean all hearts from this transitory world, and to prepare both sovereign and subjects, "through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ," for a life of blessedness that shall never end.

Signed on behalf of the Committee.

CULLING E. EARDLEY, Chairman.	} Hon. Secs.
T. R. BIRKS, M.A.,	
EDWARD STANE, D.D.,	
W. M. BUNTING,	
DAVID KING, LL.D.,	
WM. CARDALL, M.A.,	} Secretaries.
JAMES DAVIS,	
HERMANN SCHMEITAU, Foreign Sec.	

An address on the same subject from the Edinburgh Committee, and signed on their behalf by Lord Benholme, chairman, has also been presented, which Her Majesty was likewise pleased graciously to receive.

## SPANISH PROTESTANT PRISONERS.

Allusion was made in the last number of the *Intelligencer* to the steps which were

then being taken to arrest the arm of religious persecution in Spain, and to obtain the release of Matamoros and his companions, suffering imprisonment "for the word of God, and for the testimony of Jesus Christ." It will be remembered that the original purpose of the Geneva Conference, besides sending a letter of sympathy, which was kindly conveyed to Matamoros, Albama, and Trigo, in their prisons in Granada, by the Rev. A. R. C. Dallas, and the Rev. H. C. Eade, was to present an address to the Cortes praying for the liberation of the persecuted brethren, and for religious liberty. This course was afterwards modified at the suggestion of the Committee of the British Branch of the Alliance, and with the consent of the Geneva Committee, on whom had been devolved the carrying into effect of the resolutions of the Conference. The reason for this modification, together with some particulars not before published connected with General Alexander's mission to Madrid, is explained in a letter written by the Chairman of the British Branch, at the request of the Committee, in reply to an application from Paris to furnish facts for the use of two of the chief literary periodicals of France. The letter is as follows:—

7, Adam-street, Strand, March 19, 1862.

Sir,—I willingly reply to your enquiries about the Spanish prisoners. The Evangelical Alliance has nothing to conceal. It has confidence in the goodness of its cause, in the noble sentiments of Captain General O'Donnell, and above all in the blessing of God. A plain unvarnished narrative of facts can injure no one.

The recent mission of Major-General Alexander to Madrid had for its object respect to the Spanish Government and to avoid public agitation.

The Conference of Christians of all nations in September, 1861, resolved to adopt measures in behalf of their Spanish co-religionists. The Committee of the Conference before its dissolution committed the subject to the Geneva Committee of the Evangelical Alliance. A petition to the Cortes was in process of preparation, asking for legislation in favour of religious liberty. Her Majesty, the Queen of Spain, was to be respectfully informed of it. It was also in contemplation to send deputations from various nations to Madrid, similar to those which sought and obtained from the Grand Duke of Tuscany the liberation of the Madiai.

The English Committee of the Evangelical Alliance requested the postponement for a time of these measures, with a view of making trial of one of a quieter character. They knew the Spanish to be a high-minded and highly sensitive people—more likely to be influenced by manifestations of respect, than by exhibition of numbers, or by any appearance of foreign dictation. They were aware, too, that the three chief prisoners—Matamoros, Albama, and Trigo—recently condemned—the two former to seven years', and the latter to four years' hard labour in the galleys—for religion, had appealed to the Supreme Tribunal of Justice. Measures which may be found appropriate in the extreme case of a degrading punishment being actually inflicted, might be deemed premature during the period of detention for trial.

The Committee were chiefly brought to these views by the kind advice of the Earl of Clarendon, to whose valuable experience they were early enabled to have recourse, and to whom they are under the deepest obligation for his sympathy and assistance throughout. His Lordship from long residence at Madrid as British Ambassador, and also from his subsequent administration of the Department of Foreign Affairs, was in the highest degree qualified to advise in such a matter; and being at this time out of office he was enabled to render assistance which no official personage could have done. I am glad to have Lord Clarendon's permission to refer to his sanction of our proceedings, and I am particularly thankful to state that the choice of the English General Officer to whom the mission to Madrid was entrusted had his entire approval.

Armed with Lord Clarendon's introductions, and with such support as Earl Russell could with propriety afford, General Alexander went to Madrid, taking Paris on his way. The General found that in Paris an earnest movement was already on foot for the same object, on the part of the Protestants of France supported by statesmen of high standing, but he deemed it wisest not to complicate his simple and humble mission by offering to combine his efforts with those of public men in France. This did not, however, prevent his accepting a letter of introduction from M. Thouvenel, Minister of Foreign Affairs, obtained through the kind introduction of Lord Cowley, addressed to his Excellency M. Barrot, French Minister at the Court of Spain—a letter not more valuable to the cause of religious liberty and gratifying to the heart of every Englishman, than honourable to the statesman by whom it was given.

At Madrid General Alexander was cordially assisted by his Excellency Sir Jno. Crampton, by whom he was early introduced to the Prime Minister. The Captain-General O'Donnell received him with great courtesy and frankness. General Alexander learnt from his Excellency that revolutionary movements in Spain had lately been carried on, with

which it is said that certain persons professing to take the Bible for their guide are connected. It is, therefore, not to be wondered at that public opinion should be in danger of confounding one with the other. Our co-religionists, however, stand thoroughly acquitted of any imputation of that sort. Though such accusations have been attempted, they have been refuted before the Spanish tribunals. It is now admitted on all hands that they are on their trial exclusively for religion.

The Prime Minister received very cordially a written statement of the object of the General's mission, a list of the nationalities represented at the Geneva Conference, and another list of persons of note in Europe who had either been present at Geneva or are known to take a lively interest in the fate of the Spanish prisoners.

The list of countries included France, Germany, Belgium, Holland, England (with India and the Colonies), Denmark, Sweden, Russia, Prussia, Italy, United States of America, &c. In the list of names were included M. Bethmann Hollweg, Minister of Worship in Prussia; the late Count de Portalis, late Prussian Ambassador at Paris; Mr. Groen Van Prinsterer, Minister of State in Holland; Count Zuylen Van Nyevelt, late Minister of Foreign Affairs (Holland); M. Guizot, the Earl of Shaftesbury, the Earl of Roden, the Earl of Cavan, General Sir Rowland Eustace, Hon. A. Kinnaird, M.P., Hon. Spencer Cowper, Baron de Kattendyke (Holland), Baron Van der Linden, Count Bismark Bohlen (Prussia), Baron von Schwebs (Russia), Baron von Harren (Russia), Baron de Vallendyke (Holland), Mr. Adrien Naville, Colonel Tronebin, Count de St. Georges, Count Agénor de Gasparin, M. Adolphe de Pourtalès, Watteville de Portes, Aloys de Pourtalès, Professor Rosseeaw de St. Hilaire, Professor Merle d'Aubigné, Professor Tholuck, Dr. Krummacher, Professor Dörner, Hon. and Rev. B. Noel, Archdeacon Baggesen, Professor Gibson, M. Adolphe Mallet, Baron von Cramm, Professor Herzog, Dr. Bonnet, Pasteur G. Monod, Pasteur Grandpierre, Rev. D. Wilson, &c., &c.

The Duke de Tetuan, after receiving these documents, replied to General Alexander that though he could hold out no hope of an immediate favourable result, no course could have been better adapted to the purpose than that which had been pursued. He promised to communicate the documents to his colleagues, and said that though Spain would never allow anything like foreign dictation, the Government was considerate of moral influences and fair representations.

Without committing others, I venture to confess that I think that the Prime Minister said as much as we had a right to expect for the moment. The prisoners are now detained

for their final judgment. The time, however, to test the sentiments of the Spanish Government will be, when the appeal shall have been decided, and when the sentence is about to be executed. A thrill of horror would vibrate through Europe, the moment Matamoros became a galley slave for religion. The sound of his fetters would touch every heart in Christendom. Before that has happened I feel confident that Captain-General O'Donnell will do justice to his own reputation and to the honour of his country by obtaining the exercise of the Royal clemency and setting the prisoners free.

I might further state that a copy of the enclosed document (see enclosure A)\* was placed in the Duke de Tetuan's hands. It is the Address of large numbers of the Protestant nobility and gentry—including bishops and clergy and laymen of all ranks—to the Protestant Government of Sweden on behalf of persons who had been Protestants, and who on becoming Roman Catholics were exiled for their change of creed. The same sort of Address was presented to the Swedish Government from similar personages in France, Prussia, and other countries. The signatures include, as will be seen, the Archbishops of Canterbury and Dublin; the Bishops of London, Carlisle, Ripon, Meath, Tuam, Cashel, Down and Connor, and Jerusalem; the Earls of Derby, Shaftesbury, Carlisle, Gainsborough, Cavan, Ducie, Effingham, Wicklow, Rosebery, Morley, and Kintore; Lords Brougham and Cranworth (ex-Lord Chancellors), Lord J. Russell (now Earl Russell), Sir R. Bethell (now Lord Chancellor), Lords Ebury, Calthorpe, Berners, Midleton, &c., about thirty-five members of the House of Commons, with many leading clergymen, dissenting ministers, and laymen.

You are aware that the Government and Parliament of Sweden at once responded to this appeal. The law under which these persons suffered is changed, and the individuals are no longer exiles. Such a proceeding ought to have but one effect on the minds of generous Spaniards.

It should also be known that General Alexander avoided in Spain, as the Evangelical Alliance has declined in London, everything approaching to contact with political opponents of the Government. Not only so, but we have declined taking any step whatever which might seem to indicate a want of confidence in Captain-General O'Donnell's tolerant principles. H.R.H. the Duke de Montpensier, to whom General Alexander was honoured with an introduction, most generously expressed himself as willing to receive any petition that might be entrusted to him on behalf of the prisoners, and himself to transmit it to his sister-in-law, the Queen of Spain.

This noble offer, which was made with expression of the most enlightened sentiments,

\* See "Address to the Swedish Minister on the Banishment of Six Roman Catholic Women," *Evangelical Christendom*, August, 1858.

was not taken advantage of; as those who were interested in General Alexander's mission thought it more desirable to leave the advocacy of the prisoners' cause exclusively in the hands of the Prime Minister. The Spanish Government may naturally desire to act with the grace of spontaneous magnanimity should the legal appeal now pending be decided against the prisoners. General Alexander was, however, authorised to entreat H.R.H. the Duc de Montpensier to exercise in such way as may seem best to his good judgment the influence of his exalted position and the high moral authority which his personal character commands. In point of fact the Committee of the Evangelical Alliance considered that if the Prince's offer to present their petition to the Queen of Spain were accepted, it would require to be signed by eminent persons of many different nations, and that the necessary correspondence would give a character of public agitation to their proceedings, which they were anxious, if possible, to avoid.

Thanking you for the opportunity of making you acquainted with these facts,

I am Sir, your faithful servant,

(Signed) C. E. EARDLEY.

To M. ———, Paris.

**SPECIAL SIMULTANEOUS PRAYER INVITED ON BEHALF OF SPAIN, AND ESPECIALLY OF THE SPANISH PROTESTANT PRISONERS, APRIL 21, 1862.**

The Committee rejoice in the knowledge that much prayer is made of the Church of God for our persecuted brethren; but venturing to hope that very many of their fellow Christians would, on a set day, gladly, if invited to do so, offer special supplications for Spain, they have adopted the following resolution:—

That, relying on the gracious interposition of God, far more than on all human agencies (though these are to be used to the utmost), for the spread of religious truth in Spain, and especially for the liberation of our imprisoned Spanish brethren, the Christians of various countries be invited, simultaneously, to offer up their supplications that all obstructions to the free preaching of the Gospel in Spain may be removed, and that the prisoners for the Gospel's sake in that country may be sustained under their affliction by the power of Divine grace, and may soon be delivered from their bonds. That as it is the practice of many Christians specially to pray for the Church at large on Monday in each week, Monday, the 21st of April next, be indicated as a suitable day for the above purpose.

**GRANT FOR THE RELIEF OF THE PRISONERS.**

The Committee have directed the balance of the funds contributed for the expenses

of the Deputation for the Spanish prisoners to be sent to Spain for the relief of the prisoners and their families. The sum of about forty pounds monthly, required to render this necessary assistance, has hitherto been collected and remitted by several friends. The Evangelical Alliance earnestly solicit further contributions to aid in this object.

**PROPOSED MEETINGS FOR CONFERENCE DURING THE EXHIBITION.**

The Committee have resolved to take occasion of the visit to London of eminent brethren of Foreign Churches to hold in Freemasons' Hall, at convenient times during the coming International Exhibition, three meetings for Conference on the following subjects: 1. *The Lord's Day.* 2. *The different forms of infidelity.* 3. *The condition of the masses of the population of various countries, and the best means of meeting their spiritual wants.* Particulars will be announced as the time approaches.

**ADDRESS TO THE MEMBERS OF THE EVANGELICAL ALLIANCE.**

The Council have just issued an address urging upon the prayerful attention of all the members of this Alliance the fundamental principles of their union, and the duty of watchfulness over their own spirit especially, in reference to the Ecclesiastical controversies of the times. It is hoped that the words of friendly counsel and brotherly admonition contained in this address at the present time, when questions have arisen on which the judgment of British Christians differs widely, may tend, by God's blessing, "to discourage all envyings, strifes, and divisions, and to impress on Christians a deeper sense of the duty of obeying our Lord's command, to love one another." Copies will be sent with the *Intelligencer* to subscribers, and other copies may be obtained by application to the Secretaries.

**SPECIAL WEEK OF PRAYER FUND**  
(January 6—11, 1862).

The expenses attending the arrangements for holding central meetings during the Special Week of Prayer have been more than met by the kind contributions of

friends, and the collections, &c., as will be seen from the following statement:—

	Receipts.		
	£	s.	d.
Contributions already announced . . .	11	5	0
Sale of "Invitation" . . .	4	2	3
Collections at meetings, at Free-			
masons' Hall, viz. —			
	Mornings.		Evenings.
Jan. 6.	£5	16	4
7.	11	10	4
8.	6	10	5
9.	7	8	3
10.	26	15	1
11.	7	14	2
	65	14	7
	32	12	8
Sale of hymns at meetings, &c. . .	98	7	3
	7	17	9
	121	12	3

	Payments.		
	£	s.	d.
Printing "Invitation," hymns, placards, &c. . .	30	7	6
Postage (home and foreign) . . .	5	0	0
Stationery . . .	1	15	0
Advertising, placarding, &c. . .	5	5	3
Hire of Freemasons' Hall, &c. . .	50	13	0
Clerkship, &c. . .	4	1	0
Petries . . .	1	12	2
Balance . . .	22	18	4
	£121	12	3

#### LETTER FROM MATAMOROS.

At a meeting of the Committee, held March 13th, a letter was read from Matamoros, expressing his sincere gratitude for the efforts made by the Evangelical Alliance on his behalf, and for their vindication of liberty of conscience in his native country.

#### LETTER FROM THE UNIVERSAL ISRAELITE ALLIANCE.

At the same meeting the following letter was read, showing the sympathy felt by Jews with Christians who are suffering for conscience' sake:—

Paris, March 9, 1862.

To the President and Members of the Evangelical Alliance, London.

Gentlemen,—Having learned from the public papers the sentence pronounced in Spain against several of your co-religionists, the Committee of the Universal Israelite Alliance, is desirous to express to you how fully they share the sorrow and regret which it has caused amongst all men of right feeling.

Our Society, instituted for the defence of Israelite interests, makes common cause with the general principle of liberty of conscience. It therefore feels itself deeply wounded by every attempt made against

that liberty, and would consider it a dereliction of duty if it were to remain indifferent to the sanguinary defiance cast at one of its most sacred rights. The spirit of toleration is in fact too recent a conquest of our civilization, and the attack now made upon it is too odious, for all liberal men not to blend their power and their knowledge in one common effort against such an invasion of their privileges, by the tendencies of an age that is past.

We therefore heartily associate ourselves with every effort you may consider it desirable to make under present circumstances; and if our feeble voice can do anything towards preventing the repetition of acts which we deplore, we shall be most happy to place ourselves at your disposal.

In the meantime, we beg you to accept, Gentlemen, the assurance of our high esteem and warm sympathy.

For the Committee,

LOUIS J. KONIGSWATER, President.

Just as this statement is passing through the press, a copy of the *Clamor Publico*, of March 20, has been received, announcing that Matamoros and his fellow-prisoner have been condemned by the Superior Tribunal to eleven years' labour at the galleys (instead of seven and four) on the coast of Africa. If this be true, surely the whole of Christendom will feel impelled to move in this matter.

#### LORD'S-DAY OBSERVANCE SOCIETIES ON THE CONTINENT.

The movement for the promotion of the due observance of the Lord's-day on the Continent, which originated in the discussion of the subject at the Geneva Conference, continues, as we learn from information privately communicated, rapidly to advance. Three public meetings have been held in Geneva since the beginning of the year, for conference on the duty and privilege of aiding in this work; each meeting was attended by a numerous audience, who manifested a warm interest in the object for which they were assembled. Within the last week or two a similar meeting was convened, consisting exclusively of male inhabitants of the city. On this occasion the persons present were invited to declare if they adopted the principles of the newly-formed society, and were willing, by their influence, to seek to extend those principles, when 300 men of different classes of society at once rose to signify their assent. At the same meeting



cards were distributed to such persons as were willing to take them, to be returned with the names and address written upon them of others who might wish to become members of the society. About 200 adhesions, by this means, were soon obtained. A meeting of the same description for ladies was likewise intended to be convened. This is but the beginning of a work, which, under the Divine blessing, will effect great good. Similar associations have been formed, or are in course of formation, in other Cantons. One is being formed at Berne. At Lausanne, Zurich, and Basle, the friends of Evangelical religion are engaged in this matter, though in these towns greater difficulties oppose themselves than in many other places. At Schaffhausen an association was constituted with a display of enthusiasm, and it is interesting to learn that the formation of a Lord's-day Society in that town, invited to include all Evangelical Christians desirous of joining it, suggested to the brethren there to form a Committee of the Evangelical Alliance, which has accordingly been done.

**RELIGIOUS REVIVAL IN GENEVA—A BLESSED RESULT OF THE CONFERENCE.**

The following extract of a private letter from Geneva, received by a lady in this country, and placed at our disposal, will be read with deep interest:—

The precious communion of brethren, in the lovely days of September, has left behind it results which will prove eternal blessings. You have, no doubt, already heard from various quarters of the benefit which God has accorded to Geneva from the date of that Conference; but our hearts are so filled with gratitude, that I, too, cannot but speak of it. God has heard the prayers of His children assembled in our city, and He has commenced in it a new era, by breathing upon us the gracious influences of His Spirit. Christians have been encouraged and strengthened. Many good works date their birth from the time of the Conference, and others, which had before been in operation, have received new life and vigour. Meetings for addresses to the unconverted have been held in the Salle de la Rive Droite every Monday evening, for the last five months, which have, by the grace of God, produced fruit beyond all human expectation. The Lord has deigned to put His seal upon them, by making them the means of bringing many souls to know and rejoice in Him. This work has greatly occupied us; for

we form part of a little meeting, at which we practice Revival hymns, translated from the English, which are sung at the meetings on Monday evenings.

**NEW SUB-DIVISION OF THE EVANGELICAL ALLIANCE.**

In addition to the new Committee formed at Schaffhausen, above referred to, another Committee has been constituted at Vigan, in Switzerland, comprising ministers and laymen of the various Churches. The Committee has taken a building, which is devoted to special services and meetings for prayer under their direction.

We are also informed that a large meeting is intended to be held at La Rochelle, to form a branch of the Evangelical Alliance for the south-west of France. A preliminary meeting took place on the 24th of February, at Jarnac (Lower Charente).

**NEW MEMBERS OF COUNCIL.**—The following gentlemen have been added to the List of Council—viz., Samuel Hanson, Esq.; Henry Roberts, Esq.; W. D. Owen, Esq.; Rev. Thomas James; F. G. Millar, Esq.; and Rev. E. T. Prust, Northampton.

**NEW MEMBERS.**—The following persons have been admitted to membership—viz.,

*At the Committee Meeting on October 17, 1861*—Mrs. Burnett, Gadgirth, Ayrshire; Mrs. Hargreaves; Mr. W. Bridge, Conway; Mrs. Brown, Princes-road, Nottingham; Rev. Charles Luck, Maidstone; F. W. Westley, Esq., Upper Norwood; Mrs. Livermore, Bonu; Sydney Bevan, Esq., Barnett; Mr. Wm. Thornley, Bolton; Mr. W. J. Bourne, Oaken Gates; Thomas Sinclair, jun., Esq., Belfast; and Miss Sophia Moody, Winchester.

*At the Committee Meeting on November 14, 1861*—Rev. John Hirst, Redruth; F. Ehrenzeller, Esq., Cannon-street; W. T. Cox, Esq.; Mr. Alderman Pegg; Rev. Jos. Walker; Mr. Bewick; Mr. C. Denstone; Mr. W. Pike; W. Turner, Esq.; Mr. Lamplough; Mr. Humphreys; Mr. Jos. Ault; Mr. F. Earp; Mrs. Cockayne; Rev. J. Stevenson; Rev. H. Tarrant; Mr. John Jackson; Mr. R. T. Hanson; Mr. G. Bridgart; Mr. J. B. Massey; Mr. W. Wilkins; and Mr. W. Harper—all of Derby. Dr. Jardine, Brighton; Rev. J. Burt, Great Toller; Rev. C. J. Bird, West Fordington; Rev. E. Merriman; Rev. Jos. Fox; Mr. J. G. Last; Mr. Jos. Locke; Mr. Charles Good; and Mr. John Beach—all of Dorchester.

*At the Executive Council Meeting on November 19, 1861*—Josias Alexander, Esq., Regent's Park Gardens.

*At the Committee Meeting on January 18, 1862*—General Alexander W. Lawrence.

Southgate; Rev. Burman Cassin, Battersea; A. McOstrich, jun.; Leonard Potter; William Perrott; N. Peterson; and Richard Perrott, Esqs.—all of Cork. Robert Dobbin, Charles Dobbin, and T. B. Prosser, Esqs.—all of Waterford. George Hare; Wm. Matterson; James Bannatyne; John Mackern, and James Alexander, Esqs.—all of Limerick. Rev. Dr. Dill, Clonakilty; and S. L. Booth, Esq., Bramley.

*At the Committee Meeting on January 23—*Mr. J. Stubbs, Melbourne.

*At the Committee Meeting on February 13—*George Walker, Esq., Norwood; John Warne, Esq., Penge; J. T. Stainburn, Esq.,

Anerley; Rev. Harry Carrow, Axbridge; Nelson Houghton, Esq., Bayswater; and Mrs. Morley, Anerley.

*At the London Ladies' Committee Meeting, February 18—*Miss E. Camplin, Compton-terrace, Islington; Mrs. M. Boyce, Milnersquare, Islington; Miss W. Boyce, Milnersquare, Islington; Mrs. Thornton, Marquess-road, Canonbury.

*At the Committee Meeting on February 27—*G. P. Ivey, Esq., Swansea; Captain the Hon. C. E. Hobart, Wimbledon; and S. B. Loudon, Esq., Cork.

*At the Committee Meeting on March 13—*Rev. J. Gould Medland, Bayswater.

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(In Two Lists)

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# Evangelical Christendom.

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## THE NATURE AND EFFECTS OF FAITH.\*

OF all the questions, theological or ecclesiastical, which are wont to excite controversy and demand attention, incomparably the most interesting and important is that old one—"Wherewith shall I come before the Lord, or bow myself before the High God." Or, in New Testament language, "What shall I do to be saved?" And simple and plain as the answer to this important question appears to be made in the New Testament itself, and clearly and elaborately as it has been expounded and elucidated by the Churches of the Reformation, it may well be doubted if any other has been so systematically and perennially assailed and mystified by perverse religiousness and perverted learning. God's method of justifying sinners, according to the riches of His free grace, through faith alone in the blood and righteousness of His Son our Redeemer, and exclusively on account of His merits, remains an everlasting stumbling-block to many. Priestcraft withers in the light of the glorious truth. Pride must become humility before it. Nature struggles against grace. Carnal morality, self-righteousness, and superstition—all dread its approach, and dislike its too heavenly texture and temper. Accordingly, in every age we have had, and may continue to expect, periodical assaults from divers quarters upon the scriptural simplicity of Divine Truth, which will demand to be repelled, from time to time, by those who contend for the faith once delivered to the saints. And as the attack varies in form, so must the defence, while essentially the same, adapt itself to the new devices of the opposition.

It is nearly thirty years since the Bishop of Ossory published the first edition of his ten sermons on "The Nature and Effects of Faith," originally preached in the chapel of Trinity College, Dublin, and intended chiefly for divinity students there. So rapidly did that first edition disappear, and so valuable was it considered, that we have seen the volume sold in auction rooms for nearly three pounds; and it was difficult to get a perusal of it even out of public libraries. This reprint, with additions, we have little doubt, will speedily be absorbed also; and as we trust no great time will be suffered to elapse before the publication of a third edition, we would venture to suggest that a good index of reference to matters, as well as to *texts elucidated*, would be of great value and usefulness. In these respects few modern books are so convenient as the old publications, which is to be regretted.

The author says:—

The plan of the sermons is very simple, and will be found steadily adhered to throughout. I begin by attempting (Sermons I. and II.) to ascertain the scriptural meaning of *faith*; how the principle is wrought in the mind; and what is the whole preceding or accompanying change of mind which is essential to the existence of genuine faith. I next seek (Sermon III.), in the same way, to fix the sense of *justification* in the Bible; and then to determine (Sermon IV.) what is the connexions which the Scriptures declare to exist

\* *An Attempt to Explain and Establish the Doctrine of Justification by Faith only*; in Ten Sermons upon the Nature and Effects of Faith, preached in the Chapel of Trinity College, Dublin. By JAMES THOMAS O'BRIEN, D.D., formerly Fellow of Trinity College, &c., now Bishop of Ossory Ferns and Leighlin. Second Edition. Macmillan and Co., London and Cambridge; and William Robertson, Dublin.

between this change of mind, which God has wrought in us, and this change of our condition before Him. This ought to end in the establishment of the doctrine of *justification by faith only*; with a clear understanding of its meaning. And to this are added, in the way of confirmation, a review of the chief corruptions of this doctrine (Sermon V.), and an answer to the chief objections against it (Sermon VI.). Regarding this great truth, then, as sufficiently explained, established, and guarded, I pass in the remaining sermons to a consideration of the other effects of *faith*: its operation in the sanctification of believers; how it moves and restrains them; and how it calls into exercise and restrains all the other natural forces by which God designs to restrain and move His people.

This was the outline of the plan of the work, and its author declares that upon the full reconsideration of it, forced upon him while the present volume has been passing through the press, he sees nothing in the plan itself which he desires to alter; but it is almost painfully characteristic of the Bishop's habit of mind, that he expresses with evident sincerity his own sense of the defective execution of his work in such depreciating terms as no candid critic other than himself could think it just to employ. But all the reconsideration and revision in the world could not make perfect any mere human writing, especially on such a subject. We must be content to be imperfect, to be open to criticism, and to be satisfied with only having done something in the cause of truth: and something highly valuable has surely been effected by this able volume.

After some preliminary remarks as to the vague and conflicting accounts we commonly meet with upon the simple question of the nature of faith, the Bishop first notices and condemns "all those representations which, in some shape or other, more or less important, make *obedience* to God's law a part of the notion for which *faith* stands." He then passes on to consider the true sense of the word, in that use of it in which it stands for "the saving principle which unites us to Christ, and makes us partakers of all the benefits of His life and death, justifies us before God, and reconciles us to Him." The result of a very interesting and lucid discussion of this topic is, that it means *trust, confidence, reliance*. Trust in God, through Jesus Christ our Lord. Not merely a belief of the truth of scriptural history, nor an intellectual apprehension of the Gospel scheme, nor both; but a real desire for the fruits, and a heartfelt confidence in the efficacy of Christ's mediatorial work. The next great point of inquiry is as to "the source of faith." The second sermon, which is upon this subject, is deeply interesting, Evangelical, and edifying, as well as critically satisfactory. While he maintains the plain doctrine that the operation of the Spirit of God is essential to the production of true faith, he does this in a manner not at all common. The difficult question of the time when, or the point at which, Divine spiritual help must needs be superinduced upon man's natural powers, we do not think we have ever elsewhere seen so candidly and cautiously handled. Of course there will be divergencies of opinion, and those who are wedded to systems may not agree with all the Bishop's statements; but it is scarcely possible to read and weigh them without profit. We think he presents, in the main, the mind of the Spirit upon this important and difficult topic, and as to the place of repentance and prayer in connexion with that faith which is the production of the Spirit of God.

In a valuable critical note upon this interesting discussion we are glad to see that the Bishop boldly and, we think, successfully grapples with the modern

interpretation of Eph. ii. 8, which denies to that verse the assertion that it is *faith* which is the gift of God. Dean Alford and, we believe, Dean Eliot take this "modern" view. The Bishop of Ossory adheres to that which is the ancient one, and which we believe—learned commentators notwithstanding—is the mind of the Spirit and the plain meaning of the passage to every unprejudiced reader, whose common sense is not perverted by so-called learning. Force and point seem to be ejected from the whole passage, and flat tautology left instead, if we refer the "*and that*" (*xai touto*) not to *faith*, but to salvation, as being the gift of God. It is satisfactory to think that the simple expedient of varying the point of the parenthesis disposes of the learned objections of Dean Alford and others, and restoring to the emphatic phrase (*xai touto*) its true office and force vindicates the text in question as an undoubted proof of the doctrine that faith is the gift of God.

The third, fourth, fifth, and sixth sermons seem to form a sort of separate whole on the doctrine of justification by faith only. The Bishop first states the nature and grounds of justification, then explains the connexion between faith and justification; considers the corruptions of the doctrine and the objections against it. The four last sermons are devoted to a discussion of the moral effects of faith. In other words, the four first of this series deal with the question of the effects of faith upon our relation to or our standing before God; the four last discuss the effects of faith upon our character. "To justify," he contends, "is, in its proper and usual meaning, *to declare judicially the innocence of the person justified*;" and this sense he supports, not by any arguments from etymology, but by a copious induction from the Scriptures, both of the Old and New Testament. But if justification be a declaration of innocence, how can sinful men be justified? This is the mystery of redemption. We are not merely pardoned, but justified. Not merely is past sin condoned, but we are at once accepted as righteous, on account of Christ's righteousness imputed to us, while ungodly, and before being *made* righteous or sanctified. Vicarious sufferings and imputed righteousness are the grounds of our justification. We can only refer to the book itself for the elaborate and clear vindication of this Evangelical doctrine, which was held by Arminius, no less than by Calvin; and which the Scriptures adduced in proof establish so conclusively, that it is a marvel how human audacity could ever gainsay them. Going forward, then, to the very important link of the discussion—"the connexion between faith and justification"—we have that admirably perspicuous and unflinching vindication of the doctrine of *justification by faith only*, of which we have already made mention. And if, with respect to the doctrine of imputed righteousness, it be difficult to understand how the force of the plain statements of Scripture could be gainsayed, much more is such a remark applicable to the way in which this vital part of the question has been and continually is handled by those who resist the truth. But as the Bishop (on Romans iii. 28) observes:—

They who are able to find that when the Apostle says that a man is justified by faith without the deeds of law, he really means that a man is justified *partly by faith, and partly by deeds of law*, must possess some principles of interpretation which would enable them to dispose as easily of any other statement, or any number of statements, on this subject, or on any subject. . . . To set about fabricating forms of expression that shall baffle the pernicious ingenuity with which we contrive to evade the natural force of plain language, when it con-

veys to us what we do not like to hear, betrays an ignorance alike of the imperfections of human language and of the wiles of the human heart. The whole history of legislation shows sufficiently that no specifications, however curiously framed and laboriously multiplied, can anticipate a tithe of the subtleties with which men are supplied when they search for such objects. And the Bible does not make the attempt. It denounces this unfairness of spirit, it warns us against it, and supplies abundant remedies for it; but it makes no provision for this warfare in detail against it—a warfare so likely to be interminable, and so little likely to be profitable. When the Apostle preached through Christ “the forgiveness of sins,” and distinctly declared that “by Him ALL that believe are justified from *all things*,” from which they could not be justified by the law of Moses, he probably knew—the Being under whose inspiration he was speaking certainly knew—that almost every word in this plain sentence would afford an exercise to the perverted ingenuity of those who will not receive the message that it conveys, or submit themselves to the righteousness of God. But he does not therefore stop to explain these terms, and to guard them from perversion; which could only be done by other terms no less liable to be wrested from their natural meaning. He does not do this; but by a solemn warning he commends his simple publication of the Gospel to that honest consideration which renders such precautions superfluous, while the want of it certainly renders all precautions unavailing (“Be ware,” &c., Acts xiii. 40).

After going through an examination of some of the numerous passages in which the Apostle incidentally supports this doctrine, the Bishop adduces an argument which has often occurred, no doubt, to others, and which seems perfectly unanswerable on the point. We refer to the objections which the Apostle anticipates to the doctrine; and to the way in which he answers these objections. Those undoubtedly could only be brought against the doctrine of free forgiveness and unreserved acceptance of all sinners who come to God by faith in Christ. Those objections would and could never have been advanced against a different doctrine of salvation. If we preached salvation by works, or by works added to grace, we never could anticipate that such objections could be made as are made against the doctrine of free justification by faith only. Says the Bishop, “weak objections against the truth are as likely to be made as strong ones; and may sometimes in prudence no less require an answer. But even the unfairest or dumbest assailant would be unlikely to make use of objections which have no conceivable application to it; and if such objections were really put forward, no defender of the truth would think that they merited any reply; still less would he be likely himself to suggest them and anticipate them.” We do not believe that amidst the variety of objections and oppositions to the truth which the Bishop encounters and explodes, he notices one that is rather new to us, which has been, we don’t know how long since, advanced by some of the Plymouthite brethren. We mean the allegation that because a man is not justified by *deeds of law*, therefore he cannot be justified by Christ’s legal deeds, or His fulfilment of law. We must suppose there is something meant by this objection which we do not at all comprehend. But if fulfilment of legal requirement be no part of Christ’s righteousness, we do not know what that righteousness is; nor could we see the force of Paul’s statement (Rom. iii. 31), that instead of making void the law, he establishes the law, by the doctrine of the sinner’s free justification through Christ’s righteousness. However, we only mention this in passing. Very pertinent are the Bishop’s searching remarks as to the manner in which the plain statements of Scripture and the elaborate definitions of the Reformed Churches are evaded, by giving some new sense to the terms—*Works*, or *Faith*, or *Justification*. “It appears at first sight remarkable, that upon every one of

these terms, at some time or other, has this dangerous process been tried. Labourers have never been wanting to effect the main object of such changes ; though the ways in which they endeavoured to promote it were often not only difficult, *but inconsistent with each other.*" Seriatim, the author exposes several of these perversions ; and most satisfactory is that part of his exposition which confutes the attempt to reduce it, after all, to a controversy verbal or unimportant, since the most strenuous advocates of the pure doctrine of justification by faith only are equally strenuous in maintaining the necessity of good works, and that without holiness no man shall see the Lord. The sophistical nature of this evasion is thoroughly exposed, and the true power of the doctrine, as productive of holiness, admirably elucidated, as well in answer to these objections, as in the four last sermons, on the moral effects of faith. These last four sermons will, probably, receive most attention in our day. They are replete with a profound teaching most necessary at present. It would not be easy, we believe, to declare in more distinct and glorious terms the fulness and freeness of the grace of the Gospel than will be found (pp. 202—205) in this part of the work. The object of faith—the incarnate Creator, who assumed the nature which we had polluted, *obeyed the law which we had violated*, suffered punishment which we had incurred, &c.—being first set forth, the revelation, we are told—

Publishes that by the life and death of the Redeemer a way is now opened for ALL to be reconciled unto God ; and for ALL the same way. That there is no continuance in sin, however obstinate and prolonged—no degree of guilt, however black and enormous—that excludes the sinner from the offered pardon, or even modifies—in the slightest particular modifies—the offer of *free pardon* in the REDEEMER which the Gospel makes alike to ALL. That to ALL who, hearing the call, turn to God, casting away all other grounds of dependance, and trusting entirely and unreservedly in this alone, receiving salvation simply as the work of the Redeemer, and as His gifts—unreserved pardon, full acceptance, are freely promised in His name. This is, in brief, that revelation of mercy upon which *faith* rests ; upon an abiding conviction of those glorious truths it is that confidence in the Redeemer is grounded : they who believe in Him *know in whom they trust*, and that they *who trust in Him shall never be ashamed*. The grounds of confidence cannot be laid broader or deeper. *The Lord is my light and my salvation*, saith the Psalmist, *whom then can I fear ? The Lord is the strength of my life ; of whom then can I be afraid ?* What can they fear who are confiding in a crucified and risen Saviour ? Which of the natural objects of dread can affright them ? He in whom they trust has *abolished death*. (2 Tim. i. 10.) The sting of death is sin (1 Cor. xv. 56), and He hath put away sin by the sacrifice of Himself (Heb. ix. 26.). The strength of sin is the law (1 Cor. xv. 56), and He has blotted out the handwriting of ordinances which was against us, which was contrary to us, nailing it to His cross. (Col. ii. 14.) He that had the power of death is the devil, but him the Lord has through death destroyed. (Heb. ii. 14.) He has spoiled the principalities and powers of darkness, making a show of them openly. (Col. ii. 15.) What remains for them to fear who trust in Him ? What, indeed, as the Apostle persuasively argues—what or whom can believers fear ? Do they dread an accusation from God, whom they have offended ? It is He who has justified them. Do they dread condemnation from Him into whose hands all judgment is committed by the Father, and who shall judge quick and dead at the last day ? They know that He lived for them, and rose again for them ; that He even now sitteth at the right hand of the Father, to plead for them—they who trust in Him as a spotless representative, as a sufficient surety, as a prevailing intercessor ; what or whom can they fear ? (Rom. viii. 33, 34.)

We have been induced to give at length this passage, enriched as it is by the very Word of Truth, as a proof of the fearless way in which our author throws himself upon the life-buoy of our salvation itself, while he proposes to go on and to show how this Divine doctrine operates to produce that very



holiness and those very effects which no other doctrine can produce; yet to produce which, or pretend to do so, forms the excuse of those who resist the truth as it is in Jesus in this vital particular, and invent futile schemes for justifying and sanctifying sinners. Nor is it unimportant here to note the strong statement of the Bishop, which he certainly has fully established by cogent proofs—viz., that ALL Protestant Churches, however separated by differences in discipline and doctrine, and ALL early Protestant divines to whom any reverence is due, whatever were their differences upon other points, agreed in maintaining the doctrine of JUSTIFICATION BY FAITH ONLY, as it is maintained in these discourses.

Our limited space will not permit us to follow the arguments and illustrations of the four last sermons, "On the Effects of Faith." For our part, we profess that in no other work have we seen this branch of the question so ably and convincingly treated. It is a rich mine of instruction as to the experimental work of the truth, in the intellect as well as in the conscience and affections of a believer. One difficult subject, indeed, which the Bishop treats of, may probably excite some differences of opinion even among the godly, the candid, and the thoughtful. We allude to his mode of viewing the question of degrees of glory, or reward according to works. The subject will bear examination. It is one of inconceivable interest. It is one of vast depth and difficulty. It is questionable if we can be correct judges now of what in God's sight *are* "different degrees of moral advancement and of moral degradation." We must leave this point, however, to the private consideration of every one for themselves. It is satisfactory that we shall be like Christ, and see Him as He is, whatever shall be the mode or degree of our felicity. And that faith, working by love, is the truly purifying principle, we doubt not is as philosophically demonstrable as it is divinely revealed. "And surely, no one can look at human nature or human life fairly, without seeing the wisdom of this—without seeing that in choosing out of all the principles of the human character LOVE to bear the burden, the one is chosen which is best able to bear it."

Of the mass of learned and argumentative notes appended to the volume, which compose nearly 300 closely-printed pages, we have not room to speak. They form a body of divinity on the topic, refuting in detail numerous errors, condensing into one focus a mass of evidence as to the teaching of the Reformers, and satisfactorily disposing of some critical obscurations of the truth which recent learning has achieved. We have already referred to one of these last in relation to the important text in Eph. ii. 8. The Bishop's arguments on the word *δικαιοσύνη* will be found exhaustive. And, in fine, we would allude to his exposition of Rom. i. 17, on which he combats Dean Alford's construction, and maintains the passage to be parallel to Rom. iii. 21, 22, and that it means substantially the same thing; connecting, as he does, the *ἐκ πίστεως* εἰς πίστιν with *δικαιοσύνη Θεοῦ*, instead of with *ἀποκαλυπτεται*, as Dean Alford would.

But we must forbear, and would only repeat our hope that this excellent work shall find now its way into every earnest hand, and that wealthy friends of the truth may feel disposed to see it placed in public institutions, especially those where young persons studying divinity may have free access to it. It is a book truly for our times; and will live for all time.

## BESSER'S BIBLICAL STUDIES ON ST. JOHN'S GOSPEL.\*

THE writings of the Apostle John strike every reader of Scripture as possessing a stamp peculiarly their own. The beloved Apostle seems to be ever dwelling under the atmosphere of love, and to be enjoying the beams of the Sun of Righteousness. So much love is mingled in his writings that we can almost fancy him writing while leaning as was his wont in Jesus' bosom. The words of Ewald, with reference to the first Epistle of John, are applicable likewise to his Gospel, that the "unruffled and heavenly repose" which pervades it "appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint speaking to mankind from a higher world. Never in any writing has the doctrine of heavenly Love, of a love working in stillness, a love ever unwearied, never exhausted, so thoroughly proved and approved itself, as in this Epistle."

Thus, at the same time, his writings are the simplest, and yet among the most difficult portions of the Word of God. The child can understand the simplicity of his diction, and comprehend the love which ever is welling up, as it were, from the fountain of his heart; while the theologian must confess, the deeper he searches into the meaning of the Apostle's writings, that there are mysterious depths in them which no plummet of man can ever sound. We refer not to the mysterious Revelation; but we speak as well of the Gospel. The person of the Lord Jesus appears in it surrounded even with greater mystery and glory than in the other gospels, and, as we read his discourses, we are forced to admit that they are indeed the utterances of "the Word made flesh," for "never man spake as this man." Bright with heavenly glory and wisdom as are all "the words of the Lord Jesus," we can almost fancy we are for a while treading the streets of the New Jerusalem, as we follow, in thought, the steps of the Saviour from the earthly Jerusalem to Mount Olivet, listen to that discourse which John records in chapters xv. and xvi., and hear the accents of that prayer, given in chapter xvii., which, as a cloud of incense, preceded the Saviour as He went into the Holy Place not made with hands, in heaven.

Such being the character of the writings of John, more especially of his gospel and epistles, a commentator on these portions of Scripture ought to possess peculiar qualifications. Scholastic criticism is of use in the case of all the biblical books; but, though needful at times, we almost feel as if it were out of place in a commentary on John's Gospel—at least, in one designed for general edification. The commentator ought to possess the spirit of love himself, and experimentally to know Jesus Christ. At the same time he requires a sober judgment, lest his fancy should lead him astray, and should constrain him rather to follow its dictates, than be guided by the mind and spirit of the beloved disciple.

Dr. Rudolph Besser, as far as we can judge, is a commentator who possesses these important qualifications, and withal writes very sweetly on the

\* *Christ, the Light of the World: Biblical Studies on the First Ten Chapters of St. John's Gospel.* By RUDOLPH BESSER, D.D. Translated from the German, by M. G. HUXTABLE. Edinburgh: T. and T. Clark. 1861.

*Christ, the Life of the World: Biblical Studies on the Eleventh to the Twenty-first Chapters of St. John's Gospel.* By RUDOLPH BESSER, D.D. Translated from the German, by M. G. HUXTABLE. Edinburgh: T. and T. Clark. 1862.

subject which he has chosen. He is a high Lutheran, and therefore holds very exalted notions about sacramental grace, at the same time that he possesses all Luther's clearness with regard to justification by faith only. When we noticed the first volume of the English edition, some time ago, we remarked that, while the translator had affixed a note to Dr. Besser's exposition of ch. vi. 51—71, to remind the reader that the author regards the sacrament of the Lord's Supper from the Lutheran point of view, she had not followed the same judicious plan in reference to Dr. Besser's remarks on ch. iii., in reference to baptism. In the second portion of Dr. Besser's Biblical Studies, published under the title of "Christ the Life of the World," the translator has wisely prefixed a preface, in which, while she states what are Dr. Besser's views, and what the reader, therefore, must be prepared to find in some parts of his exposition, she notwithstanding observes: "Even when the reader is conscious of a divergence in the author's views from those which he has himself been led to entertain, he will perhaps do well to pause before he throws by as utterly worthless what he cannot himself at once agree with, and either reflect whether what he reads should not suggest some modification of his own sentiments, or at least learn to reverence the piety which he sees co-existing with the holding of a somewhat different dogma."

With the last sentence of this remark we perfectly coincide, although we are by no means disposed to fall in with the sentiments which appear to be suggested by the first clauses. There are, we consider, but two logical doctrines tenable with respect to the sacraments. Either they do confer *opere operato* grace to all who partake of them, whether believers or unbelievers, or they are simply signs and pledges exhibiting to our view the great work of the Son and of the Spirit, and therefore are not efficacious without faith in the recipients, which enables them to grasp the great spiritual realities. There is no logical halting-place between Rome on the one hand, and Geneva on the other, on these questions. No doubt middle doctrines have been invented, and are capable of being invented, in almost any number, but such doctrines forcibly remind us of the saying of our Lord, that the new wine cannot be put into old leathern bottles, nor an unwrought piece of new cloth inserted in an old garment.

Though, however, we consider Dr. Besser's views on these points very defective, and cannot admire his narrowmindedness in some others, we are yet grateful to the fair translator for editing this commentary in English, while she abstains from "endorsing every sentiment of the original author." These volumes are really well deserving of a serious and devout perusal, and we doubt not that many who differ very widely from the author's sacramentalism, will yet derive much instruction and spiritual improvement from these works. Nor are we to forget that the sacramentalists of Germany, though agreeing in some points with the sacramentalists of England, are yet a widely different class from the latter. Rationalism in Germany has made many pious men cling with tenacity to all the dogmas of their Confession, and to imbibe with avidity the errors, as well as the great Evangelical truths so forcibly taught therein. But few, comparatively, of the theologians of this class possess anything of that longing desire for reunion with Rome, or with the so-called orthodox Churches of the East, which is so characteristic a feature of the

English Tractarians—and we must bear in mind that they preach with earnestness the saving doctrines of faith, which the Tractarians, on the contrary, eschew.

A striking peculiarity of Dr. Besser's work is the number of extracts from Luther, and other eminent divines, which are interwoven throughout. Extracts generally are tedious; but of these extracts we can testify that, so far from tiring, they are so well introduced, and so applicable to the subject in hand, that they cannot fail of increasing an interest in the work.

Notwithstanding, too, our own dictum, that in general extracts are tedious, we are constrained to give one here from Dr. Besser, as the best mode of exhibiting the nature of these volumes. We will quote, on this occasion, from the later volume, "Christ the Life of the World," the remarks on ch. xi. 25—26:—

What thou art expecting as a future event, Martha, at the last day, encompasses thy brother and *thyself* at this very hour as a present condition. Only not alone the grave of the beloved one, but first of all *me—me* must thou contemplate—*me* by whom he is loved. I *AM the Resurrection and the Life!*

Christ is the *Resurrection because He is the Life*. He has life originally in Himself; His essence is Life; in His victorious conflict with that Death which in our flesh He has power to taste for us (Heb. ii. 9.), Life shows itself as Resurrection. "The Living" (Luke xxiv. 5) the angel-youth calls Him in his Easter announcement. Not because He has risen is He the Living, but because He is the Living, therefore has He risen. It was *impossible* that He should be holden of Death, for the very reason that He is the Living. And what Christ is, this He imparts to His believers (ch. xiv. 19). "He is the Resurrection of the Dying and the Life of the Living." (Bengel.) *Believers shall rise because they live*. Lazarus had *died*, but he only *slept*; his friendship with Jesus—his faith—made him *live*: *He that believeth in me, though he were dead, yet shall he live*. Through faith in Him who is *the Life*, the Christian possesses an indefeasible life—a life which, even in the midst of dying, is not to be killed by death (ch. v. 24); and by virtue of faith in Him who is *the Resurrection*, even the mortal body of a Christian shall become glorified into the incorruptible Life which pertains to the body of the Resurrection.

For all His believers is this precious word of Christ intended. Just as His sleeping friend there in the grave, although—in the language of earth—he was dead, had nevertheless not fallen away from eternal life; so, in like manner, all who (like Martha and Mary) live the life which they now live in the flesh by the faith of the Son of God, shall *never die*, although they may be called dead: "*And whoever liveth and—just therefore liveth because he—believeth in Me, shall never die.*" Through faith in Him who is the Life, our life in this mortal body is glorified into *that life* which shall never see death eternally (ch. viii. 51).

"Who shall be able to match together this that is said: Death is no death, but life. Moses says the contrary. For if thou dost hearken to the Law, it tells thee, as the old Christian song says, 'in the midst of life we are in death.' But this is only a law song; the Gospel and faith reverse the song, and sing, 'In the midst of death we are in life;' we praise Thee, blessed Lord God, our Redeemer, that thou hast awakened us out of death, and has saved us." (Luther.)

Though we are informed by the translator that Dr. Besser has "readily at command the fruits of all modern Biblical scholarship," we must caution the reader from expecting to find critical information on any passage in his interesting volumes. For example, in the narrative of the cure of the poor man at the pool of Bethesda, recorded only in John v., no one would surmise from Dr. Besser's comments that very great diversity of reading prevails with respect to verses 3, 4. Many eminent critics, as Tischendorf, Meyer, Alford, omit part of verse 3 ("waiting for the moving of the water") and the

entire of verse 4, which gives a very different complexion to the entire passage, for the supernatural influence of the angel being thereby excluded, the movement of the water, as alluded to by the sick man in verse 7, must then be viewed as occasioned by some purely natural cause. Who does not see that this omission, found in some of the very oldest Greek MSS., clears away much of the difficulty attendant on the passage, inasmuch as if the angelic interposition be admitted, the miracle stands alone of its kind in either the Old or New Testament, and is not alluded to by any Jewish tradition, as far as Lightfoot could discover? As to Dean Alford's view, that the disputed passage is spurious, probably a marginal gloss, explanatory of the popular belief of the Jews, and therefore, though spurious, "still useful," because "the man's answer implies the popular belief," we hardly think it is consistent with itself. If the descent of the angel be not mentioned by the Evangelist, there is no proof that the sick man viewed the troubling of the water as anything supernatural; and if the passage in dispute is so useful in explanation of a narrative viewed as otherwise dark, that fact goes far towards the proof of its genuineness. We are certainly not inclined to agree with Dr. Besser when he says of the Apostle John:—

His eye has become keen in its habitual contemplation of heavenly mysteries, and thus he is able generally, under the veil of outward elements, to recognise the personal powers of the invisible world. The same John who in the Revelation hears the words of "the angel of the waters," the angel that represents the golden host of ministering spirits who stand ready at the Almighty God's command, either to bestow or to withhold the blessings of the fourth petition in the Lord's prayer—this same John is he also who here in his Gospel describes, as if his opened eyes had seen it, the coming down of one of these "angels of the waters" into the Pool of Bethesda, for the healing troubling of its waters, for which the sick people were waiting in the five porches which surround it. Many among them, no doubt, attributed this healing property of the water merely to a so-called power of nature, as, for example, to a subterraneous fire, that caused the bubbling in the pool; but St. John knows that that sub-terrene movement was under the guardianship and blessed hand of super-terrestrial angel-powers. If we had St. John's eyes, we should no doubt be aware, even at the present day, of this and of that salubrious spring opened by blessed angels, who rejoice in being employed by their Lord to tend upon the sick. Yes, instead of reading such a passage as this with surprise, it would cause us heartily and joyfully to sing (comp. Psalm xxxv. 5; xci. 11, 12):—

"Thus even now from plague and ill  
Deth God protect His converts still;  
Bless'd angel-powers He still doth send,  
Watchers, to guard and to defend."

All students of the Greek Testament are aware of the fact that the narrative of Jesus and the adulteress in John viii. 1—11 labours under very grave suspicions with respect to its genuineness. Dr. Besser's remarks on this point, however, are not without some weight. He says: "In most of the old manuscripts this most comfortable narrative is altogether omitted, whilst in some it is inserted after Luke xxi. There is some probability in the notion that it was received by verbal tradition from the apostles, and was inserted in the Holy Scriptures as a later edition [addition?]; if such be the case, whoever assigned it a place in our Gospel, in preference to the other three, must have had a delicate discernment; for in it our Lord's glory is brightly revealed, the glory of One who came into the world not to condemn, but to save, the glory which shines forth again in the discourses contained in chapter viii., which immediately follow upon this narrative ('Ye judge after the flesh, I judge no man; and yet, if I judge, my judgment is true')."

Dean Alford's hypothesis, which is not very different, though admittedly "a desperate resource," may be nearer the truth—namely, "That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the Gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here."

The able exposition of Lightfoot tends much, in our judgment, in favour of the apostolic authority of the narrative, and as Dean Alford has not noticed it, and Dr. Besser has passed by some of the finer lights and shadows of the passage by not regarding it; and further, since the explanation has not found its way generally into our popular commentaries, we will reproduce it here in as brief a space as possible.

The woman was accused as an adulteress, under which designation the Jews comprehended not only an unchaste woman who was actually married, but also one who was only betrothed. Our Lord proceeds to try the case in strict accordance with "the law of jealousy" as laid down in Numbers v. The tradition of the Jews with regard to this proceeding was that the woman who drank of the bitter water would die in the manner described in that chapter, and likewise her paramour at the same time and in the same way, if her husband was himself innocent of the like offence. But if he was guilty of the same sin, then "the bitter water" would take no effect on her. Our Lord seems to have applied the same test in this instance. You Pharisees, he would seem to say, have accused this woman of a deadly sin—according to your law, you say she ought to be stoned. But the custom of your nation in another case where the crime is only suspected, is to try the case by means of the bitter water, and if the woman only be guilty and the accusers innocent, then judgment in full must pass upon her. But if the accusers as well as accused be guilty of the same sin, I, as a judge, will be absolved from all blame if I condemn her not. Whosoever, therefore, of you that is without sin let him cast the first stone at her.

In the trial by means of the bitter water, the priest used to bend himself down (Num. v. 17) and gather up some of the dust off the pavement of the sanctuary and put it in the water which the woman was to drink. He was also to write in a book the curses pronounced against the woman if guilty, and then to blot them out with the bitter water. This was done because the truth of the accusation was a matter of doubt; the curses, therefore, were written to testify against the woman if she were guilty, and were blotted out that they might not testify against her if she were innocent.

Christ, therefore, according to custom, bent down towards the ground, and wrote in the dust, as His book, most probably the sins of which the accusers of the wretched woman were themselves guilty. He did not blot out that writing; for He was certain, and in no wise in doubt, of the things which He wrote on the ground. He therefore wrote and wrote again. Not until after these curses were written was the woman, tried by the law of jealousy, to drink of the bitter water; but when Christ had lifted Himself up,

the accusers were gone. "Once," writes Bengel, in his immortal "Gnomon," "God, in the Old Testament, wrote the Decalogue: once, in the New Testament, Christ wrote. . . . This action may be easily interpreted, from the following words, that the Lord meant this: Moses wrote the Law, I can also write—nay, the Law of Moses is my writing. You scribes write judgments against others; and I can write against you—v. 26. Your sins are written in your hearts, and your names in the earth—Jer. xvii. 1, 13 (what if He wrote down the *names* of the accusers?). This, my writing, you do not now understand; but, in time to come, what I have written shall be displayed to the whole world, when the Books shall be opened, and all your crimes shall be laid bare."

Very beautifully does Luther, as quoted by Besser, writing of the difference between the standing of men in presence of an earthly judge and before the judge of all, say: "In Christ's spiritual kingdom it is not so. When thou comest there, thou wilt be as I, and I as thou, although before the world we are not equal. Then, if I am an adulterer, a thief, &c., and thou art not, it does not signify; for I find in myself far higher, greater stumbling-blocks, and therefore I am in such fright that I know not what will become of me; for in Christ's kingdom it is thus: *He that is without sin, let him cast the first stone.* Therefore, dear friends, spare, let the stone lie, neither will I take up one; let it lie, and without throwing at one another, let the stone fall, and say, 'Forgive us our trespasses, as we forgive them that trespass against us.'"

We pause here, and very warmly recommend the perusal of both of these volumes, exhorting our readers, at the same time that they admire the unction and spirit of love in which Dr. Besser generally writes, to "Prove all things, and hold fast that which is good."

#### WEAK CRITICISMS ADDUCED IN SUPPORT OF TRUTH.

If it be true, as Hengstenberg asserts, that those views which may be popularly designated as Essayistic tend directly to the gulf of Atheism, it is surprising that the defenders of the faith in the present crisis should have occupied themselves so generally with questions of detail, instead of fully discussing the truth or falsehood of the principles which underlie the present controversy.

It is generally a sign of a bad cause, or, as in this instance, of bad defenders of a good cause, when arguments of all sorts are made use of without respect to their proper weight and suitableness to the subject in debate. In the great theological discussion now being carried on in this country both sides are guilty in this matter, though, as was perhaps natural from the suddenness and unexpected character of the assault made by the Essayists, the party opposed to them were more disposed to avail themselves, in their fury, of such weapons as came most readily to hand. They who planned the attack might have been expected to make all the necessary dispositions to avoid presenting a weak front to the assailed, while those who merely stood on the defensive were more likely, especially in the beginning, to neglect the right way of repelling the assault.

Instead of the writers who attempted to reply to "Essays and Reviews" carefully avoiding, as they ought to have done, such arguments as are sure to

recoil upon those who use them, many weak arguments have been put forward in support of orthodox views. Thus, for instance, Dr. Williams, in his review of Bunsen's "Biblical Researches," says: "The famous Shiloh (Gen. xlix. 10) is taken [sc. by Bunsen] in its local sense, as the sanctuary where the young Samuel was trained; which, if doctrinal perversions did not interfere, hardly any one would doubt it to be the true sense." In opposition to this statement the Rev. H. J. Rose, in the "Replies to Essays and Reviews," asserts: "The words as translated in our version are: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' And such has been the translation from the earliest days till within a comparatively modern period, when the last clause has been rendered by some Hebrew scholars, 'until he come to Shiloh.'" This assertion is slightly modified a few sentences later, where he says: "It was almost universally translated, 'until Shiloh come,' although some understand by Shiloh, 'He to whom it belongs,' and others understood 'rest,' or 'peace,' as a name of the Messiah."

Now we do not think this is a fair statement of the opinions of the ancient translators. Mr. Rose is quite correct in saying that no ancient version coincides with the rendering proposed by many in modern times "until he come to Shiloh." The Targums of Onkelos, and of the Pseudo-Jonathan, and that one designated as "the Jerusalem Targum," the Vulg., Syr., and Arab, with Symmachus, all plainly understand the passage of the Messiah. But the translation of the LXX. is: *ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προδοξία ἔσται*: "until the things reserved for him come; and he [scil. Judah] is the expectation of nations" (comp. Gen. xvii. 6). This rendering does not seem to imply that the translators adopted the Messianic interpretation of the passage (though it is not absolutely incompatible with that opinion), for Judah was the recognised head of the tribes (comp. 1 Chron. v. 2), although neither Moses or Joshua, or any very noted individual among the judges of Israel, were of that tribe.

The utmost accuracy in a matter of this kind is, we think, required in these days in a defence of the truth.

But though we think Mr. Rose has not been accurate in his statement, what are we to think of the above-quoted passage from Dr. Williams' essay? Unless "doctrinal perversions" interfered, hardly any one would, in his opinion, hesitate to adopt his translation of the passage. We would ask him candidly to tell us whether he would not be one of the first to apply even this passage in a Messianic sense, if it could thus possibly be reckoned as "a failure of a prophecy," with those instances cited by his friend Professor Jowett, and replied to by Dr. M'Caul in the "Aids to Faith" (p. 105, &c.)?

No doubt the passage is not so clearly Messianic as to convince those who set out with the determination to deny the predictive element in prophecy.

A recent writer who, we understand, is no favourer of the Essayist school, but who desires to see solid arguments, and not vituperation, made use of against the Essayists and Reviewers, while condemning weak criticism in others, falls himself under the same condemnation. We refer to the gentleman who writes under the signature of "Clericus" in the April number of the *Journal*



of *Sacred Literature*. Speaking of the old interpretation of Gen. xlix. 10, he says: "We venture to pronounce [that interpretation] *equally opposed to Hebrew syntax* and to the context of the passage." (The italics are our own.)

We waive altogether the question with regard to the context of the passage, for on that point "Clericus" might take one view, and we another, without any chance of our ever arriving at agreement. But the question of Hebrew syntax is simple. Why it should be opposed to Hebrew syntax to take שִׁילֹה, *Shiloh*, as the nominative to יָבֵא, "*shall come*," in the sentence שֶׁכֶּה יְהוָה יָבֵא שִׁילֹה, when in 2 Samuel xxiii. 10, in the phrase יָבֵא יְהוָה, "until his hand was tired," it is clear that יָדוֹ, "his hand," is nominative case to the verb "was tired," we cannot divine. The nominative in Hebrew is frequently put after the verb, and numerous are the instances of this even in Genesis xlix., and this is, we must note, the usual arrangement after יָבֵא (see Gesenius's Hebrew Grammar § 142, 1 a). We never could have imagined that such an assertion as that by "Clericus" would have been made, though we have frequently seen it denied on the other side that the passage in question can grammatically be translated "*until he comes to Shiloh*," which is just as untrue a statement, for the same phrase occurs in 1 Samuel iv. 12, "*and there ran a man of Benjamin from the battle, and came to Shiloh* (וַיָּבֵא שִׁילֹה) *on the same day.*"

Thus, too, with respect to another passage, Psalm ii. 12, Dr. Williams' rendering "*worship purely*," instead of "kiss the Son," has repeatedly, in the present controversy, been attacked, as according to some exhibiting Dr. Williams' unacquaintance with Hebrew; or, according to others, as if it were a mere "cavil" revived again. The Rev. Henry Craik, author of "The Hebrew Language, its History and Characteristics," published early last year a pamphlet entitled "A Brief Reply to Certain Misrepresentations contained in 'Essays and Reviews,'" which was altogether devoted to an examination of this one passage. In that tractate he asserted that "the translation, 'kiss the Son,' is supported by the current authority of *all the most distinguished Hebrew scholars*, from the time of Buxtorf down to the present day." And after citing several of these he goes on to say: "It is in all cases difficult to prove, respecting any proposed rendering of a passage of Scripture, that it never was maintained as the correct one by any critic, in any age or country; but I have said enough to show that the all but universal decision of scholars runs counter to the representation of the learned Professor, and *I am not aware that any critic has ever attempted to prove that which Dr. Williams refers to as if it were a point quite acknowledged by all acquainted with Hebrew idiom.*"

As was stated in the note appended to the article on "Faith and its Aids" (on p. 176), the rendering, "kiss the Son," has the Syriac alone, among the ancient versions, in its favour. If the point were so clear as Mr. Craik has asserted, this would not be the case. Dr. Williams' version is substantially the same as the καταφιλήσατε ἐκλεκτῶς, of Aquila, and the προσκυνήσατε πατρῶς, of Symmachus. Ewald renders it *nehmt rath an*, "receive advice," following the LXX. δρᾶξασθε παιδείας, Targ. תְּקַבְּלוּ מִלְּפָנָיו Vulg. *apprehendite disciplinam*, and the Arabic. The objections to the ordinary rendering may briefly be stated: 1. בָּר (bar), in the sense of *son*, is not found in Hebrew, except in Prov. xxxi. 2. It is a Chaldee word, and in the passage in Proverbs

it occurs with decided Chaldaisms, as מלכין. But the second Psalm belongs to the time of pure Hebrew. In v. 7 the regular Hebrew word for son is used, בן, *my Son*. It is unsatisfactory with some to account for the change here to another word, on the supposition that it was to avoid the cacophony of בן, *lest*, following בן, for the Psalmist would have used it in that case with the article, וְבֶן, "the Son," or with a suffix, as in v. 7, בְּנִי, *my Son*. 2. If בן was used in the sense of *son*, it ought to have either the article, or a suffix, or be followed by a genitive. Hengstenberg's reply to this objection, that the word is here used in a sort of transition to being used as a proper name, requires no refutation. Nowhere in the Scriptures is the term "son" unaccompanied by the article, a qualifying pronoun, or noun in the genitive (as "Son of man," "Son of God"), used with reference to Christ.

No doubt there are objections which may likewise be urged against the rendering of Dr. Williams, and also against that of Ewald, which tend to confirm Hupfeld's conjecture, that the text is corrupt, and that we ought probably to read בָּרַךְ instead of בָּרַךְ. But, as the text stands at present, scholars like Hupfeld and Olshausen lean favourably towards the rendering "worship purely," which Mr. Craik has regarded as abandoned by all modern critics up to Dr. Williams.

But what is gained or lost by the discussion of the passage? To critics it is a matter of interest, and seems likely ever to remain a matter of dispute. But the Messianic exposition of the second Psalm is quite unaffected by any conclusion reached on the subject, and the clause is never referred to in the New Testament. Far better would it have been, for argument's sake, to admit the new translation, and to ask why Dr. Williams should have cited such a rendering, as if its admission overthrew the Messianic reference of the Psalm which was held by the New Testament writers, when it was quite beside the point for which it was designed to form an auxiliary proof.

One favourite argument of the Rationalistic party against the genuineness of the Book of Daniel is, that Greek names of musical instruments are found there, such as, for instance, those cited by Dr. Williams, "*symphonia* and *psalterion*." In their eyes this assists in fixing the date of that book as late as the reign of Antiochus Epiphanes. On the other hand, as such a use has been made of the Greek origin of these words, orthodox writers are generally inclined to assert, on the contrary, that however much these words may resemble Greek, they are really of Shemitic origin.

Mr. Rose seems inclined to coincide in this point with his party; for although he does not discuss it himself, he maintains it is "not capable of any satisfactory proof," and refers to Hävernick and Hengstenberg, by consulting which writers the inquirer may "see with how little reason this argument has been alleged. Modern philology, upon the whole, has rather tended to remove this objection than to confirm it."

We shall see. The Chaldee word סַפְפִּינָה (*the bagpipes*) is found in Daniel iii. 5, 10, 15, and is rendered by Theodotion in v. 15 by the Greek *συμφωνία* (and so also in vv. 5, 10, according to the Alex. MS., but the word is omitted altogether in the Vatican) and by the LXX. in vv. 5 and 15 by the same Greek word (also in v. 10, according to the Alex. MS., but it is omitted in the ordinary text). The Vulgate has *symphonia* in all the verses. In

Polybius, among the Greek, and in several of the later Latin writers, the word is used as an instrument of music. Than the Chald. כִּרְפָּנָא (sūmṣōn'gā), there could not possibly be a better transliteration of the Greek συμφωνία. In v. 10 a form, סִרְפָּנָא (sīpōn'gā), or, perhaps more correctly, סִרְפָּנָא (sippōn'gā), is found, formed by the rejection or assimilation of the כ, corresponding to the word used in the Syriac, ܣܝܦܢܝܐ (tseppūnyā), which is just such a form of the Greek as we might expect to find in Syriac; for Hengstenberg's remark, "that the Syriac word is derived from the Greek is no probable supposition," has no weight when we consider for a moment how the earliest Syriac abounds in words derived from the Greek.

The second word, סִרְפָּנָא (or סִרְפָּנָא), the psaltery, occurs in Dan. iii. 7, and in all the other passages before referred to. It is uniformly rendered by the LXX. and Theod. ψαλτήριον, and by the Vulgate also psalterium. With respect to its connexion with the Greek, it must be noted (1) that in Doric the ς often appears for the λ—e.g., βεντίων, βέντιστος, for βελτίων, βέλτιστος, and φίντερος, φίντατος, for φίλτερος, φίλτατος; and (2) that the termination יִ- is not a plural ending, but the mode of writing the Greek ιον—e.g., συνέδριον, סִנְדְּרִיּוֹן; ὑποπόδιον, ὑפּוֹפִידִיּוֹן; κοινόβιον, כּוֹנִיבִיּוֹן (vide Ges. Thes., p. 1,116). When these things are considered, it is hardly possible to resist the conviction that the word is not of Shemitic origin; and we must regard such derivations as that of סִרְפָּנָא from סִרְפָּא (a reed), and סִרְפָּנָא from סִרְפָּא (the hand—rather the extremity), and סִרְפָּא (to spring, as a locust), although advocated by respectable scholars, as derivations that would never be defended for a moment apart from theological prepossessions.

But because we maintain that these and other words of the same kind must undoubtedly be referred to a Greek origin, are we prepared to deny the genuineness of the book of Daniel? Far from it; but we are of opinion that the authority of that book is seriously weakened by the common use of such criticism as the above, on the part of its defenders. We have formerly alluded to what we believe the right mode of defence. Even before the time of Daniel communications may have taken place between Greece and Babylon. Long before that era Greek colonies had been founded on the coast of Asia Minor, and there is nothing so improbable in the idea that the Greek names passed over along with the musical instruments to the Babylonians. The silence of history on the point proves nothing, as the information it gives us of these early times is by no means copious. We may be on the eve of great discoveries, which may clear up many of these points; let us watch and see. Meanwhile, let us be candid, well assured that candour, so far from injuring, will really serve the cause of truth; and weak arguments and indefensible criticisms, so far from protecting, do serious injury to the truth which they are intended to defend.

#### POSTSCRIPT.

SINCE the above was put in type, we have received the subjoined letter from Dr. Tregelles, which we willingly lay before our readers:—

To the Editors of *Evangelical Christendom*.

Sirs,—In the article "Faith and its Aids," in *Evangelical Christendom* for this month, I was sorry to see (p. 176) remarks on the rendering of Psalm ii. 12, which I believe not only to

be incorrect, but also misleading. Dr. Rowland Williams put the matter thus: "If he [*i.e.* Bunsen] would follow our version in rendering the second Psalm '*kiss the Son*,' he knows that Hebrew idiom convinced even Jerome the true meaning was "*worship purely*." The article in *Evangelical Christendom* says of Dr. M'Caul's remarks on this: "We wish he had not been quite so dogmatic in his assertions as to a knowledge of the Hebrew text necessarily enabling its possessor to reject such 'cavils' as the rendering of Psalm ii. 12 '*worship purely*,' instead of '*kiss the Son*.' We adhere to the authorised version; but candour compels us to admit that the Hebrew *does not exclude* the other rendering; that it possesses very considerable claims from the context, and from authority, to be admitted as the proper rendering; while at the same time to allow so much does not in the least impugn the Messianic character of the Psalm."

How inaccurate this *admission* is, and how needless, I shall show presently; but the footnote carries the objections to the common version further, for it says: [Our readers can refer to the footnote in question in our last number, which is substantially reproduced in the foregoing article.]

It certainly seems to me that the argument of the footnote, if valid, would seek to prove that the expression above, "we adhere to the authorised version," would be the conclusion at which it was *not* to be expected that the writer of the review *could* have arrived; for the gist of the note seems to be that this *cannot* be the meaning. But the statements require examination. "Only the Syriac in its favour," must mean "only" amongst the ancient versions, not "only" amongst other authorities. And is it not remarkable that in separately citing "The Seventy," and then "the Arabic and the Vulgate *all* render," he has multiplied *one* witness into three?—for the Vulgate of the *Psalms*, and also the Arabic, are only secondary versions from the Greek. Thus the supposed weight of authority, which was presented as overwhelming, is reduced to the LXX. and the *late* Targum.

Allow me to refer the writer of the review to the statements of a true Hebrew scholar on this subject, who establishes that rendering to which he states that he "adheres." Mr. Craik not only does this, but he shows that the rendering maintained by Dr. R. Williams is one which the Hebrew text *does exclude*.

In his 'Brief Reply to Certain Misrepresentations contained in 'Essays and Reviews,' " Mr. Henry Craik says, with equal force and truth: "The translation *kiss the Son* is supported by the current authority of nearly all the most distinguished Hebrew scholars, from Buxtorf to Gesenius. If Dr. Williams does not know this he is culpably ignorant of that with which, as a Professor of Hebrew, he ought to be familiar. If he *does* know that in the judgment of those best qualified to decide such matters, the Hebrew idiom does not require the translation he proposes, then a graver charge even than that of ignorance must be laid against him.' —(P. 8.)

Then, after giving quotations from Gesenius and Maurer, Mr. Craik thus continues:—

"It would be no difficult task to call witness upon witness to confirm, if that were necessary, the authority of the two whose evidence has just been adduced. I could produce testimonies from scholars—Jewish and Christian, German and English, ancient and modern—all agreeing in maintaining the accuracy of the rendering, which, on the authority of the late Baron Bunsen and his disciple, Dr. Williams, we are called upon to reject. For the full satisfaction of my readers, I refer to the following distinguished names: Aben Ezra, Kimchi, Buxtorf, Pfeiffer, Venema, Doederlein, Drusius, Michaelis, Clericus, Rosenmuller, De Wette, Winer, Hitzig, Hengstenberg, Fürst, and Lee—all agree in supporting that translation of the words which Dr. Williams so recklessly and contemptuously rejects. I am at a loss to know by what authorities Dr. Williams is prepared to support his mode of rendering the passage. The versions of Symmachus and Aquila, in such a case, are of no weight at all against the mass of first-rate critical authorities. We know enough of the latter to warrant us in regarding him as a most incompetent translator. . . .

"But I am ready to go further. I maintain that the rendering '*worship purely*' is inconsistent with the meaning of the Hebrew words, and contrary to the idiom of the language. The verb לָשָׁן without an object after it is incapable of being rendered by the English verb '*to worship*;' and the term בָּרַךְ is never, in the whole Hebrew Scriptures, used adverbially in the sense of '*purely*.' In Isaiah i. 26, that which in the English version is rendered '*purely*' reads in the Hebrew כָּבֵר, '*according to pureness*.' The adverb is not found elsewhere in the authorised version of the Old Testament."

To Mr. Craik's remarks I may add that I ask in vain for a defence of such a rendering

of the Hebrew words as "*receive instruction*." Where is anything like either of them to be found in such a sense? Why then should English readers of the Word of God be mystified with the incorrect statements of the footnote?

Mr. Craik thoroughly disposes of the alleged *authority* of Jerome, who uses both renderings, "*worship the Son*," and "*worship purely*." As to the supposed *grammatical difficulties*, I cannot do better than refer the writer of the footnote to De Wette, who disposes of them in a simple note.

Inquirers, whether possessed of Hebrew scholarship or not, will learn in the complete and conclusive statements of Mr. Craik's pamphlet how truly that excellent Hebrew scholar, Dr. M'Caul, has said that a *knowledge* of the Hebrew text enables its possessors to reject such "cavils" as "*worship purely*," instead of "*kiss the Son*."

For thirty years and more I have habitually read and studied the Old Testament in Hebrew; and thus I can state distinctly that in citing from Mr. Craik I do not quote statements on a subject with which I am unacquainted, nor assertions the accuracy of which I do not test myself.

The importance of the subject is a sufficient excuse (if any be needed) for drawing public attention to the erroneousness of certain remarks.—I remain, yours very truly,

6, Portland-square, Plymouth,

S. P. TREGELLES.

April 17, 1862.

Dr. Tregelles, our readers will perceive, has not attempted to deny that the evidence of the ancient versions is, with the exception of the Syriac, against the rendering of our authorised version, but he endeavours to weaken their authority. We simply remark, in reply, that though the Vulgate of the Psalms and the Arabic are secondary versions, they are of some importance, as they by no means adhere always to the rendering of the LXX. Even on Dr. Tregelles' own admission, we have four independent ancient versions—viz., the LXX., Aquila, Symmachus, and the Targum, on the one side, against the Syriac on the other.\*

Dr. Tregelles ought not to have said that we "*presented this weight of authority as overwhelming*." We did nothing of the kind. We expressly intimated that we did not consider it "*overwhelming*," since we adhered notwithstanding to the authorised version. We did, in common justice to Dr. Williams, who is notoriously an eminent Hebraist, feel it right to show that there are "*several weighty objections to the ordinary translation*." Dr. Tregelles may think, if he pleases, that our arguments are stronger than we ourselves thought them; but we respectfully submit that he has entirely failed in supporting, in a single instance, the charge of "*inaccuracy*" or of "*incorrect statements*" which he brings against us. Our purpose simply was to show that, so far from its being a mere "*cavil*," which every Hebrew scholar would reject, to question the rendering of our authorised version, it has been questioned by eminent scholars like Ewald, Hupfeld, Olshausen, Koester, Dietrich, and others.

Ewald defends his translation (see above) by considering that *רוח*, *das lautere* (the pure or sincere) is a poetical expression for *counsel, sincere admonition*, Arabic *نصيحة*. *רוח* expresses properly a *cleaving to or attaching oneself to another* (hence *kissing*); and consequently in a new active sense (in Piel.) it may well signify *laying hold of, seizing, availing oneself of*.

As to Mr. Craik's argument from Isaiah i. 25, it is quite irrelevant,

\* As *bar*, not *ben*, is the word for *son* in Syriac, the Syriac translator might easily have overlooked the absence of the article, while rendering the word in question definitely "*The Son*."

because  $\bar{\text{ב}}\bar{\text{ר}}$  (*bar*) is not found there, but  $\bar{\text{ב}}\bar{\text{ר}}$  (*bôr*). Adjectives in the masculine are sometimes used adverbially (though the feminine is the more common form), and  $\bar{\text{ב}}\bar{\text{ר}}$  therefore can be taken in an adverbial sense "*purely*." The masculine is sometimes used as well as the feminine in a neuter sense, and therefore  $\bar{\text{ב}}\bar{\text{ר}}$  can also mean *what is pure*, which is the mode in which Ewald would understand it. We need not cite examples of these usages, as they will be admitted by Hebrew scholars.

The verb  $\text{נָשַׁק}$  does not always mean *to kiss*, but is used also of *drawing bows*, and of *arranging oneself*, and there is no impossibility of its being used in its original signification, of *joining together* (Arab.  $\text{نَسَب}$ ), hence *cleaving to*; or in a signification derived from that of *kissing* as that of *worshipping* in the passage in question.

The difficulty of those that adopt the rendering of the authorised version lies in the word  $\text{בָּר}$ , and in the mode of its construction; the difficulty of the opposers of that rendering lies unquestionably in the usage of the verb. Both renderings are possible to be extracted from the Hebrew words, although Dr. McCaul may choose, on the one side, to call adverse criticism mere cavilling, and the great scholar Hupfeld may, on the other side, pronounce the rendering "*kiss the Son*" an impossibility. His conjecture (mentioned above) as to the reading of the text renders all things easy, and does not necessitate the giving the passage a different interpretation from that ordinarily assigned to it.

Yet, as the matter is so disputed, we prefer to leave the rendering of our authorised version undisturbed, though we have strong doubts of its correctness; and we decidedly object, on the one hand, to the attack made on Dr. Williams for his rendering of the passage, and on the other to the use he appears to make of his translation; as if, were it to be adopted, the second Psalm would thereby lose its Messianic reference, than which nothing can be more unfair.

Dr. Tregelles seems to vouch Mr. Craik as an "overwhelming" authority. Our readers will easily perceive from our article, which was written before we received the letter of Dr. Tregelles, that we do not entertain a similar opinion. His weight as a philologist may be guessed from the fact that he holds to the opinion that Hebrew was the language of Adam, which has long since been exploded by all scientific scholars. And we submit that on this very topic of "*kiss the Son*" we have clearly shown both Mr. Craik's inaccuracy of statement and his want of acquaintance with the state of criticism on the passage.

In conclusion, let us not be wanting in candour on the side of truth, if the adversaries of the truth should fail in it. Let no dogmatical statements on the side of the assailants make us have recourse to counter-dogmatism ourselves.

READING AND REALISING.—If with a true and living faith we seek to bring home to our hearts the great features of the evangelical history—to journey with our Master over the lonely mountains of Galilee; to sit with Him beside the deep waters of the lake of Genesareth; to follow His footsteps into remote and half Pagan lands; or to hang on His lips, in the courts of His Father's house—we shall not seek in vain. The history of the gospels will be more and more to us a living history; our Divine Image ever waxing clearer and brighter—shedding its light on lonely hours, coming up before us in solitary walks, ever fresher, ever dearer—until at length all things will seem so close, so near, so true, that our faith in Jesus, and Him crucified, will be such as no sophistry can weaken, no doubtfulness becloud.—*Ellis's Life of Christ.*

# Foreign Intelligence.

## FRANCE.

—, France, April, 1862.

### THE ROMAN COURT AND THE FRENCH GOVERNMENT.

The Roman question is indeed a delicate and interminable affair! The Marquis *de Lavalette*, French Ambassador at Rome, has, within these few weeks, appeared at Paris. Every one knows that our ambassador does not live on very friendly terms with the Count *de Goyon*, the Commander-in-Chief of the French troops; and it was natural to conclude that M. de Lavalette would endeavour to replace his antagonist by another general, less submissive to the inspirations of the Papacy. "*Cedant arma toga*" was a wise maxim of the Romans, which holds good for all time. But no similar measure has, to this moment, been adopted; and M. de Goyon retains his military command. There are, in the Court of the Tuileries, and in intimate relationship with Napoleon III., certain mysterious influences which prevent the adoption of decisive resolutions. In vain do M. Fould, M. Thouvenel, and other Ministers of State, demand that, in one way or another, this question shall be definitively settled. The Emperor persists in making use of both the two contending parties, possibly awaiting the time when the death of Pius IX., or some other providential event, shall open to him a path of retreat from his present false position.

### GREAT SCANDAL COMMITTED BY THE ARCH-BISHOP OF TOULOUSE, IN ORDERING THE CELEBRATION OF A HORRIBLE JUBILEE.

Another matter, within the last three weeks, has greatly agitated France. Your readers have seen the particulars of it in the English press; but I will deal with the question in its religious aspect; and point out the impressions of the French Protestants respecting it.

M. *Julien-Florian-Felix Desprez*, Archbishop of Toulouse, Primate of Narbonnese Gaul, Prelate Assistant to the Pontifical

Throne, &c. (you perceive that his titles are numerous and brilliant)—M. Desprez suddenly published an ordinance directing the celebration of "the jubilee commemorative of a *glorious fact*, accomplished three centuries ago. . . . The Lord," adds the Archbishop, "stretched forth His powerful protecting arm over that Church of Toulouse, defended at once by the courage of its children, and by the prayers of its guardians sleeping in death [the bones of the saints]. A general procession was instituted to transmit to future generations the remembrance of a vow made under these circumstances by the *capitoule* [chief municipal officers] of Toulouse."

The Archbishop then relates that this procession took place in 1562, in 1662, and in 1762, with extraordinary solemnity, under the sanction of the pontifical bulls of Pius IV. and Clement XIII., which granted plenary indulgences or absolution to all who should participate in this festival. Consequently, M. Desprez prescribed the celebration of the same jubilee from the 16th to the 23rd of May of the present year.

On reading this pastoral letter every one inquired what was this *glorious fact*—this evidence of the Divine benediction—which, after an interval of three centuries, excited, in so lively a manner, the gratitude of both the Archbishop and his clergy and of lay devotees. I have no need to state what was the reply to this question. France, England, and all Europe, know that the secular jubilee of Toulouse was instituted in memory of a horrible massacre perpetrated during our old religious wars.

In the middle of the sixteenth century the number of the Calvinists in this large city of the South was very considerable. Some historians assure us that it contained at least 20,000 disciples of the Reformation. These were the most enlightened men of the city. Magistrates, functionaries of high rank, professors of the university, had embraced the doctrine of the pure Gospel.

The priests and monks, exasperated to the last degree by these defections, stirred up the populace and the peasantry of the vicinity against the Calvinists. The latter contended for six days with their enemies. At length they concluded a capitulation, according to which they laid down their arms, on condition that their lives should be respected. But, according to the maxim generally admitted at this time amongst the Romanists, that it was not obligatory to keep faith with heretics, immediately that the Protestants were without arms the fanatical peasants fell upon them, and slaughtered them without pity, to the number of 3,500 or 4,000.

Well, then, this is the *glorious fact*, the celebration of which by a secular jubilee has been enjoined by the Archbishop of Toulouse! The St. Bartholomew's Day of Southern France has been deemed worthy of solemn thanksgivings by this prelate! Could you have imagined that in our age—in our France—seventy-two years after the revolution of 1789—when our public opinion and our laws have established the mutual toleration of religious communions—there would be found a bishop so insensate, or so fanatical, as to organise an extraordinary procession in honour of four thousand assassinations!

The impression produced at Toulouse by this pastoral letter was profound. Our friends in that city state that the Roman Catholics of every social position—officers of the army, members of the magistracy, merchants and bankers—hastened to assure the Protestants of the indignation with which the unjustifiable conduct of the prelate had inspired them. Never had Protestantism obtained at Toulouse so many marks of sympathy. The emotion was the same at Paris, immediately that the mandate of the Archbishop was known. All the journals, both of the Liberal opposition and of the Government, agreed in blaming, in the very strongest terms, this deplorable outrage on public opinion. Hardly did two or three organs of the Jesuitical faction dare to make a timid apology on behalf of the prelate. It became evident that, should the celebration take place publicly, it would

provoke serious disturbances, and perhaps a new effusion of blood. The *Moniteur* accordingly published an official note, containing these words: "The Government has decided that all processions, or outward ceremonies, relative to the celebration of the jubilee, shall be prohibited."

This is a satisfaction accorded to public opinion. You will observe, however, that the prohibition concerns only *outward* ceremonies. It is probable that in the interior of their churches the priests will yet persist in thanking God for the murder of 4,000 Protestants.

The Archbishop of Toulouse has sent to the journals an explanatory letter, in which he states that the object of the jubilee is not to glorify the excesses committed in religious conflicts, but to bless God for having granted to the Roman Catholics a victory which has preserved the *holy* city of Toulouse from becoming a kind of French Geneva. He says also that he had no right to deprive his people of the special favours attached to the celebration of this secular jubilee. He pretends to be *tenderly united in heart to his Dissenting brethren*. These are the prelate's own expressions. This tardy attempt at justification is very weak. The Archbishop of Toulouse ought to have known, beforehand, that the common people do not make such subtle distinctions; and that it was extremely imprudent, and even criminal, to revive, in the midst of the exorbitant inhabitants of our Southern provinces, the most dreadful and odious recollections of the past.

#### PASTORAL LETTERS OF THE BISHOPS.

I have before me other episcopal mandates, which have been circulated in the various dioceses during Lent. Several bishops, amongst others the Bishop of *Arras*, have taken advantage of this opportunity to stimulate the liberality of the devout on behalf of the "Peter's Pence." It seems that the donations to this fund are becoming rare, and that the returns are but scanty. This falling off will astonish no one. In the first place, there are many Romanists who love better to declaim against revolutionists and impious persons than to un-



loose their own purse-strings; they are prompt in word, and slow in deeds. Then, the *purpose* to which the Peter's penny is applied is not adapted to encourage the liberality of the faithful. Is it agreeable to give one's money to pay bands of brigands to desolate the kingdom of Naples, or to minister to the luxurious pomp of the Roman cardinals? According to all appearance, the Peter's penny will soon be struck with utter barrenness, and the verbose rhetoric of the prelates will not avail to restore to it its original fecundity.

Other bishops announce to their flocks their intention of shortly visiting Rome. This is, for them, an affair of honour not less than of religion. They regard themselves as obliged to respond to the appeal of their Sovereign Pontiff, in taking part at the council which has been convoked under pretence of canonizing certain martyrs of Japan. The Government is thus placed in a position of great embarrassment. It has essayed to hinder the bishops from making the journey to Rome, and this it really has a right to do, according to the articles of the Concordat signed between Napoleon I. and Pius VII. But you know that proverbial saying, *Summum jus, summa injuria*. If the political authorities were to resort to physical force to compel the prelates to remain in their dioceses, *that* would be true persecution, and the bishops would be applauded as martyrs. It is most likely that the counsellors of Napoleon III. will follow a middle course in this affair. They will use their *moral* influence to persuade the most moderate of these high dignitaries not to go to Rome, and will permit the more ardent to do as they please. Well-informed persons estimate that about thirty-six French bishops will repair to the Pontifical city. Cardinal *Morlot*, Archbishop of Paris, and Grand-Almoner of the Emperor, must also go to Rome, but with the view of accomplishing a special mission. He is charged to ascertain the state of feeling in the conclave, in order to furnish the Government with precise information on the results which would be produced by the death of the reigning Pope.

Finally, certain bishops have filled their

pastoral letters with violent diatribes against the opinions and the institutions of our times. I will quote, in particular, the mandate of M. *Plantier*, Bishop of Nîmes. "Our age," says this fiery prelate, "has decreed the eulogies of men whose shameful degradation stains the page of modern history. Will it not be the eternal reproach of the present epoch that it has dared to pronounce the panegyric of Luther, and the vindication of Calvin? Such deviations of the moral sentiment dishonour our days of ignorance and darkness. . . . Treasons, perjuries, shameless outrages, iniquitous aggressions, impiety, concealed and real—all this is more frequent now than ever. . . . Did there ever exist in the annals of humanity a time in which *blood and sin intermingled* have impressed more shameful stains?"

M. *Plantier* writes like one possessed, or a man afflicted with mental aberration. He evidently thinks that he gives proof of faithfulness and force by heaping such gross insults on his adversaries, whereas he shows only that he is himself wanting both in good sense and decency.

#### M. RADCLIFFE AT PARIS AND MARSEILLES.

Our Protestant journals have devoted several articles to the preaching visit of M. *Radcliffe*, and to the salutary influence which he has exerted in our midst. Although this worthy brother experiences great difficulty in speaking before a French auditory, his deep piety, his ardent zeal, his special method in the teaching of the Gospel, have produced extended and durable effects. The organs of the *liberal*, or negative theology, and even some well-intending persons, too strongly attached to the ordinary style of preaching, have shown for M. *Radcliffe* but little sympathy. The refutation of their grievances is easy; it is enough to quote that text from the Gospel, "A good tree is known by its fruits." It is an indisputable fact that the appeals of M. *Radcliffe* to the Protestants of Paris have been, under the Divine blessing, instrumental in awakening slumbering consciences, and reassuring trembling souls. The same is true of Marseilles, where this

faithful servant of Christ has passed three weeks. Notwithstanding continual physical sufferings, he has done much good, especially amongst the young people. The number of his hearers increases with every new discourse, and the inhabitants of this great commercial city have proved, by their attention and their assiduity, that their hearts were not insensible to the promises of the Divine Saviour.

#### NEW PROTESTANT CHAPELS AT PARIS.

Another fact which I am happy to

mention is the opening of new Protestant chapels at Paris. The last number of the *Archives du Christianisme* mentions two chapels in which the Evangelical worship will be celebrated, independently of the churches and other places of worship which existed before. We may thence conclude that the Protestant faith is making remarkable progress at Paris, even amongst the Roman Catholics. Vainly do the Ultramontanes exclaim, in every variety of tone, that Protestantism is dead: the truth can never die. X. X. X.

### ITALY.

Florence, April 18, 1862.

#### POPULAR FEELING ON THE ROMAN QUESTION.

The Roman question gives rise to an increasing uneasiness, as it draws its slow length along. Hope deferred for months and years has sickened the heart of the nation. The matter has been debated *ad nauseam*, and never more ably than last week in the English House of Commons. The speech of Mr. Layard will, above all others, interest your readers, as it contains so much educational and religious information, obtained a year ago through painstaking research by the Under-Secretary in person. The facts connected with brigandage have been published in official documents, and reflect eternal discredit on both Pope and Emperor, through whose patronage and connivance Rome has become a den of cut-throats, and a focus of systematic disturbance. The English press, especially the *Times*, contains the most reliable descriptions of the Southern kingdom, helpless and desolate through foreign marauders. Through a personal antipathy to Rattazzi and Napoleon III., Mr. Gallenga, the correspondent of the *Times* at Turin, probably paints with too dark colours. But no one can exaggerate the despondency of the Italians. It amounts almost to despair. In their deep perplexity, the only certainty seems to be that Savoy and Nice are gone for ever. A strong under-current of hate has set in towards the French Emperor, which may soon again bring Orsini bombs in fashion in Paris. Greater game than the

Iale of Sardinia is now thought to be in request at the Tuileries. The unity of Italy appears to be disliked. Naples seems marked out for a Murat or a Bonaparte. Victor Emmanuel shares the popular ill-will, for neither Tuscans nor Neapolitans desire a monarch who takes his orders by telegraph from France. The state of Rome at this moment is a standing disgrace to civilization, and threatens to involve, not Italy alone, but the continent of Europe, in revolution and bloodshed, unless a clean riddance be speedily effected of the Pope, or at least of Papal misrule.

#### PROSECUTIONS AGAINST THE EVANGELICALS.

A few words as to the prosecutions against the Evangelicals. Signor Gavazzi has not been interfered with. His imprisonment would have caused too much stir. Mr. Ribet has been acquitted, by the highest court of law in Leghorn, as having transgressed no law, in replying to the attack made upon him by a Capuchin monk. Peccenini has been condemned at Lucca to one month's imprisonment and a fine of 8*l*. for publishing a New Year's-day tract in the Island of Elba. His object was to answer a priestly pamphlet full of calumnies against the Protestants, and to show that the alone method of solving the Roman question was for the people to withdraw spiritual allegiance from the Pope. An appeal has been lodged against this unjust sentence. The case of Mariani, the dépôt-keeper in Leghorn, who exhibited in his window the picture of the Romish Church

service, which is being sold largely and without hindrance in Naples and Florence, has been remanded to a higher court by the authorities themselves, while the Waldensian student, Gregori, who published last summer in Elba a simple defence of his scriptural faith, when misrepresented in Roman Catholic fly-sheets, which were widely circulated in the island, has had his case postponed *sine die*, at great expense to himself, and on the most frivolous pretence. Though months have passed since the indictment was served, the Procuratore, who had himself fixed the day of trial, asked an adjournment, on the ground that two policemen, whom he required as witnesses, were absent. It appears, however, that the jury summoned was composed mostly of liberal men, and that he feared an acquittal. In every instance the bitterest opposition to Gospel truth was exhibited by judges and public prosecutors. When will an end be put to these vexatious and costly proceedings? Is Tuscany, the first land annexed to the kingdom of Italy, to be the last in receiving the benefits of the annexation? Will not the excitement caused by these covert assaults of the priesthood in Parliament, in the press, and in the mind of the people, hasten the introduction of the Italian criminal code into Tuscany. We hope so, for without it no one is safe from annoyance and expense, if not from actual imprisonment.

#### ANNIVERSARY OF THE BIBLE SOCIETY.

The annual meeting of the Bible Society was held here on the 9th inst. The sale of Bibles and Testaments at the Florentine dépôt during the year 1860 was 7,797 copies; during the year 1861 it was 9,121 copies; while, during the last year, above 32,000 copies had been sold throughout Italy. Those sent out from Tuscany were partly disposed of in Umbria and the Marches. Through special colporteurs between 600 and 700 copies had been sold at reduced prices to Tuscan soldiers during 1861. As about 900 copies of the 9,121 sold in this quarter were of the Martini version, we may reckon, judging proportionally, that about 3,000 out of the

32,000 sold all over Italy last year were Roman Catholic Scriptures. A resolution was passed at the meeting strongly urging the British and Foreign Bible Society to withdraw from circulation the Martini version. This expression of opinion ought to weigh with the Society, as it emanates from parties on the spot capable of judging the respective merits of the two translations, and of observing the inexpediency, on the part of a Protestant society, of selling an imperfect, nay, a false Word of God. The mistranslation of the one word, "Repent," which occurs some thirty times in the New Testament, by the expression "do penance," is so repulsive to some Christians, that they will neither contribute to the funds nor take part in the meetings of the Bible Society, until some guarantee is given that such perversions of Divine truth are set aside. The Martini is now provided, in various editions, for those who wish it, by Roman Catholic booksellers, who have been driven to publish it through the zealous efforts of Christians in connexion with the Diodati Bible. As the era of persecution, when an excuse for the circulation by Protestants of the Martini Bible has now passed away, and as the Italians—singular circumstance—almost never seek the Martini, but the Diodati version, when searching for the Scriptures, I hope the report is true that the committee in Earl-street has resolved to print no further editions of Roman Catholic versions of the Scriptures, at least for Italy, where any demand that may once have existed for them has ceased, according to the statements of official persons in Italy.

#### CIRCULATION OF THE SCRIPTURES IN ITALY.

It is cause of unspeakable thankfulness to Almighty God that, chiefly through the exertions of our noble Bible Society, aided by the Scottish Bible Society, somewhere about 80,000 copies of the Scriptures should have been sold from the hands of fifty colporteurs, these three years past, in priest-ridden Italy. Even supposing the one-half to be destroyed by the priests, or thrown aside by careless purchasers, there still remain scattered over the country

40,000 copies of that blessed Book, which maketh wise unto salvation. Our fervent hope and prayer is, and we are not without good ground for the expectation, that God is blessing the perusal of the Sacred Volume in town and country, amid the solitude of the mountain hamlet and the stir of the marts of trade. The exasperation of the Pope, the only and great enemy of the Bible Society, the violent opposition offered to the colporteurs by the priests and their tools in the courts of law, seem to prove that God's Word is having free course, and being glorified. When the heart is saddened on hearing the eloquent and effective denunciations of Protestantism by the Lent preachers, and by the sight of multitudes still devoutly thronging the churches and chapels of town and village during this holy week, a strong consolation is imparted by the fact that a secret power is at work on the hearts of men in this land, which will one day overthrow the vast power of the Papacy. No stronger argument could be afforded, if any were now needed, for the association of Christians in religious and missionary efforts, than the statistics given above. Many an opportunity, in this and other countries, has come and gone unimproved through division, and consequent weakness, in the Evangelical camp. No sooner was Italy, however, opened to the Gospel than the Bible Society, with an energy above all praise, took the field and carried on the enterprise, not knowing what a day might bring forth; and no faintness of heart or feebleness of power is yet visible in its operations.

#### THE TRACT SOCIETY AND COLPORTAGE.

Nor should we pass by in this connexion the equally praiseworthy and beneficial labours on Italian soil of the Religious Tract Society. With the exception of the many religious works printed during the last ten years by the Scotch ministers in Tuscany, through private liberality, almost the whole Evangelical literature presently circulating in Italy has been prepared at the expense of the Religious Tract Society. I have had repeated occasion to mention in previous letters the popularity and usefulness of these publications. They are

sold not only at the depôts in Turin, Milan, Florence, Leghorn, and Naples, but by twenty out of the fifty colporteurs at work. While we honour the motive which causes the Bible Society to restrict its thirty colporteurs to the sale of the Bible alone, we feel persuaded that ninety-nine out of every hundred supporters of that Society would grant these men permission to carry the "Pilgrim's Progress," "Come to Jesus," and many such works, in their knapsacks, if by experience they were acquainted with the workings of an Italian mission. Here the religious tract as often leads to the purchase of the Bible as the perusal of the Bible creates a demand for religious literature. The Bible Society colporteurs are so constantly asked for Evangelical books, that they cannot be made to understand why they should not sell them; and when positively refused, in accordance with the present instructions of the Society, they beg that another colporteur with Bibles and books should accompany them in their peregrinations, an expedient which is occasionally resorted to. The Tract Society, whose exertions are not so well-known as they ought to be, or as those of the Bible Society, from the want of foreign agents and colporteurs in their own employ, has this winter exceeded all its former liberality by granting 1,000*l.* for printing in Italy; 500*l.* to the Italian Committee in Geneva, and 500*l.* to the Evangelical Publication Committee in Florence, which directs the Claudian press.

#### NAPLES EVANGELIZATION-AID SOCIETY.

I send you the very interesting report of the Naples Evangelization-Aid Society, which forms an excellent history of the work which has sprung up in the South, where a more favourable opening for Evangelical exertion now exists than in any other part of Italy. Lest your space will not take in the whole story, I give you the salient points:—

The society was formed in the winter of 1861, by members of various Protestant communions, chiefly in order to aid, rather than direct, every really Christian enterprise on behalf of the Italians of the South. It has raised and disbursed above 400*l.* The sources of revenue have been a subscription through the *Record* newspaper, several donations from the

Foreign-Aid Society and the residents and visitors of Naples. The Marquis Cresi, who presides over a meeting of Italian Christians, and superintends the colporteurs of several societies in the town and provinces, is highly esteemed, as well as his assistant, Signor Cerioni, an ex-priest, many years ago received into the Christian Church at Malta by the Bishop of Gibraltar. The female school begun in the fisherman's quarter, the Mergollina, by Signor Cresi and the Countess Steinbock, and taught by Miss Sprenger, has fifty pupils, cleanly and well-behaved. In spite of threats, excommunications, and the refusal of absolution at the confessional, on the part of the priests towards the parents, the children have not been withdrawn; on the contrary, the parents oftentimes join with their children in the instructions of the school and the enjoyment of the singing-class. The deathbed of one pupil, who had been struck by the hand of a fanatic, was a singularly happy one. She expired, saying to her friends, "Don't cry; I am going to be with Jesus."

The committee paid for the room hired by Signor Gavazzi, in the Toledo, close to the palace of the Papal Nuncio. For three months this eloquent preacher addressed crowded and enthusiastic audiences, on four nights of the week, on controversial topics, enlarging the public mind, emboldening timid Christians, and ushering in a clerical movement by the powerful exposition of truth, unheard before in a land of ecclesiastical despotism. On Sabbaths, with the flexibility so characteristic of Italians, the joke and sarcasm were laid aside, and he expounded with all the fervour and fidelity of an experienced pastor the essential truths of Christianity, justification by faith, and redemption through the blood of Jesus. The committee believes that Signor Gavazzi prepared the way for other preachers; that many of his hearers joined other Evangelical *réunions*, and that an excellent effect was produced by his labours, though no constituted congregation or religious body resulted therefrom. The lull which occurred on the retirement of Signor Gavazzi was employed in printing several tracts for the times, on "Roman Infallibility," "The Mass," "The Worship of Images," "The Opinions of the Jesuits on Morality," "The Life of Luther," "A Defence of the Reformation." One colporteur was employed in the town of Naples, and many of these tractates were sent to the Waldensian pastor at Palermo, whose Evangelical work makes steady progress, despite the fury of fanatic and priest. In addition to Signori Calva and Gioia, two Calabrian priests, who have since been studying in Florence and Genoa, the society has been applied to by a large number of priests, who were desirous of leaving the Papal Church, if they could only be secured against the pangs of hunger. Christian prudence, the fear of placing temptations in their way, and the want of funds, have induced the society to limit itself to kindly counsel in these difficult cir-

cumstances. Four priests, however, have relinquished their calling, and cast themselves on the Providence of God. One has been employed at a small salary as a schoolmaster, and expresses himself more than satisfied with the change. "When I was a priest," he says, "I was always unwell. My conscience was ill at ease, and yet I was doing nothing. Now, although I labour hard, my soul is at peace, and both body and spirit are strong and happy." The Evangelical school for boys begun by the society, though under the ban of the clergy, has eighty scholars in attendance. Two able masters have been employed, and Mr. Bescarlet, the Scotch minister at Naples, superintends the religious instruction of the children. An evening school for adults has been attended by forty workmen, who not only learn to read the New Testament, but give evidence that they lay to heart its teachings, by removing the Madonnas from their houses, and discussing with their fellows in the workshop and the National Guard. The efforts of Signor Albarella, however, form the chief interest of the report, as they are peculiar to Naples, and have been very successful. This able speaker, formerly an advocate, has been a professing Christian for several years. Under promise that he would abstain from political discussions, the committee rented for him a large hall, capable of containing 250 persons, in which the simple Gospel has been faithfully preached on the Sabbaths, and controversial meetings, crowded to the door, have been held during two evenings of the week. A topic announced for discussion, "The Use of Images in Worship," "The Real Presence in the Lord's Supper," and such like. Full liberty of speech, *pro* and *con*, is allowed, of which the priests at first took full advantage, but have subsequently withdrawn, finding themselves worsted in every argument. When the debate is over a vote is taken, and usually only four or five hands are held up as dissenting from the testimony of Scripture on these vital points. The costume of the assembly is very picturesque, and shows that the middle classes have been reached and interested. Beaten in discussion, the priests have sought to influence the authorities, but no police interference has been permitted by them. A rencontre lately took place, which has been spoken of throughout the town. "The Worship of God in Spirit and in Truth" had occupied several weeks in discussion. One evening a Neapolitan *littérateur*, Signor Escalona, maintained, that as we could only form in our minds an idea of God under a human form, pictured and sculptured representations of the Divine Being were therefore legitimate. God, however, employed the simple to confound the wise. An humble artisan, who though fifty-five years of age, is a scholar in the adult class, rose and replied by improvising a parable in the genuine vernacular dialect. "There once was a blind man," said he, "who had never seen the human figure, and who was seeking the Lord and asking where he might find Him.

He was led into the church, and had pointed out to him several pictures and statues of Christ. 'Look there,' said they to him, 'and behold the Saviour.' The poor man was in despair, and cried out, 'I cannot see him. Must I be condemned, because I am blind?' Whereupon an Evangelical Christian, with the Bible in his hand, spoke to the disconsolate man of worshipping God in spirit and in truth, of the Redeemer of souls, and His wondrous love, of Jesus and His atoning death. Then was the blind man's heart opened, and he exclaimed, 'Now, indeed, I see Christ.' Then turning towards his opponent, the popular orator added, "There was a man who never saw the human figure, and yet was privileged to see God. What need have we, then, of your images?" and he continued in a lofty strain of feeling to pour out his soul on the real character of spiritual worship, to the delight and edification of the whole assembly.

This model report closes with an appeal for funds towards the purchase of a suitable hall, so that the work so prosperously begun may not be at the mercy of priestridden landlords, with the expression of a strong desire that Signor Albarella, Signor Cresi, or some other servant of Christ, should be regularly ordained in Naples for the dispensation of the sacraments and pastoral visitation; and with the important explanation that Signor Albarella has, without any salary, continued for eight months thus to labour, despite the daily threats of the assassin's knife. His views are the furthest removed from Plymouthism, for he argues for a regular official and salaried Evangelical ministry.

It is said that Signor Cresi is about to publish a confession of faith, which will substantially agree with that of the Waldenses, though he does not belong to the communion. The school at Torre del Greco, supported by the Philanthropic Association of Italian Ladies, has already eighty pupils, and is highly spoken of by visitors.

#### THE REFORM MOVEMENT IN THE ROMISH CHURCH.

I am glad to be able to furnish you with a few trustworthy facts connected with the movement going on at Naples within the Church of Rome itself. The membership of the Mutual-Aid Society is between 4,000 and 5,000. The great majority are priests, although about forty deputies of the Neapo-

litan provinces have joined the Reform movement. Priests alone are entitled to aid from the funds, and it is by them that the *Colonna di Fuoco* is edited, printed, and circulated. As yet this journal is not vended in the ordinary way, being published with a view to influence the clerical mind for the present. A considerable ~~confidence~~ of opinion obtained as to the name to be given to their broadsheet. Many wished to have it called *The Reformer*, but as this would at once have laid the party open to the charge of Protestantism, and frustrated their plans, the paper was sent forth as the *Pillar of Fire*, in the hope that it might guide many feet stumbling in darkness. Several of these priests have been imprisoned under the old régime on account of their liberal opinions, notably the author of the famous article on "Reading the Bible," noticed in my last letter, who was in chains with Poerio, and visited England after his release. The same enlightened views as to the necessity of circulating among priests and people the Holy Scriptures are being expounded in a long series of articles from the same pen, addressed to the priests of Italy. Two able priestly pamphlets have appeared lately on the same subjects, the secularization of the Bible, as they call it, by Lachina of Sicily and Tibboni of Brescia. The society has been investigating the relative merits of the Diodati and Martini translations, and while giving the palm at once to Diodati, feels that the latter leant too much to Geneva in his interpretations, as the former undoubtedly drew his inspiration from Rome; so that a new translation is proposed. The leading aim of the society, however, is to obtain the practical abolition of the temporal power of the Papacy. To this alone Passaglia in the North confines himself, hoping that the spiritual power in its present condition will be vastly increased. In this sense he is about to present a petition to the Pope previous to the meeting of the bishops in Rome, in the month of May, and hopes to obtain the signatures of 20,000 priests. But the Neapolitan Society, while seeking the removal of the temporal power as a stumbling-block to further progress, looks

forward to the overthrow of Papal supremacy, and what they call the "autocracy of the Papacy," which since the Reformation has so grown in strength, that all initiative is centralised in Rome. Let it be clearly understood, nevertheless, that they cling to Rome as the centre, and to the Pope as the head of the Church; but while doing so most honestly, they plead in the petition forwarded to the Pope, signed by 8,000 priests, for the removal or rectification of indulgences, the confessional, the superstitious worship of images and relics, the introduction of lay influence into the councils of the Church, and the improved and liberal education of the priests. How will his Holiness sympathise with their sanguine belief that the day of a great moral regeneration is at hand, when the priests will regain their lost sway over the souls of men, through the teachings of Scripture and the example of holy living?

This movement is now headed by Bishop Caputo, who, in virtue of the office of Chaplain-General, which he held under the Bourbons, has been able to open all the Royal chapels, such as San Francesco di Paolo, opposite the King's palace, to the ablest preachers in the society. All the bigoted journals have opened their columns to the foulest abuse, recrimination, and misrepresentation of this band of reforming spirits; but it is remarked, on all hands, that the arguments advanced in the *Colonna di Fuoco* remain unassailed. As it is not two years since Garibaldi landed in Sicily, results like these of the progress of free inquiry, though not yet what we could wish to see, afford abundant grounds for thanking God, and taking courage as to the future of Italy.

#### THE WORK AT AOSTA.

Monsieur Curie, the Waldensian pastor of Aosta, and author of several valuable controversial works, makes head against violent opposition. Although the town only contains 1,000 inhabitants, there are forty priests, who preach constantly against Protestantism. The priests of late have been burning Testaments and tracts in the public square and neighbouring villages, and

paying their parishioners to do the same. And yet the average monthly sale is eighty Testaments, ten Bibles, and 280 Evangelical books. In 1861 about 1,500 copies of the Scriptures were sold.

#### THE PRIESTS OUTWITTED.

Another instance in which the priests were outwitted occurred in Sicily lately. A colporteur was seized by their orders and hurried before the magistrate, with the certainty that the poor fellow would be lodged in prison. But the magistrate acquitted the colporteur, and incarcerated the man who had illegally disturbed him in the peaceable sale of his books.

#### THE WORK IN LOMBARDY.

The work of God advances in Lombardy, formerly so ungrateful a soil for the seed of the Word. A colporteur at Brescia, who had been maltreated by the people, persevered in circulating the Scriptures, and finally formed a congregation of eighty. The Lord's Supper was lately dispensed to forty-five individuals. At Milan a large number of the respectable classes of society have been attracted to the various *réunions*, and day-schools and Sabbath-schools are being set on foot. The concert for united prayer was observed in January, and many Italian Christians expressed the liveliest satisfaction of hearing for the first time of the existence and aim of the Evangelical Alliance.

#### SIGNOR GAVAZZI AND MR. PIGGOTT.

In Florence Signor Gavazzi is forming a "Chiesa Nazionale Italiana," which I need not explain the principles of, as you are soon to have the Padre in England, to give an account of his project. I hear that 300 names have been given in of parties willing to join.

One of the Wesleyan missionaries recently sent to Italy—Mr. Piggott—has met with considerable success at Ivrea, in the North. He has associated with him, as evangelist, an ex-priest, and visits all the villages along the shores of the Lago Maggiore, preaching the Gospel from place to place.

## AUSTRIA.

## CONVERSIONS TO PROTESTANTISM IN BOHEMIA.

A Protestant pastor in Bohemia expresses his gratitude for assistance received from the readers of *Christendom*, which has enabled him and his congregation to get rid of an "oppressive load of debt" upon their church and parsonage. He then gives some particulars of what is doing to promote the welfare of his charge, and next relates several interesting facts respecting the progress of Protestantism in Bohemia generally. The account in a subsequent page, cited from a Continental contemporary, corroborates our correspondent's testimony on this subject. With reference to the restrictions which still continue upon religious liberty, it must be remembered that the remarkable document, published in our last number, guaranteeing the utmost freedom of conscience and worship throughout Austria, is at present only a "project" of law:—

Haber, near Auscha, March 12, 1862.

... We have purchased a new cemetery, to which the Concordat forced us, by excluding us from the use of the Roman Catholic churchyard. During the preceding year this burial-ground was solemnly consecrated, amidst great interest on the part of the Catholics. This cemetery was purchased at a cost of 1,200*f.*, a very considerable expenditure for our poor community, and of which 800*f.* still remain to be paid. Notwithstanding this, we still kept our eyes fixed upon the object for which the community has for years striven. What is a Protestant community without schools? Our children have been for seventy-seven years alienated from us in Roman Catholic schools, and their hearts have been poisoned with Romish errors. In order to avert such consequences we have collected continually amongst ourselves, and have also been assisted by the gifts of other brethren, in order to create a school building fund. God willing, we shall open our school next Whitsuntide. That will be a happy moment, for which I have so often wrestled in prayer.

But, to a wider extent also in my community, the Lord has done great things for us: He has given us an important increase from the Roman Catholic Church. In the year 1858 I communicated to you that among the Catholics in Bohemia there was an unusual demand for the Word of God. Many Bibles and Testaments have been sold here to Catholics, and many more would have been disposed of among the people, but their poverty is so great as to make even a slight expenditure impossible. Notwithstanding, the Lord has blessed His Divine Word among them. Many

come from a distance to hear the Word of Life in the church at Haber; others have promptly made confession of the Protestant faith. It is a deeply-moving sight when old men and matrons confess the name of our Lord Jesus, and promise henceforth to walk in the pure light of the Gospel. The Lord opens the eyes of the blind, and whole families have here been converted. In Rosendorf the number of Christian converts amounts to sixty-two. Previously to the year 1850 some conversions had indeed taken place, but they were isolated cases. It is only since 1859 that the Spirit of God has mightily moved the heart. In that year there were only five converts, two men and three women. But, on the other hand, in 1860, nineteen women and thirty-seven men; in 1861, twenty-five men and twenty-four women; and recently two girls; making, therefore, in the course of three years, 112 persons who have been brought to the knowledge of the truth as it is in Jesus. In the same period two Protestants, who were dwelling at a distance from here, and who were attended on their sick beds by Romish priests, were persuaded to forsake our Church. In another community in Bohemia the number of conversions to Protestantism is increasing.

When we in Bohemia think of the Concordat, we might say to our oppressors with Joseph, the son of Jacob, "As for you, ye thought evil against me; but God meant it unto good." Oppression has kindled the love of the Gospel in a thousand hearts. The Protestants in Görkan have associated themselves, and founded a new community. They have possessed for three years their own cemetery, and have now built a new church. In and about Rumburg the Protestants formed themselves, two years ago, into a new congregation; they have renovated an old church (which was formerly Roman Catholic), laid out a cemetery, and will in a short time appoint their own minister. We experience more and more that the Gospel is the power of God. The Almighty Disposer of events has caused the alteration of the arrangements of the State to work for the good of His Church; and if those above us should indeed take a more serious interest in the free position of the Protestant Church, then a new era will commence for us. Till now, at least, the oppression of the Concordat lies like an incubus upon us, and hinders everywhere the life of the Church. The old restrictions with regard to marriages between Protestants and Roman Catholics are still in existence, and all the children of such marriages still belong to the Roman Catholic Church. The Roman Catholic priests allot for the burial of Protestants the despoiled places reserved in their cemeteries for suicides. In Rosendorf the corpse of a Protestant child was obliged to be buried in the garden of its grandparents, because the Roman Catholic



priest there would allow no other place for it than that above referred to. The political authorities, who were asked for help, showed themselves as powerless—being fettered by the bands of the Concordat. This happened on the 11th of May, 1861, and therefore since the Imperial Patent. But even in higher places a freer development of our Church cannot make way.

The Protestant official of the High Consistory in Vienna, appointed by the Government, mistakes his high mission. In vain we have applied to him; already he has spent eleven months in preparing for the assembling

of the synod, though all that he has accomplished could have been done in two. We almost resign the hope that he will rouse from his lethargy and assemble a synod. Himself opposed to freer movements, he has not surprised the Church in regard to this, by taking any initiative. In our Church, as in the State itself, mistrust awakes again. But the Lord, who has been pleased to allow the dawn of (as we hope) a better time on the horizon of Austria, will guide everything for the best; will increase His kingdom amongst us, and let the light of the Gospel penetrate further.

### CONVERSION OF A BOHEMIAN VILLAGE.

We are indebted to a Continental journal for the following interesting account of the conversion to Protestantism of a village in Bohemia:—

In the Giant Mountains there is a Bohemian district called Semil, which wholly professes the Romish religion, and in which no one would suspect the existence of ancient Protestant or Hussite traditions. Nevertheless, in the gorges of the mountains, and in the caverns, may be seen, carved upon the rock, cups, with the initial letters of the sacramental terms of *body and blood*. This well-known symbol is sufficient to attest that these solitary valleys of old served as an asylum to the disciples of Huss. Here is now situated the little village of Spalov, which numbers forty-three houses, and is inhabited only by poor mountaineers. Five leagues separate it from the nearest Protestant place, Krischlitz. In March, 1860, the pastor of Krischlitz saw two peasants arrive at his modest parsonage. They came from Spalov to announce to him that almost the whole village had decided to forsake Romanism, and to enter into the Lutheran Church. M. Molnar (that is the name of the pastor), to prove their resolution, confined himself to pointing out to them the provisions of the law relative to abjurations. But very soon afterwards they returned with the certificates of the civil authorities in due form. Sixty men and women of Spalov delayed not to enrol their names amongst the presbytery of Krischlitz. In September took place their solemn abjuration and their admission into the Reformed Church, and on the 8th December of the same year the first act of public worship was celebrated at Spalov itself, in the house of a peasant, in the midst of a numerous concourse of the Romanists of the neighbourhood, who were serious and orderly. The pastor had chosen for his text John viii. 31 and 32. Next day Divine service attracted a still larger number; the Lord's Supper was celebrated, and eight new converts joined themselves to the rising Church. A great number of spectators openly expressed their desire to follow this example. All hearts were full of joy. They could not separate from one another.

In the course of the afternoon, the day being serene, the Christians of Spalov assembled together before the house which had offered hospitality to the pastor, and at sunset, men, women, and children all accompanied him for the space of three miles. Since then he has visited them as often as his other duties would permit, and cannot but praise God for the progress which they are making, young and old, in knowledge and in sanctification. The first donation that they received (it came to them from the National Church of Mecklenburg) enabled them to procure for themselves a sufficient number of Bibles and works of edification, and to purchase a communion service.

However, one of their families was already in trouble; one child, the first infant baptized, having died in October, a few weeks afterwards. The Romish cemetery was closed against it; the railway refused to convey the corpse, and it was necessary to carry it to Krischlitz. The mother accompanied it. She only returned home, after ten hours' walking, at three o'clock in the morning, half dead with fatigue. The new parish comprehended the absolute necessity of having its cemetery. A disposable piece of land was found; the civil authorities interposed no impediment; and at length, on the 21st of May last, the purchase was completed. The ground is large enough to contain a church and parsonage; but the parish is indebted 420 florins, and, notwithstanding the legal authorisation, must expect vexations of every kind. In August last the cemetery, which is surrounded by a hedge, was about to receive its first deposit, a child, when the gendarmes prevented its interment, and M. Molnar buried it in the garden of its father.

Spalov will probably be the centre of a Protestant movement, which will propagate itself widely in the Roman Catholic population of the country. It will require a church and a pastor, then a school and a teacher. In a parallel case Rome would have her hands full of gold. Very recently, on the frontiers of Eastern Prussia, she has built eight churches for ten, for fifty, for a hundred Catholics lost in the midst of the Protestants. Protestants will surely not abandon the poor mountaineers of Spalov.

## HOLLAND.

Amsterdam, April 11, 1862.

## DOCTRINAL DEGENERACY.

The readers of *Evangelical Christendom* will be grieved to learn the events, bearing on religion and morals, which have occurred here within these few weeks. They are already aware of the opinions publicly held by the Rev. Buskin Huët, formerly minister of the French Church at Haarlem, and how he had recently resigned his charge, in consequence of a falling off in the number of his hearers. There is not so much cause for joy at this result as at first sight appears. It only shows that the members of the French Church at Haarlem were not prepared to accept of his extravagances. His power for evil is only enlarged by entering on the wider field of preaching in Dutch, and followers are not wanting. It is illustrative of the state of affairs in the Church in Holland, that while M. Huët was constrained to leave the French Church at Haarlem, the very reverse was taking place at Arnhem, where a considerable number of the elders of the French Church resigned, because the majority supported their minister in preaching similar views; and the most advanced of the infidel school, the Rev. Mr. Pierson, of the French Church at Rotterdam, has very recently been called by the General Session of the Dutch Reformed Church at Leyden; and five of the elders have resigned. It will be seen, therefore, that while single congregations are dissatisfied with a form of teaching which undermines God's Word, and destroys the vitality of religion, yet that others take precisely the opposite course, while the leaders are either advancing, like Mr. Huët, voluntarily to wider fields, or by call of the Church rulers, as Mr. Pierson to Leyden. In reality, there are no fixed principles necessary to holding the pastoral office. All that the minister has to do is to preach notions acceptable to his elders and deacons.

## EXTRAORDINARY SERMON BY DR. JUNIUS.

As characteristic of what extraordinary sermons are sometimes preached in Holland,

we may mention a case, recorded some time ago in the *Herald* of Amsterdam (a religious paper, edited by the Jewish missionary from the Free Church of Scotland), as quoted from another paper. It is necessary to premise that there is a pleasant and harmless usage in Holland of sending presents to children, relatives, and friends, on the evening of the 5th of December, which is called St. Nicholas' Feast. These gifts are regarded as rewards of good behaviour to the young, and tokens of esteem to others. The clergymen are also frequently remembered, on such occasions, by the liberal members of the Churches. We cannot say what motive prompted the Rev. Dr. Junius, of Tiel, to preach the sermon referred to in the *Herald* on the 5th of last December, but the usage suggests that either his people had been particularly kind to him, or that he wished to stir them up to greater liberality. Be that as it may, we are informed that he took as his text Acts x. 38—"Who went about doing good;" showing—1. The manner in which Jesus, during His life, went about doing good—healing the sick, cleansing the lepers, giving strength to the lame, calming the waves of the sea, to quiet the fears of his disciples. 2. The manner in which St. Nicholas went about doing good—visiting the poor and wretched in the most unostentatious manner. In illustrating this, the preacher related several legends regarding his favourite saint. 3. The fruits of following the example of Jesus and St. Nicholas: Those who go about doing good prepare a feast for many; they prepare a feast for themselves; at death they go to the realms of light; their names are blessed. This last point was shown to be incontrovertible, seeing that, notwithstanding it is more than eighteen centuries since Jesus walked on the earth, His name remains in blessed remembrance. St. Nicholas is also regarded with affection, Roman Catholics honouring him as a saint, having houses of prayer and societies named after him; and Protestants thinking so highly of him, that they still celebrate the St.

Nicholas Feast, though he has been dead for upwards of 1,400 years.

This is not the sketch of a sermon by a young and vain man of the out-and-out Busking Huët or Pierson infidel school, but by a doctor in divinity, comparatively speaking advanced in life, and holding the prominent position of vice-president of the Synodal Commission—a rank something similar to, but of far greater influence, than that of ex-moderator of the General Assembly of the Church of Scotland. Dr. Junius, of Tiel, is not one of those who deny the miracles of the Saviour, and other fundamental articles of Christian faith, but rather claims to be Evangelical, though there is more of Rome than of grace in the above sketch; and we have been assured that he maintains that the reason why clergymen in England and Scotland do not play cards, etc., on the Lord's-day evening, is that that unfortunate country, Britain, is quite in a benighted state compared with the light which shines in the United Provinces.

We may remark that the practice is not better than the doctrine, and that the evils in both are not confined to the Dutch Reformed Church. On the most undoubted testimony, the writer knows of a theological professor of one of the oldest Dissenting bodies in Holland having a dancing party for young people on the evening of the Lord's-day. Equally certain is the case of one of the oldest French or Walloon ministers, whose orthodoxy we never heard called in question, going with one of his young deacons, after evening service on Sunday, to a supper party, finding the company at cards, and an opening being made for him, taking his hand as a matter of course. Such a state of things is perfectly incredible to those who know how effectually and promptly such irregularities would be put down in England or Scotland, in National Church or in Dissenting.

There are many good people who deplore the present state of things in the Church; and there are also Evangelical efforts for the welfare of the people put forth, though on a small scale, and not supported by one-tenth part of those who claim to be Evangelical.

#### MUNICIPAL RESOLUTION TO AUTHORISE THE OPENING OF THE THEATRE ON THE LORD'S-DAY.

It will not appear surprising, after what has been said, that the Town Council of Amsterdam, a few weeks ago, resolved to subsidise the City Theatre for five years with an annual amount of nine thousand guilders, and an additional sum of seven thousand, this year, for decorating the building; adding the permission, hitherto withheld, of playing on the Lord's-day evenings. It is satisfactory to know that such a scandalous resolution has not been allowed to pass without protest. The Society for the Spread of Truth (which does much good with the small means placed at its disposal) earnestly remonstrated against taking the money of the ratepayers to support Sabbath desecration. The General Council of the Dutch Reformed Church of Amsterdam expressed themselves as "compelled by duty" to make known their "astonishment and pain" at the resolution taken by the Town Council, and protest against it "in the name of religion and good morals." They expressed their fear "that both the Christian and social life of the community will suffer, if the opening of the City Theatre on the Lord's-day evenings be officially legalised, presenting a new temptation to the pursuit of pleasures which interfere with family order and purity." The address concluded with the request that the Town Council of Amsterdam would not only continue to keep the City Theatre closed on the Lord's-day, but also take the proper steps for putting down the clandestine representations of the lesser theatres, which had hitherto been connived at.

Yesterday the question was reopened in the Town Council, but without success. The motion to withdraw that part of the resolution of March 12 which referred to the opening of the theatre on the day of rest, was negatived. A second motion—that the entire resolution should be rescinded—was also rejected; but a third—that the carrying or not carrying out of that part of the resolution which authorised representations on the Lord's-day should be left to the Burgomaster and Wethouders (mayor and

aldermen)—was carried. This is a small section of the magistrates, and if it was not for the fact that the resolution must have been passed by them previous to coming before the Town Council, there might have been some cause to rejoice. As it is, the protests which have been made may perhaps restrain the mayor and aldermen from giving effect to the resolution of the Town Council, especially as two of them at least, the mayor and one of the aldermen, Mr. I. I. Teding

van Berkhout, opposed it from the first. It is to be hoped that many of the readers of *Evangelical Christendom* will join with the friends of truth and of true religion here in prayer that the mayor and aldermen may have true wisdom given unto them, and decide against further desecration of the Lord's-day; breathing, also, the earnest supplication that the members of the Town Council may soon be brought to fear God and uphold righteousness.

## SYRIA.

Our readers will be glad to learn that, since the establishment of Protestant missions in Syria, the prospects of Evangelical religion there were probably never so cheering as at the present moment. A missionary of the American Board writes us as follows:—

Beirut, March 5, 1862.

### UNPRECEDENTED PROGRESS OF EVANGELICAL RELIGION.

The present year promises, thus far, to be one of the most eventful and fruitful in the history of Evangelical religion in Syria. At no time, in many years, has there been so much inquiry on the subject of religion, and at no time such a general movement towards Protestantism. At the beginning of the year about a dozen persons were received to the communion of the Protestant Churches on profession of their faith, and several persons are now asking to be received. The regular Sabbath congregations in Beirut, Sidon, ABeih, Suk el Ghurb, Deir-Mimas, El Khiyam, and other places, have been large and attentive, and not a little spiritual interest in the preached Word has been manifested by some of the hearers.

### INFLUENCES AT WORK BREAKING UP NATIVE IMMOBILITY AND PREJUDICE.

The civil war, and the subsequent massacres, in 1860, have had one good effect, in addition to their many and overwhelming evil results. Thousands of the people were driven from their houses and crowded together in the seaboard cities, and in those very cities where Evangelical religion occupies the most conspicuous position. Before this banishment from their homes they had only heard of Protestantism through their priests. They regarded Protestants as "Freemasons" (a name only known here as descriptive of some vague but terrible system of false religion)—sun-worshippers, child-stealers, necromancers, and enemies of the human race in general. But after spending many months in Beirut, in constant intercourse with Protestants, both native and

foreign, and receiving food, clothing, and house-rent from the hands of the hated "Angliz," their prejudices were gradually softened and removed, until they began to think that a religion productive of such good fruits must itself be good.

Other causes have also united with these in breaking up that fixity and immobility which has so long characterised the Orientals, and especially those of Syria. The form of government in Lebanon has been changed. Old feudal prerogatives and forms and offices have been done away. Men who have hitherto held office from birth alone are now among the common people. The war itself dispelled many of the superstitions of the people about the sanctity and inviolability of places reputed sacred. The shrines and images of saints which had been thought to be able to destroy all enemies were themselves utterly destroyed. The people have thus seen changes in the Government, in their own circumstances, and in things heretofore deemed unchangeable; so that the idea of changing from one religious sect to another is by no means so repugnant as formerly.

When the people hear of Protestants now they regard them not only with diminished prejudice, but with not a little esteem.

It is easier to-day to distribute religious books and tracts, *with a prospect of their being read*, than ever before. There are more open doors for the establishment of schools than ever before. And now that the distribution of charity has ceased, and the missionaries are no longer identified with relieving bodily want, they are welcomed among the people with more freedom and less fear of the priests than ever before. Soon after the beginning of the year there was an increase of religious interest in the congregation in Sidon, and several gave evidence of having experienced a change of heart. Just at that time news was received, indirectly, from the city of Homs, that a large number of young men assembled every night to study the Scriptures, and subsequent intelligence proves the movement towards the truth to have been one of great importance and extent.

## RELIGIOUS MOVEMENT AT HOMS.

Six years ago the Rev. D. M. Wilson, missionary of the American Board, took up his residence in the city of Homs, and continued to labour there steadily, and with some success, until the summer of 1860, when the alarming state of the country obliged him to leave for the sea coast, and more recently he has returned to the United States. Since his departure Homs has been deprived of the labour of a missionary; but the seed sown has not been lost. The Bibles, Testaments, and religious books distributed among the people have been read and studied, and in some instances prayed over. From twenty to forty young men met nightly to study God's Word. The Greek bishop was expelled from the city, by his own people, for outrageous and unblushing iniquity. The fetters of sect were broken, and the fear of excommunication ceased to affect the people. In the month of February a letter was received from Homs, stating that a large number had become open Protestants, and urging that a missionary be sent immediately. Letters were received from Damascus and Tripoli to the same effect, and it was evident that something must be done. Owing to the diminished numbers of the American Mission, no missionary could be spared to reside permanently in Homs, and measures were taken to find a native brother to undertake the work. A suitable person was found in Solleba Jerwan, a young man who had resided in Homs with Mr. Wilson. He has been labouring recently in Deir Mimas, south-east of Sidon, and when he announced to the people his intention to leave for Homs, they immediately wrote a protest, and insisted that he should not leave them, but finally yielded, on the ground that the native preacher at El Khiyam could supply them, while Homs was entirely destitute. When this young brother arrived in Beirut he found still further intelligence from Homs. I had just received a long letter signed by thirty-six men of that city, who pleaded most earnestly for help. In order to give your readers some idea of this letter, I will translate a part of it for their benefit.

"TO THE EVANGELICAL CHRISTIANS OF BEIRUT.

"Homs, Syria, Jan. 19, 1862.

"Your petitioners in Homs, who long for the true doctrine of our Lord Jesus Christ, would respectfully state that we have studied the truths of the Gospel as written by the apostles and prophets, under the instruction of our honoured teacher, the Rev. Mr. Wilson; and, since his departure, we have been as sheep without a shepherd. While he was with us our faith was weak, and the seed of the Gospel failed to grow; but now, praise be to God, He has not left His Word to return to Him void, but it has begun to grow, and the kingdom of Christ is advancing by degrees. We have left our old Church, and wish, if it be the Lord's will, to unite with that Church which is free from all superstition and all teaching of

man. And we would intreat you, as did the Macedonian, come over and help us. Compassionate our condition. We are left alone, as sheep without a shepherd. And, more than this, we are undergoing severe persecution from the priests, whose hearts are utterly destitute of compassion. They stir up against us the Greek sect, and, as if that were not enough, they have gone to the Mohammedans, and accused us of being 'Freemasons,' who deny the existence of God, and have no religion, their object being to stir up Moslem fanaticism against us. We prove to the Mohammedans that our religion is the pure Gospel, and we endure the persecution with kindness and patience for the sake of Him 'who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself to him that judgeth righteously.' And now we intreat the Lord and beg of you to send us a missionary to instruct us in the Word of God. We are in great straits; yet we ask not for a missionary to give us worldly relief and ease, for he that pleaseth men is not the servant of God, but for spiritual rest to our souls. And we ask Him most exalted to make our petition to you efficient, as was that of the chief butler to Pharaoh, who procured the release of Joseph from imprisonment. These names undersigned are of those who are ready to suffer persecution for Christ's sake. It is our opinion that one-half of the members of the Greek Church in Homs are enlightened, and will soon follow our example. . . . And may the Lord preserve you!"

(Signed by thirty-six men of Homs.)

This letter greatly strengthened the heart of our young native brother, but he was also greatly encouraged by another event which occurred before he left Beirut:—

NATIVE MISSIONARY SOCIETY IN BEIRUT—  
NOVEL AND INTERESTING FACT.

The native Protestants in Beirut have formed a missionary society, known as the "Evangelical Society of Beirut." Its object is the spread of the Gospel in this and other lands, and its funds are to be raised on the plan of systematic giving. Each member pledges himself to give a certain sum *every week*, and the collector calls upon the member regularly. The members are men, women, and children. Of the women and children, not a few are poor widows and orphans, refugees from Hasbeiya, who are wretchedly poor, and yet seem to delight to give of their poverty for the spread of the Gospel. The great part of the Hasbeiyans and Damascene widows in the school of Mrs. Bowen Thompson have written their names on the list, and would not take a denial when told that they were too poor to give. The cheerfulness with which all have entered upon this work is very delightful and encouraging. A hymn has been written for the society, by one of the native young men, to the tune "Shining

Shore," and it breathes the genuine missionary spirit. The chorus which follows each verse is somewhat as follows:—

"True is the word of Christ our Lord,

Most blessed is the giver;

To dreadful woe the heathen go,

Give freely, then, and ever.

I have heard nothing, since my residence in Syria, which sounded so sweetly to my ear as this original missionary hymn when sung by a crowded congregation at the first monthly meeting of the native Missionary Society.

When the news of the Macedonian cry from Homs, and the readiness of the young brother to go there, reached the Missionary Society, they at once decided to assume his support, and unanimously voted to do so. He is now in Homs, and is to make regular reports to the society. This step is one of not a little importance. The native brethren have thus begun the work of supporting the preaching of the Gospel in Syria, and we trust it will continue until the whole land is evangelised.

#### OTHER IMPORTANT PROTESTANT MOVEMENTS.

Other very important movements towards Protestantism have occurred in other parts of Syria. In the village of Cana, east of Tyre, two hundred persons have just come out as Protestants. In Tibneen, sixty-one have taken a similar step, though with doubtful motives, and in other villages in Merj Riyim and Belad Bahara both Maronites and Greek Catholics are embracing the simple truths of the Gospel. Missionary societies have been

formed among the natives in Sidon, Deir Mimas, Cana, Alma, and other places, and the missionary spirit has received a new impulse.

We hear from our Irish American brethren in Damascus that three villages in that vicinity are asking for Protestant instruction. The light is also spreading in several parts of Lebanon. Even the Druses, who have never supported schools, have just set apart a portion of their "wakf" property for the establishment of a high school in Abeih.

#### SOCIAL CONDITION OF SYRIA.

The poor refugees from Hasbeiya have not yet returned to their homes. A few of the men have gone there temporarily, to secure the payment of their indemnities; but a dark cloud rests over their future. The Druse butchers who slaughtered the unarmed men of Hasbeiya still live unmolested in their houses, unpunished by the Government. Who can expect the Christians to return there, while these murderers remain unpunished?

Syria is now outwardly quiet. There is no hope of its remaining quiet, except in the prevalence of the pure Gospel of Jesus Christ. The great bane of Syria is the multitude and virulence of conflicting sects. There can be no peace until these hostile elements are reconciled, and nothing can reconcile them but a common faith in Jesus Christ.

Mohammedanism has ceased to be aggressive. Romanism, with its creature-worship, can never make converts from among Mohammedans. A pure Gospel can conquer both.

## CHINA.

### THE WAR AND THE MISSIONARIES.

The facts stated in the following letter from an American missionary will, we are sure, give emphasis to the appeal, on behalf of himself and his fellow-labourers, with which he concludes:—

Fuh-chau, China, Feb. 3, 1862.

#### THE WEEK OF SPECIAL PRAYER.

The Special Week of Prayer (Jan 5—12) was observed by the English and American missionaries at this place, who met together some ten times for devotional purposes. We felt that it was good thus to meet in concerted prayer with our brethren in Christ in all lands. The prayer-meetings seemed if anything to be more interesting and refreshing than those held on similar occasions one or two years ago.

#### THE PERSECUTION AT POK-LO.

You have doubtless heard more or less of the savage persecution which broke out last fall against the native Christians living in and near Pok-lo, in Canton Province; of the torture unto death of the native evangelist, Chea, by his captors, and the scattering of many brethren to Canton, Hong-kong, and elsewhere; of the offering of 50*l.* for the head of every

foreign missionary going into that district; and of 25*l.* for the head of every Chinese who rented houses or chapels to missionaries, or who aided them in distributing tracts, &c. It is encouraging to know that three native Christians suffered patiently the spoiling of their goods and cruel mockings and torturings rather than recant. It is said that no instances of recantation of the principles of Christianity has been known to occur among them. By a recent letter from a missionary of the London Mission, Hong-kong, I learn that the murderers of the native evangelist have become more and more frightened, and that the chief of them has been offering money for a substitute to bear the consequences of his crime. This looks as though the Chinese authorities were bestirring themselves to execute justice. It is to be hoped that the way will be opened soon to resume missionary labours in that part of Canton province.

#### THE REBELS AT SHANGHAI: THEIR CHARACTER.

According to our latest news, Shanghai was threatened by insurgent forces. A large army was distant only three or four miles, and two other powerful divisions were expected shortly, from different directions, to approach and hem

in the place. Ningpo was still in possession of the rebel forces. Missionary labour at Shanghai and Ningpo, and at the out-stations, must be very greatly interrupted and deranged, if not entirely prevented, by the conduct and the presence of these marauders. From their course at Ningpo, it is probable that they do not wish to come in contact with foreign soldiers, nor to excite the active opposition of foreign officials. They would be content—for the time being at least—with the capture of the Chinese city of Shanghai. It is generally supposed that foreign soldiers will aid the Imperial forces in defending that city against the insurgents. Such a course undoubtedly will make the latter unfriendly to foreigners, and will tend to make the persons and the property and the trade of foreigners less secure than heretofore. Should Shanghai be taken by the insurgents, it is difficult to see how the foreign community, distant only half-a-mile, will not be, sooner or later, embroiled and endangered, on account of the immense amount of wealth collected there.

These Nanking rebels are fast losing the friendly sympathy of those foreigners (missionaries or merchants) who some year or two ago wrote in their favour. The more there is known about them, the less favourable do they appear in any point of view. Their views of religious doctrine have few features to be approved of by the Bible Christian, and their lives did not seem to be purer than the lives of the Imperialists. It is understood that at Nanking they do not (notwithstanding their professions and promises) tolerate a free and public proclamation of the truths of Christianity on the part of missionaries. These are expected to acknowledge the Tien-Wang and his son as divine. It is affirmed also that the Tien-Wang (Heavenly King) exacts the most degrading adulation from all who approach him, even from foreign missionaries, who are obliged to "knock heads" to him. Two have recently left the capital of the insurgents, under the impression that their personal safety could not be relied upon.

#### APPEAL FOR PRAYER ON BEHALF OF MISSIONARIES.

In view of these things, allow me to ask the members of the Evangelical Alliance and the readers of *Evangelical Christendom* to remember in their prayers especially the *foreign missionary and the foreign officials in China*, in all they have to do relating to the rebel power and the rebel officers. It may be that long before this letter can reach you a course will have been taken by the rebels or by the foreign officials at Ningpo, or at Shanghai, which will much more seriously interfere with the prosecution of the missionary work in the neighbourhood of those cities than anything which has yet been done. Native Christians or foreign missionaries may have been butchered; the persons or the property of foreigners may have become unsafe in the territories held by the insurgents. But whatever be the result of the present complicated state of affairs, fervent and abundant prayers for our native brethren, missionaries, and officials, will be needed.

Another missionary writes as follows:—

#### MISSION WORK IN CANTON.

Canton, Feb. 5, 1862.

The cause of Christ is gradually gaining ground in Canton, by the removal of hindrances to the preaching of the Gospel, and more free access to the people. A beautiful and convenient chapel belonging to the brethren of the Wesleyan Missionary Society was yesterday dedicated in the western suburbs.

There are now fifteen missionaries of six different denominations in Canton, English and American. Two more are located in cities in the vicinity. We observed the Week of Prayer at the beginning of the year, as recommended by the Alliance. I trust that all were benefited who took part in the service.

The people of this empire are still disturbed with wars and rebellions in various quarters. The desolation and distress which they bring is beyond all conception.

## SOUTH AFRICA.

### MISSIONARY ENCOURAGEMENTS AND DISCOURAGEMENTS.

One of the missionaries of the London Society thus describes, briefly, the state of things in that part of Southern Africa in which he labours, and the emotions awakened by the prospect of what yet remains to be accomplished:—

British Kaffraria, Feb. 10, 1862.

As we toil on and on in the mission-field, it is cheering to find that the cause of the Redeemer is progressing. Yet like as a small amount of light brought into the region of gross darkness but serves to make that darkness more visible, so the fact ever transpiring

in relation to work being done makes those of us in the mission-field only the more conscious of the still-remaining mass of heathenism and sin. Work presses upon us here. Near us and around us is a large population of Kafir, Christians and nominal Christians; outlying the circle pure heathens; beyond this Europeans, possessing large tracts of land for sheep, farming and cultivation; and scarcely any caring for their souls; rapidly making wealth, but destitute of the means of religious improvement, and too frequently, through long neglect, altogether careless of the means of grace. Then, again, there are the German immigrants, destitute of any means of grace except as they may seek to supply their need from among

themselves; themselves careless, their children growing up in almost heathenish darkness. Perhaps no man feels so thoroughly and so keenly that he is but flesh as the missionary of the Gospel; none, perhaps, more inclined to sit down and weep for the miseries of a lost world. What has been done in vast Heathendom, rather than causing a cessa-

tion of effort on the part of the Church of Christ, should the rather quicken it to the work of faith and labour of love and patience of hope in a more intense degree. We seem to be but on the borders of our Lord's future possession, or but gazing from some Pisgah upon the land to be possessed.

## POLYNESIA.

Rarotonga, the largest of the Hervey Islands, was discovered, it may be remembered, by the late Rev. John Williams, and is associated with some of the most interesting facts in his life. A missionary writes from the island as follows:—

Rarotonga, June 10, 1861.

### LOW STATE OF RELIGION, FOLLOWED BY SPIRITUAL AWAKENING.

Knowing what deep interest you feel in the Lord's work in every part of the world, I feel sure you will rejoice with me in His great mercy shown to this island in the year past. Rarotonga has for many years deservedly ranked high as a centre of missionary influence. About 165 persons, educated in the institution here, have gone forth to preach the glorious tidings of redeeming love to islands far and near; many have died in the work; some have gained a martyr's crown; and eighty-four—viz., forty-two couples—are still active, some in the Coral Islands north of Rarotonga, where nothing but fish and cocoanut is to be obtained, and some as far as the New Hebrides. In this institution are at present thirty-five—viz., eighteen men and seventeen women; eight couples will leave, as soon as the John Williams can take them, for Tonna, Erromauga, and Lifu. I was, therefore, much cast down by the state in which I found the island, in general, on my arrival, having had a high opinion about it; but I felt especially grieved by the apparent coldness of the Churches, and rampant wickedness—yes, daring—of the unbelieving part of the people, and many were my prayers on their behalf. At length our ever merciful Lord sent us a season of refreshing. A few young men, ringleaders in wickedness, came one morning, in July, 1860, requesting me to write their names into the candidate-book, as they wished to become Church-members. My first impression was that they intended to play a practical joke, and I therefore questioned them rather severely; but found that, though they were yet babes in knowledge, still a new life

seemed to have sprung up in them. I subsequently questioned their parents and guardians, and received the most cheering account of a total change having taken place in them.

### FACTS INDICATING MORAL AND RELIGIOUS IMPROVEMENT.

The most besetting sin in all these islands is the Corinthian, and the second drunkenness, for either of which the culprits are fined if found out. When a culprit is brought to the judge he is led by the constables, who beat a kind of drum before him, so that every one may know when a judgment occurs. This judgment drum, which, the first twelve months of my residence here, I so frequently heard, and the sound of which so much depressed me, was completely silenced during the time of refreshment, instead of which prayer and singing was heard almost all the day long. Some brought their rum barrels\* and buckets to me, saying, "This was my God and Sabbath, now I have done with it." During the month of August till December I was almost overwhelmed with inquirers, so that I had to divide them in classes, giving to each deacon a class to instruct. So many meetings for prayer and instruction were established, that I had to allow the students of the institution to go and help the deacons. A great portion of the day and night was thus occupied. In consequence of this revival, about 400 have joined the five churches of this island; our churches are now filled, and my labours are a joy. I cannot say that I feel equally satisfied with all who have been admitted; our native pastors are hardly sufficiently careful in recommending candidates for Church-membership, and by my overwhelming labour, as the only European missionary now on the island, I have to trust too much to my native assistance. On the whole the effect has been very remarkable, and has excited the astonishment of those captains who have seen Rarotonga since and knew it before. The excitement has now passed, but the fruit is left behind. Help us to pray that it may be abiding, even unto life everlasting.

\* This rum is fermented orange juice, not distilled.



## Miscellaneous Intelligence.

**NEW ENGLISH CHURCH AT CALAIS.**—A large English community, consisting chiefly of operatives engaged in the lace trade, is resident at St. Pierre, a suburb of Calais. A Church is now in course of erection for their use. The Rev. Thomas St. Hill, their pastor, who has been stationed there by the Colonial and Continental Church Society, writes us, referring to a statement by the Rev. Wm. Arthur, respecting the prohibition of Sunday work at the Wesleyan Chapel in Paris (*Evangel. Chr.*, March, 1862, p. 158), as follows: "It is gratifying to me to state, that upon a similar occasion, at the signing of the contract for the erection of an Anglican Church at St. Pierre, Calais, I found the architect had inserted a clause prohibiting Sunday work, without previously consulting me." Mr. St. Hill, adds: "It may not be uninteresting to your readers to know that the first stone of our Church at St. Pierre has been laid by Lord Henry Cholmondeley, President of the Committee of the Colonial and Continental Society, assisted by the Rev. Richard Burgess, Rector of Chelsea, and the resident clergy. The ceremony took place in the presence of more than 400 persons, a considerable portion of whom were Roman Catholics. The Rev. R. Burgess offered up prayer in French, which was listened to with the greatest attention. A general reverential demeanour was observed, and a good feeling seemed to pervade the mixed assembly. In the evening a public meeting was held at St. Pierre in a commodious room belonging to the municipality. The Mayor of St. Pierre-Calais, with the greatest kindness and liberality, not only granted the use of the room, which is the largest in the town, but ordered it to be brilliantly lighted and seats with ornamental covering to be provided. He expressed his regret at not being able, on account of a positive engagement, to attend the meeting, and at the laying of the stone, and has granted the use of the room on another occasion, when it is hoped sufficient musical aid will be obtained for a concert, proposed to be given by amateurs towards our church fund. The Mayor, though a Roman Catholic, has promised to subscribe to this effort, and will use his influence in this way to induce the members of the Municipal Council to follow his example." Mr. St. Hill

encloses an appeal, which we regret that the other demands upon our space render it impossible for us to insert. The facts, in addition to those we have stated, are shortly these: The builder's contract is for 20,000 francs, or 800*l.*; and this will be the sole cost, the site of the church having been presented to the congregation. Of this sum, 300*l.* have been raised by the English residents on the spot, the Society for Promoting Christian Knowledge has made a grant of 100*l.*, on condition that half the sittings are free, and 50*l.* have been obtained from other sources. The sum of 350*l.*, therefore, remains to be raised. We shall be happy if this notice of the fact contributes forthwith to secure that amount. The Rev. Mesac Thomas, 9, Serjeant's-inn, Fleet-street; and the Rev. Thomas St. Hill, St. Pierre, Calais, will be glad to receive donations, or to furnish additional information.

**STRUGGLE BETWEEN EVANGELICAL AND RATIONALIST TENDENCIES IN GERMANY.**—That confessional catechisms are more and more used is proved not only by many publications relating to them, but by the decisions which have been come to. Among the districts referred to in proof of this statement, the *Allgemeine Kirchen Zeitung* mentions Hesse-Darmstadt, Brunswick, Hanover, Saxony, Holstein, Baden, Bavaria, Rhenish Prussia, &c. It is gratifying to notice, that in some cases the rationalistic manuals which had taken possession of the ground have been superseded by others of a more Evangelical character. We may consider the facts to which we allude as a decided proof of the growing estimation in which Evangelical doctrines are held among the people. These remarks also apply to hymn books and other elementary books, where the disposition to improve seems to grow stronger.

**THE BASLE MISSIONARY SOCIETY** employs 87 missionaries—viz., 57 in the East Indies, 27 in Western Africa, and 3 in China. The native assistants, catechists and teachers, in the service of the society, are 82—viz., in India 57, in Africa 21, and in China 4. The Indian missions are carried on in the six provinces of South Canara, North Canara, South Malabar, Malabar, the Nilgherries, and Codogaland. In each of these provinces there are several stations. The African provinces are four, and the Chinese stations at Canton, Hongkong, &c.

A new mission-house at Basle has been entered upon, but the society is burdened with a debt.

**AUSTRIAN PROTESTANTISM.**—In all the provinces much attention is paid to organization in the Churches. It is a time for drawing up rules and regulations, for forming societies and associations, and for official appointments. All this was rendered necessary by the dislocated state in which the patent of last April found the Protestants of the empire. The indications to which we allude are visible not only at Vienna, but in Moravia, in Hungary, and in every other direction. They are at least symptoms of life and hope, and encourage us to look for better times.

**PROSPECTS OF PROTESTANTISM IN ROME.**—"It is the opinion of the best informed persons here," writes the Roman correspondent of the *Daily News*, "that in the event of a revolution which should restore liberty of conscience, there would be a much stronger reaction towards Protestantism in Rome than has yet been shown in Florence, or elsewhere in Italy. They have here seen Popery in its grossest shape, and are doubtless heartily sick of it in all cases where there is not absolute enslavement to superstition. The 'curse not loud but deep' on the immorality of the clergy may be heard by whomsoever will earn enough of the confidence of one of the poor Romans as to induce him to speak his mind."

**HUNGARY.—SOMETHING LIKE A PARISH.**—The royal free town of Nagy-Bánya lies in the north-east of the county of Szathmar. The pastoral oversight of the Mother Church comprises a territory of more than eighty German miles square; and as each of these is equal to twenty-two and a half English square miles, the district or parish contains more than 1,800 square miles, and is about 172 miles in circumference. The Protestant population resides in several counties, and is scattered among the adherents of the Romish and Greek Catholic Churches. This unusually large parish is divided into three sections. The first, with the Mother Church at Nagy-Bánya, contains the affiliated members residing at Upper and Lower Fernezely, Lápos-Bánya, Felső-Bánya, and Kapnik-Bánya; the second section, about fifty miles from the Mother Church, comprises Sztrimbuly, the head-quarters, with Oláh-Lápos-Bánya, Oláh-Lápos, and Magyar-Lápos, and consists almost exclusively of very poor miners; the third section meets at a place nearly forty miles from the Mother

Church, and consists of several villages, one of which is on the borders of Galicia. The nearest Lutheran Church is fifty-seven miles west of Nagy-Bánya; to the east there is not one till you come to the Bukovina. Once a-year the pastor visits Strimbuly and Marmaros-Sziget, the principal stations of the second and third sections; on which occasion he preaches and administers the Lord's Supper. The Church at Nagy Bánya dates at least as far back as 1576.

**MISSIONS TO MADAGASCAR.**—Six missionaries in connexion with the London Society have been ordained for Madagascar. The directors have received a munificent donation of 1,000*l.* to aid them in their enterprise, from a friend who withholds his name, but expresses his desire that his gift may not supersede, but rather stimulate, the liberality of others. We learn that the Rev. J. J. Le Brun had returned from Antananarivo to the Mauritius, in consequence of an attack of fever. Mr. Ellis was awaiting the healthy season for entering the country.

**EFFORTS OF ROMANISM AND CONDITION OF THE PEOPLE IN NEWFOUNDLAND.**—A correspondent writes from Bay de Verds, Newfoundland: "In this island, the Papal power has been making great efforts to gain the ascendancy, and to carry things with a high hand; but it has received a considerable check during the past year. It scruples not, as in times past, to have recourse to open violence and secret incendiarism. Destruction and misery mark its path. In this village the population is about equally divided between Romanists and Churchmen, and the former often show what spirit they are of, by annoying, waylaying, and assassinating the latter; so that I am at times very fearful of an open rupture. I cannot but give my people credit for much forbearance. There have been, unhappily, in years gone by, many intermarriages, which are productive of much unhappiness in families; and in too many instances the Protestant, for peace' sake, 'makes shipwreck of his faith.' As the people become instructed in their duty, however, these instances become more rare. I am sorry to say that in consequence of a bad fishery, and a failure, to a great extent, in the potatoe crop, there is much poverty and distress among us. Very large are the demands upon the Government for relief. The pauper grant now swallows up a large proportion of the revenue."

## Literature.

### LANGE ON ST. MATTHEW'S GOSPEL.

*Theological and Homiletical Commentary on the Gospel of St. Matthew.* Specially designed and adapted for the use of ministers and students. From the German of J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. By the Rev. ALFRED EDERSHEIM, Ph. D., and (part of vol. 2) by Rev. W. B. POPE. 2 vols., 8vo. Edinburgh: T. and T. Clark. 1861.

WE are much pleased at this appearance of Dr. Lange's great work in an English translation. It deserves to be read and studied by the class it is especially designed for. The appearance of a commentary of this kind is a new feature in our theological literature. The storehouses from which our ordinary preachers draw their materials are few, and frequent complaints are made as to the great want of freshness in their preaching. The doctrines of the Gospel are so often proclaimed in such an uninteresting manner, that they lose much of their power. This state of things could be easily remedied were our preachers to "give attendance to reading," not only of the Scriptures, through the medium of translations, but in the original languages, with the various helps which modern criticism has supplied.

While the study of our old English divines, especially those of the Reformational and Puritan eras, is not to be overlooked, the study of the German orthodox divines (and Rationalistic too, if the individual clergyman possesses the necessary leisure) is of importance at the present time. In the case of the work of Dr. Lange, while its critical portion is of importance and interest, we fancy it is the homiletical and doctrinal parts that will prove of the greater value, at least to the ordinary minister. We can speak with confidence of the utility which this commentary cannot fail to be even to the hard-working minister, the extent of whose ministerial circle, perhaps, prevents from much study. Dr. Lange divides his remarks on each passage into three heads: 1, the critical notes; 2, the doctrinal reflections; and 3, the homiletical hints. He makes extensive use of the labours of the scholars and divines who have preceded him, and his remarks are free from verboseness. He is an able critic, and always keeps in view the requirements of the preacher. We need not, perhaps, say that he is an earnest believer in the Written Word.

As one instance of his doctrinal reflections, we take a passage from those on "The Sermon on the Mount":—

The contrast between the Old and the New Covenant is here strikingly brought out—*a*. In its representations and outward manifestations: Moses and Christ—Mount Sinai in the rocky wilderness, and the Mount of Beatitudes in the midst of a populous district in the Holy Land—Moses alone, concealed from view by the clouds of an awful thunderstorm; Christ surrounded by His disciples, and sitting among them—Mount Sinai, with bounds set about it and the people at a distance; the Mount of Beatitudes encompassed by multitudes—in the one case, the people fleeing from the mountain; in the other, crowding towards its summit, and waiting on its ridge. *b*. In its essential characteristics: Moses received the law from Jehovah by the ministry of angels, while in a state of ecstasy; but Christ brought it forth from the depths of His theanthropic heart, in full and calm consciousness—The law of Moses written upon tables of stone, the Word of Christ on the hearts of His disciples. In the one case, thunder and lightnings; in the other, only beatitudes. In the one case, successive demands, each isolated, and each taking away all hope of life; in the other, successive blessings, con-

nected together and creative, almost like the six creative days. In the one case, the first tables of the law broken to pieces by Moses, in his wrath at the apostasy of the people, and other tables substituted with sacrificial injunctions, stricter than the former; in the other case, the first sermon delivered on the Mount, and, at its second delivery, adapted to the wants and the weaknesses of the people. In the one case, everything from without, in the objective form of outward commandments; in the other, everything committed to the heart—everything from within, wafted, so to speak, in the life-giving breezes of the holy mountain. In the one case, the ancient Gospel-promise transformed into law; in the other, even the law with its demands—such as poverty of spirit, &c.—transformed into the Gospel. In the one case, the theocracy founded in the shadows of the letter; in the other, the kingdom of heaven in the reality and life of the Spirit. *c.* In its results: Sinai was adapted to a particular era, to a particular nation, and for a definite educational purpose. But the Word of Christ equally applies to all times and to all peoples, being the guide to salvation. The law terrifies the people, and makes them flee; the Sermon on the Mount addresses itself to their hearts, and draws them to the Lord.

There is an obvious connexion between the Mount of Beatitudes and the other holy mountains. The first beatitude—that of the poor in spirit—brings us to Sinai; the second and third (the mourning and meek) point to Moriah and Zion; the fourth and fifth (those who hunger and thirst after righteousness, and the merciful) direct to Golgotha, in its twofold import (as the Mount of the Curse and that of Reconciliation); while the sixth and seventh remind us of Gethsemane and the Mount of Olives, and of Bethany and the Mount of Olives, or also of Mount Tabor.

As a specimen of the “homiletical hints,” we cite a few extracts from those given on chapter ii. 1—13:—

The Saviour of the world in the form of a child: 1, concealed, and yet well known; 2, a child hated and feared, yet longed for and loved; 3, signally despised, and yet marvellously honoured; 4, beset by extreme dangers, and yet kept in perfect safety.—The holy child viewed as the central-point of the world: 1, setting everything in motion; 2, attracting all that was congenial; 3, repelling all that was hostile. Christ had come to the wise men before they came to Him—or the mysterious working of prevenient grace.—The threefold knowledge of Christ in the Gentile world: 1, information by tradition; 2, a star in the sky; 3, the influence of the Spirit in the heart. On the Gentile world also a star, if no brighter light, shed its lustre.—The star of heaven and the star of earth.—In what sense are the wise men from the East to be regarded as really kings from the Gentile world? In preaching to the heathen, let us bear in mind that there is a star in their firmament.—Let us go and meet the Gentiles.—Even the best among the heathen may serve as evidence of the spiritual destitution and need of the heathen world.—The clearest light among the heathen is but star-light.—Candid philosophy must lead to Christ.—Genuine science, if true to its aim, points to the centre of all knowledge.—Every department of knowledge a mere potsherd, unless completed by faith.—Nature's testimony to Christ: 1. The various stages in Nature tending *upwards* to what is spiritual, or to Christ. 2. By the *travailing* and *groaning* in pain of all Nature, she points *forwards* to salvation in Christ. 3. Through the varied imagery and symbols of Nature, she points *inwards* to the spiritual meaning.—How everything replies to the inquiry, Where is He that has been born King of the Jews? 1. Scripture. 2. The scribes. 3. Even the enemies of the King Himself. 4. The star in the sky. 5. The convictions of the heart.—Infinite importance of the question, Where is the new-born King of the Jews? 1. Its deep meaning. 2. The eager interest attaching to it. 3. The glorious hope connected with it.—The glory of the King of the Jews: 1. He is the King of the Jews, or the Messiah. 2. The King of all nations, or the Saviour of the world. 3. The King of kings and Lord of lords.—Jesus is still the King of the Jews—a watchword for our missionary enterprise.—The King of the Jews is not to be found at Jerusalem, the city of the King.—The alarm of a tyrant spreads terror among his subjects.—Even inquiry after Christ alarms an unbelieving world. The hatred of the wicked must serve as a testimony to the truth of the Gospel.—Herod consulting Scripture, as if it had been a heathen oracle.—The value of lifeless orthodoxy, and the worthlessness of lifeless theologians.—Those who are near are often afar off, and those who are afar off near.—The callous and unmoved guides to Bethlehem.—Without the light of

Scripture, all the stars in the sky will not suffice to clear away our darkness.—If we but truly know that Christ has come, we shall soon learn *where* He is to be found.—The Gentile magi and the Jewish scribes: 1. The former obtain, by their star, the Scriptures also; the latter lose, with the Scriptures, also the star. 2. The former become scribes (or learned in the Scriptures) in the best sense; the latter magi, in the worst sense, &c.

We have given such extracts in the hope of inducing some among our readers, especially those who are engaged in the ministry of the Gospel, to procure this work for themselves. Dr. Lange's introduction is well worth a study, and his criticisms, in many places, are of great value. We intended to have remarked on some of these, and we may yet return to this subject; but for the present, at least, have preferred, for *practical* purposes, to adopt the method of giving extracts from, rather than of reviewing in a regular manner, these volumes.

*Sunsets on the Hebrew Mountains.* By the Rev. J. N. MACDUFF, Author of "Memories of Genesaret," "Morning and Night Watches," &c. Fourth thousand. Nisbet and Co. 1862.

WE took up this book expecting a journal of wanderings in Palestine, which is a path somewhat overheaten; but, instead, we are presented with a series of most beautiful sketches, depicting scriptural characters and incidents in connexion with the last solemn scenes of life—or metaphorical sunsets. The well-known aptitudes of the author have never, that we are aware of, been so happily manifested as in this very charming volume. We are not quite sure that we like or liked the idea of the symbolical title; but all spirit of adverse criticism melts rapidly away in the contemplation of these lovely "sunsets;" and though the author, in his preface, advances a deprecatory explanation of the title he had chosen, his admirable execution of the plan is his best apology. The same symbolical idea, too, has doubtless been often suggested to others. And with reference to the death of Simeon, the sonnet of Professor Wilson, which is quoted, sufficiently vindicates the use of the metaphor; nor can we more appropriately conclude our notice than by those very lines:—

A cloud lay cradled near the setting sun,  
A gleam of crimson tinged its braided snow.  
Long had I watched the glory moving on  
O'er the still radiance of the lake below.  
Tranquil its spirit seemed, and floated slow;  
Even in its very motion there was rest,  
While every breath of eve that chanced to blow  
Wafted the traveller to the beauteous west.  
Emblem, methought, of the departed soul,  
To whose white robe the gleam of bliss is given,  
And by the breath of mercy made to roll  
Right onward to the golden gates of Heaven,  
Where, to the eye of faith, its peaceful lies,  
And tells to man his glorious destinies.

*Passages in the History of a Shilling.* By Mrs. C. L. BALFOUR. S. W. Partridge.

A LITTLE book written to support the teetotal temperance cause. The idea of the allegory is good, and in some respects well handled; but the artifice is somewhat stale, and unworthy of any moral or religious cause, which coarsely caricatures all those who differ in opinion, and attributes more efficacy to any particular theory than a sober judgment can confirm. Ruinously dreadful as are the effects of drink, exaggerations of the kind so much in vogue do not commend themselves to piety and good sense.

*New Wine in Old Bottles.* By the Rev. J. B. HEARD, A.M., Minister of Percy Chapel, Fitzroy-square. Hatchard and Co. Dublin: Hodges, Smith, and Co.

AN excellent series of seven replies to "Essays and Reviews," under a somewhat inappropriate title. There is, in addition to the seven replies, an "Eighth Essay on Inspiration," most untowardly printed "*Interpretation.*" Mr. Heard's analogy between the controversy on the doctrine of the person of Christ and that on the doctrine of inspiration is a happy one, and so far as we know it is novel and substantially original. The whole volume is brilliant, logical, and scholarlike.

*The Life of Arthur Vandeleur, Major Royal Artillery.* By the author of "Memorials of Captain Hedley Vicars," &c. Nisbet and Co.

THERE is something in this life of Major Vandeleur entirely different from that of Hedley Vicars; and to us the difference is much in favour of the present volume, though possibly it may not be so popular. We have heard it questioned whether a Christian man could remain voluntarily in the profession of arms after receiving full Gospel light. This question obviously assumes that an enlightened

man would not, in the first instance, voluntarily become a soldier. It is stated, however, that Major Vandeleur was, by the grace of God, a true Christian from childhood to death; and that his history is that of one "who never felt that his early consecration of himself to the services of his God could be marred by embracing the service of his Queen and country." It is also further said, "that the snares of his profession were not permitted to alienate his heart from the life of faith upon the Son of God, will be proved by this brief but faithful record." These are deeply interesting problems; and every contribution to their discussion and solution is valuable. This life of Vandeleur, however, is otherwise very interesting, and edifying also.

*The Story of Martin Luther.* A Book for Young Persons. Edited by Miss WHATELY. John F. Shaw and Co.

THE authoress needed not to have advanced the semi-apology of her preface for this most welcome contribution to the cause of the religion of the Reformation. Not young persons only, but those who possess many bulky histories and lives of Luther, will be glad of this condensed and perspicuous narrative of the leading events of his life and times. It is the very thing needed for families and schools and parishes; and we doubt not it will have a large circulation if widely made known. Miss Whately well declares that "it is a time when the young and the old alike need to be stirred up to a lively sense of the value of Gospel teaching and an open Bible. The great battle of Luther's days is still going on—openly in some places, secretly in others." We hear often of religious "reactions." What we wish to see is a sober reaction to the solid as well as learned theology of the Reformation. The book is enriched with a great deal of valuable poetical quotation, as well as an appendix of Luther's own poetry. We observe by the way that the very beautiful hymn—

Christ, whose glory fills the skies,

Christ, the true and only light,

Son of Righteousness, arise,

Triumph o'er the shades of night, &c.—

quoted by Miss Whately at chapter v., is attributed to Charles Weeley. In this she follows Edward Bickersteth, we presume, in whose collection it is so named. But we believe the real author was the Rev. Augustus Toplady. It is printed in the collection of his entire works as undoubtedly his. *Suum cuique.*

*The Acts of the Apostles: An Exposition for English Readers, on the basis of Hackett's Commentary.* By the Rev. SAMUEL GREEN, B.A., Rawdon College. With a new and literal version. Vol. I. J. Heaton and Son.

THIS is a laborious and learned, but somewhat ambitious-looking, attempt of a class whose utility we incline to doubt. We do not believe that the unlearned readers of Scripture, for their own edification, require or will be much helped by second-hand crutches of criticism. A sound presentation of well-ascertained results is all they need. And they who would aspire to be critical teachers, without the knowledge of the learned tongues, by help of such books as this, mistake, we fear, their vocation. There is no royal road or telegraphic wire to real solid learning. The present volume is the fourth of the Bunyan library by Baptist authors, and it rings of the sectarian metal too, a little. For instance, Acts i 5, "Baptized with the Holy Ghost" (ἐν Πνεύματι), is rendered "Baptized in the Holy Ghost." Surely the dogma of dipping does not require such a strain as this upon the preposition!

*The Spirit of Jesus.* By the Rev. WILLIAM REID, M.A., Author of "The Blood of Jesus." Nisbet and Co.

AN earnest and eloquent sequel to the author's former little book, which has obtained a wide circulation. We cannot, however, omit a caveat on our own part, as we do not subscribe to all the author's views, and are of opinion that some of them are in the true and legitimate use of the term "enthusiastic," notwithstanding the author's deprecatory repudiation of "worldly" judgments to that effect. Many sober and experienced Christians, who are by no means "Sadducean" as to the distinguishing doctrines of the Gospel, and the real and sanctifying operations of the Holy Ghost, would, with us, demur to these as extravagant notions, and calculated to excite unwarrantable expectations in the pious, and unnecessarily to prejudice a different class.

*Sorrow.* By GILBERT BERESFORD. Nisbet and Co.

A book in the shape and garb of a religious poem; but for what world of minds intended, or whether there exist any who can relish it, we don't know. It is simply the most extravagant tissue of nonsense we have had under perusal for a considerable period.

## Monthly Retrospect.

### H O M E.

FROM the deep interest the country feels in the movements of his Royal Highness the Prince of Wales, we are induced, under the home, rather than the foreign head, to notice his movements in the Holy Land. We learn that his Royal Highness has been visiting Hebron, and was admitted to the tomb of Abraham, where Christian was never allowed before; and that he has gone to Jerusalem by way of Beth-horon and the ever-memorable town of Ajalon. We are sure that many prayers will ascend to the Divine Throne that these excursions of the Prince to the land

Over whose aores walked those blessed feet,  
Which, eighteen hundred years ago, were nailed,  
For our redemption, on the bitter cross

will be productive of lasting and salutary influences on his own heart. We are glad to learn that, in the presence of the infidel, he is not ashamed of his religion; and we anticipate much benefit to the poor persecuted Christians of the country from the visit of the heir-apparent of the first Protestant country in Europe and the kindly encouragement he has shown them in the course of his tour.

Just before Parliament adjourned for the Easter holidays an important debate took place in the House of Commons on the subject of Italy, which is likely to exercise considerable influence, not on that country only, but on Europe at large. The discussion was brought forward by Sir George Bowyer, who is generally known as the organ of Cardinal Wiseman. He undertook to prove that the government of the Romans by the Pope was the best that men could be subjected to, and that the people were supremely contented under it; and further, that the new Government was ten times more harsh and tyrannical than that of the Prince who, by the successful usurpation, had been driven into exile. He was answered on the part of the Government by Mr. Layard, Mr. Gladstone, and Lord Palmerston, who seemed to vie with each other in the strength of their denunciations against the temporal power of the Pope, which they all declared was doomed, and against the conduct of the Emperor of the French, who, by continuing to garrison Rome, not only keeps the Pope on his throne contrary to the will of his subjects, but affords a refuge and shelter to those crowds of brigands that infest the South of Italy. These bold and emphatic declarations coming from the head of the Government have made a great sensation on the Continent, where it was circulated that Lord Palmerston was favourable to French occupation; and his speech, as well as the silence of the Conservatives, has been much commented on, and is supposed to mark a new step in the negotiation of this question.

The Bicentenary agitation is yielding those fruits which, at its commencement, we dreaded and deprecated. Violence begets violence. Because lecturers of the Nonconformist party charge an Evangelical clergy with dishonesty for remaining in a Church part of whose liturgy they desire to see altered, therefore Canon Miller, of Birmingham, resolves and publishes his resolution, no longer

to act with Dissenters in any work of Christian usefulness; and as the most emphatic mode of testifying his separation, he begins by resigning the office of president of the local Auxiliary Bible Society in Birmingham. We are happy to say that this, which we cannot but regard as a rash step, has hitherto found but few imitators among his brethren. Dr. Stowell, of Manchester, who is associated with Dr. Miller in the Nonconformist attacks, as equally with him the representative of Evangelical Episcopatism, has written to the *Record* to say that he shall certainly not follow his reverend and respected brother's example; and that if he were even to meet any of his personal assailants on the same platform, he hopes he should be able to treat them with Christian courtesy. This we firmly believe to be "a more excellent way" than Dr. Miller's plan. At the same time, we trust the leaders of the Bicentenary movement will be led by these and similar events to abstain from offensive and unseemly imputations on personal character.

That this caution is not unnecessary, will be the more apparent from a correspondence that has recently taken place on the subject in the columns of the Dissenting journals. Certain writers among the Nonconformists, at one with their brethren on the subject of the Bicentenary, and anxious to honour the memory of the ejected 2,000, yet ventured to suggest whether this might not be done without imputing conscious dishonesty to those members of the Establishment who assent to the Book of Common Prayer, while they disbelieve the doctrine of Baptismal Regeneration. On this, the violent party was more violent than ever, and roundly declare that there is no meaning in the celebration if it is not to convict the Evangelical clergy of dishonesty. We are very sorry to witness this foolish and unchristian outburst. For our own part, we pity the intellect of the man, whether Churchman or Dissenter, who can say that there is nothing in the doctrine or practice of the denomination to which he belongs that he does not heartily and thoroughly assent to. We should take that as evidence that the individual has never examined the question for himself. Most men are content to bear with the lesser differences for the sake of the greater good to be derived from Church-fellowship, and they attach themselves to that body which on the whole comes nearest to their own views. In such a case, a Dissenter is called forbearing: why should a Churchman in similar circumstances be considered dishonest?

#### FOREIGN.

The accounts that reach us from America from time to time increase in interest and in sadness. There is no prospect of a close to the bloodshed that now flows there so freely—on the contrary, the war is carried on with increasing bitterness, rapine, and slaughter. The latest accounts speak of two days' fighting in the south-west, where, after terrible slaughter, both sides retreated to their original positions. In the East, General M'Clellan is checked by the entrenchments at Yorktown, a place which has already a historical interest, from the fact that it was there Lord Cornwallis surrendered his army in the first American War. They have, however, gained a great success in the capture of Island No. 10, on the Mississippi, a place which the Southerners had strongly fortified to bar the passage of their opponents down the river, and which they were at last compelled to surrender, with its garrison, guns, ammu-



nition, and provisions to an immense extent. It is the greatest blow the South has yet received. Still, there are no symptoms of yielding on the part of the South. There is, on the contrary, an increase of ferocity and savage hatred on both sides, which, even if the South were subdued to-morrow, would require as great an army to hold it in subjection as it does now to conquer it. The only cheering feature in the intelligence is the blow that the Federal Legislature has aimed at slavery. A committee of Congress has been appointed to consider of the best way in which slavery can be abolished in the Border States, and that inquiry is to be afterwards extended to all the States in the South. These, however, are anticipations, and may never bear fruit. The Congress has given an earnest of its sincerity by passing an act, to which President Lincoln has signified his assent, for the abolition of slavery in the district of Columbia—that strip of land which was originally set apart for a territory on which the capital of Washington might be erected, and over which, of all the territories of the Union, Congress alone has control. The North is now fairly committed to anti-slavery policy; and we may hope that the war, however otherwise it may end, will put an end to that evil all over the Continent.

The affairs of Italy slowly move towards a complete severance between the temporal and the Papal power. Every day brings out in clearer light the fact that the city of Rome and the Government of the Pope form the great centre from whence emanate all the disturbing elements of Italian policy; and, in consequence, the indignation of all Italian patriots is concentrating on the Pope. There was a time when the imaginations of the people were excited with the brilliant prospect of having the head of the Roman Catholic Church as the first bishop of their kingdom; and to secure that, they would have given the Pope any terms, on condition of his falling in with their designs. But the obstinacy of Pius has completely foiled that expectation; and the Italians are beginning to understand that spiritual despotism was wholly incompatible with civil liberty. It is very trying to those statesmen who have to guide the helm of affairs in that country that the Pope should be such a thorn in their side, and that the Emperor of the French should uphold him in his stubbornness; but a devout mind can hardly fail to recognise in these events a Providential purpose, in thoroughly disgusting the Italians with the idea of a priest-king, and smoothing the way for their emancipation from his spiritual as well as his temporal yoke.

There is said to be much uneasiness in French society at the present day, arising from different causes; but that source of discontent which appears most on the surface is the defiance with which the Government is treated by the bishops. In spite of the Imperial commands, it is now understood that these functionaries are determined to proceed to Rome, to assist in what the Pope calls the canonization of the Japanese martyrs, but which is shrewdly suspected to be a blind for a consultation on the means of asserting the temporal power of the Pope. But the strangest of all episcopal acts is that of the Archbishop of Toulouse, who gravely proposed to his flock, in a pastoral letter, that they should hold a festival on the tercentenary anniversary of a foul massacre of the Huguenots, who had laid down their arms in reliance on the solemnly-sworn promise of protection by the Roman Catholics. All Paris was crying shame upon it, and the Government were compelled peremptorily to interfere and

prohibit the scandal. In our correspondent's letter will be found some judicious remarks on this strange outburst of fanaticism, together with mention of one interesting fact, that as soon as the Archbishop's letter was made public, all the respectable Roman Catholics of the city, all the Imperial and municipal functionaries, hastened to the Protestants, to assure them of the abhorrence and indignation with which they witnessed this attempt to revive what they would prefer to have buried in utter oblivion.

We have had occasion, in previous months, to congratulate our readers on the prospect that was opening in Austria for the freedom of Protestant worship and education. As yet, however, the plans submitted for the emancipation of the Churches remain projects only; they have not yet been passed into law; and the grievance under which Protestants labour in that country remain unredressed. But God does not stay His hand for man's slackness; and we are glad to chronicle the circumstance that a great spiritual awakening has taken place in Bohemia. In that early cradle of the Reformation, where Protestantism made such early and rapid progress, till it was crushed under the joint oppression of the soldier and the Jesuit, the seeds of Gospel light, once sown broadcast over the soil, still lie dormant there, and need but the first faint awakenings of sunshine to germinate and blossom on every side. Hence it is with little surprise, though with much gladness, we read of whole villages throwing off the Romish yoke, and declaring themselves to be Protestants. This is the case, even though the prohibition against schools and against burial in the local cemeteries still continues; we may judge, therefore, what will be the effect when the Concordat is abolished and perfect liberty is allowed to religious opinion.

We regret we are not able to report any improvement in the condition of our persecuted Spanish brother, Matamoros, and his companions. Notwithstanding the promises of O'Donnell to the deputation that waited upon him, these persecuted men are still undergoing the penalty for their fidelity to conscience and to God's Word. There is no present hope of their punishment being mitigated. But our trust is that a higher than earthly power will interpose on their behalf. At the request of the Evangelical Alliance, simultaneous prayer was offered for these confessors in most of the gatherings for prayer that were held on Monday, the 21st ult.

The letter of our correspondent in Holland will be perused with melancholy interest. Of all the Churches of the Reformation, Holland has perhaps always stood the lowest in point of Evangelical fervour and purity; and she shared in her full measure that withering, benumbing influence of neology which about the beginning of the present century spread over the Continental Churches. From this condition she appears to be the last to emerge. At the same time, it is satisfactory to find that there is still sap in what might otherwise appear to be a lifeless trunk; and that here and there the people resist and protest against the semi-infidel teaching of the clergy. Outside the Establishment we believe there is considerable spiritual life; though there, too, as in the rest of the Continent, it is only the old forms of dissent that are tolerated; new forms are looked upon with as much suspicion as new and unauthorised religions were in pagan Rome. We cannot but hope, however, that brighter days are yet in store for the Dutch Church. When we remember the refuge she affords

to our own martyrs and confessors at a time when evil days had befallen us, we must ever feel grateful, and endeavour to repay with interest the benefit we once derived from her.

The news from Syria is very cheering this month. The patient and unwearied labours of the missionaries there at length appear to be on the point of being crowned with success. Never before, they say, was there so much inquiry on the subject of religion; never before was there a year that promised to be so fruitful in the history of Syrian evangelization. It is interesting, too, to note the causes that, under God, have led to this state of thing. The massacres, it seems, have done it all. Those horrible scenes of rapine and blood, that made the ears of all who heard of them to tingle, have been overruled in a way to break up old-rooted prejudices, to awaken a spirit of inquiry, and to dispose the native mind for the reception of the Gospel. When the remnants of the Maronites were driven from their mountain homes, and forced to seek shelter in the large cities and on the sea coast, they were brought into association with modes of life which shook many of their secluded and preconceived ideas; and the experience of English charity and English sympathy, extended to them so largely and disinterestedly, naturally led them to the conclusion that the religion of such a people could not be far wrong. Hence the interest that is now taken in the preaching of the Gospel; hence the demand that has sprung up, on every side, for copies of the Word of God; hence, as at Homs, the formation of Christian communities in places from whence the presence and influence of a Christian missionary had been for some time withdrawn, and where all his labours appeared at the moment to be fruitless. But the Word of the Lord never returns to Him void.

The news from China this month is of considerable interest. The last lingering hope of good that might result from the movements of the Taeping insurgents has vanished since Mr. Roberts, the missionary who was for a time so favoured by the insurgent chief, published his letter setting forth the barbarous treatment he had experienced, and how he had been forced to flee for his life; and we suppose there is no one now in this country or in America that expects those setters-up of a new creed to pave the way for the introduction of a purer Gospel. Their threatened descent upon the towns on the coast where the European settlements are is therefore matter of much interest. If it were not for the resolution of the European Governments to protect those towns for the sake of their own subjects settled there, and of the trade of which they are the emporiums, we might look for every missionary being driven out, and the complete suppression of Christian teaching throughout the whole of that vast continent. Fortunately, that is not now likely to happen; and we can only trust that God will overrule the throes under which that empire now labours to the furtherance of His own purposes. It is interesting to notice, from the letter of our correspondent, that the week of prayer was observed there, as well as elsewhere; and in the face of the persecutions, and even martyrdom, to which some of the native brethren were exposed, the meetings must have been characterised by special earnestness and solemnity.

# Evangelical Christendom.

## THEOLOGY OF THE REFORMATION: THE DOCTRINE OF ASSURANCE.\*

Good service might be rendered to the cause of religion and literature by a thoroughly learned, impartial, and unsectarian treatise upon the theology of the Reformers, and the actual standing of that theology, as to its main articles, in our day. It does not seem to us that the late able and lamented Principal Cunningham would, under any circumstances, have been peculiarly qualified for such a work as we desiderate. And, at all events, the volume before us labours under the double disadvantage of having been originally written for periodical purposes of different kinds, and of now being posthumously edited and published. Owing to the former cause it is, to some extent, polemical and personal also; and now—when the grave has closed over the writer, as well as over many of those with whom he engaged in temporary combat—the effect is harsh and inharmonious often. We want to hear the music of heaven, the charming issues of Divine philosophy, the harmonised utterances of the oracles of God; and we meet, instead, too frequently, the clang of earthly armour and the din of human conflict. Pity it is that such should be too generally the case. Often do we ask ourselves, Is it not possible, in the demesne of religion, to be comprehensive, generous, candid, forbearing; and yet zealous, decided, uncompromising, and true? To be liberal, yet not latitudinarian in an evil sense? To allow for the prepossessions of others and suspect our own, while we quietly endeavour to evolve truth only? The vast importance of the subject, as well as the infirmity of human nature, too often infect theological discussion with a spirit which has been its standing reproach, and which, on first thoughts, one might suppose theological discussion ought to be especially less liable to than any other. Without personal reference, accordingly, to any living or very recent writers, we would desire to see the theology of the Reformation candidly and comprehensively surveyed, and compared anew with the one standard of truth, in the light of modern criticism (if we indeed have much additional true light of that kind), and in the spirit of modern mutual respect and forbearance, which we do confidently believe has vastly increased among cultivated minds. The volume before us, while—owing to its structure, to which we have alluded—it is inherently and necessarily defective, is yet very suggestive, both as to what ought to be avoided, and as to what might usefully be essayed. We can only at present touch upon one topic, as illustrative of what might tend to general edification, if it were judiciously discussed. We are not acquainted with any thoroughly good treatise upon the doctrine of assurance; and one of the essays of Dr. Cunningham upon that doctrine, and on its connexion with, and distinction from, saving faith, and the views of the Reformers in relation thereto, leaves a very perplexed and unsatisfactory impression upon the mind.

\* *The Reformers and the Theology of the Reformation.* By the late WILLIAM CUNNINGHAM, D.D., Principal and Professor of Church History, New College, Edinburgh. Edited by his Literary Executors. Edinburgh: T. and T. Clark, 38, George-street. London: Hamilton, Adams and Co. Dublin: John Robertson. 1862.

What is assurance? Is it a mere frame or feeling? Or is it a sound logical deduction from uncontested premises? Or is it a combination of both of these? Or something distinguishable from both, or either?

According to Sir William Hamilton, whom Dr. Cunningham criticises and confutes, assurance was universally held by all the Protestant early Churches as a criterion and condition of true saving faith; it was a doctrine condemned by the Council of Trent; and it is now almost universally given up by Protestants. This view of the case is analysed and exposed by Dr. Cunningham, who throws some light upon the historical and controversial aspect of the question, but does not seem to us to afford any scientific explanation of the true character of the doctrine itself.

To us it appears far from an easy task to draw a distinct separation between true saving faith and assurance, either speculatively or practically, though it is often attempted verbally. A believer, in the Evangelical sense of the term, is one who trusts, who relies, who has confidence in Christ, or in God through Christ. This trust, or reliance, or confidence, regards the character, and promises, and truth of God, upon the one hand; and the salvation of the believer on the other. TO BELIEVE IS TO BE SAVED. If I *can* know that I believe, how can it be said I *cannot* know that I am saved? If I *do* know that I believe, and know that God cannot lie, and therefore know that I am saved, what is this but legitimate assurance? On the other hand, if I have not this assurance, if I do not know that I am saved, how do I know, or how can I say with truth, that I do indeed believe? What is it that I do believe? Of what use, power, or value, is that so-called faith, which does not give me a *personal interest* in the work of Christ, the promises of the Gospel, and, in one word, Salvation? It is easy enough, indeed, to baptise people wholesale and call them Christians, or believers; and as the Church of Rome proceeds on that wise, it is logical for her to deny the doctrine of assurance as predicable of merely such "*faithful*" professors. But no less competent are we to deny the propriety of predicating of such, not assurance only, but *faith* also, in its Evangelical sense. Faith without work is dead; that is to say, it is no faith at all. In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. And this faith is *personal* necessarily; nor is its existence very conceivable apart from some degree of assurance, which degree of assurance will be the very measure of the power of the faith.

If, indeed, it were said that assurance does not exist in degree, but is only a strong, clear, high degree of faith, or of hope, or of knowledge, which some favoured individuals attain, that would be (at least apparently) a distinction which might be practically used (as it has been sometimes) to abate presumption, or prevent despair, or stimulate to progress. But, after all, it is doubtful if this be a true statement according to Scripture. And we do not imagine that this was the doctrine of the Reformers. They, as well as the Apostles, appear to have taken it for granted that belief in Jesus involved assurance of salvation, both scientifically and practically. Not that either taught a man to say, "I believe that I am saved, and therefore I am saved;" or, "I believe that Jesus died specifically for me, or that I have a personal interest in Christ, or am an actual object of Divine favour, and therefore I

am assured of salvation." But having set before the sinner Jesus—as an all-merciful, and all-sufficient, and perfectly trustworthy Saviour; His blood and righteousness as cleansing from all sin, and justifying from all condemnation, all and every one who put their trust in Him, in His promises, His power, and His grace—they appear to leave unmooted the question of any distinction between saving faith and assurance of salvation. To believe that Jesus is able, and might be willing, to save me, *if I trusted Him*, is one thing; to trust Him, and to be conscious that I trust Him, is another. It will scarcely be contended that the former of these moods amounts to Evangelical faith. And how the latter of these moods, when genuine, could exist without real assurance, stronger or weaker, we cannot well comprehend. The bride coming up from the wilderness, leaning on the arm of the beloved, trusts in that arm, and feels secure.

Accordingly, when we find theological statements to the effect that "assurance of faith (Heb. x. 22) does not relate to our personal interest in Christ, but consists in a firm belief of the revelation that God has given us of Christ in His Word, with an entire dependence on Him,"\* we must suppose the writer rather to mean that assurance of faith does not *primarily* relate to our personal interest in Christ. In other words, the object and ground of our faith is Christ and His finished work of redemption, and not our personal interest in Him. We believe in Christ unto salvation; we do not believe in our own personal salvation unto salvation. But still, belief in Christ bringing salvation, must bring into the soul assured salvation; or faith and salvation become, indeed, little else but words, "eviscerated" of their meaning and power.

Does a saving faith, then, exist prior to a trustful reliance on the Saviour? We can scarcely think it does. And if not, how is a trustful reliance on the Saviour's truth, power, and love to be separated from a sure hope of personal salvation by Him? Apostles and Reformers seem to us to have decided that the separation is not to be made. But many more modern divines handle the subject differently; treating assurance as a high degree of faith; or as the concomitant of a superior degree of sanctification; a state of grace desirable, attainable, and, indeed, obligatory, on all believers to seek after, but not included in the idea of saving faith. Such seems to be substantially John Newton's view in his sermon on assurance. Such, according to Principal Cunningham, is the clear teaching of the Westminster Confession, and the fundamental principle of the teaching of the Reformed Churches on the subject of assurance. Yet he adds: "We fear it has at all times been too much neglected, both theoretically and practically, viewed both as declaring a truth and enforcing a duty. We believe that the prevailing practical disregard of the privilege and the duty of having assurance, is, to no inconsiderable extent, at once the cause and the effect of the low state of vital religion among us—one main reason why there is so little of real communion with God as our reconciled Father, and so little of real hearty devotedness to His cause and service."

We incline to go a step further still than Dr. Cunningham. We incline to fear that the recognition of that as faith which is not faith, but mere profession, lies at the root of this matter. At all events, to establish the scientific

\* Buck's Theological Dictionary: Article, "Assurance."

truth on this point of theology could not fail to be productive of good practical results. Whether assurance be a necessary ingredient in a truly saving faith (as we incline to think), or whether it be something distinct and only attainable by a certain process, is a question worthy of calm, non-controversial, earnest inquiry. For though it may be argued that the practical uses of the doctrine are in either case the same, the fact seems to be that the Primitive Christians, the Reformers, and the early Puritans took generally one view, and more modern divines another; while the power of vital religion is conceded to be conspicuous in the former cases, and lamented as having declined in the latter.

### CHRISTIAN MISSIONS.\*

ONE of the means for stirring up a missionary spirit at home approved of by the Missionary Conference that met at Liverpool in 1860 was the establishment of some lectureship on that important subject. The aim of such a project was to reach the more intellectual classes, and disseminate among them correct views of Christian missions. But many serious difficulties appeared in the way, arising, among other causes, from the various denominational dissensions between Christians. Beyond, therefore, the discussion of the point nothing has been done by any corporate body.

But we are much pleased to perceive that something has been done by individual interest in this matter. The subject was taken up last year in the Donnellan Lectures, preached before the University of Dublin by Rev. W. P. Walsh. These lectures are to the University of Dublin what the Bampton Lectures are at Oxford, and the Hulsean Lectures at Cambridge. One of our best works on inspiration originated in this way. We refer, of course, to the work of Dr. Lee. The Donnellan Lectures for 1861, on "Christian Missions," were well fitted to succeed those for 1860, on "Pastoral Duties;" the one delineating the duty of the Church at home in her pastoral character; the other the no less imperative duty which lies upon her to labour for the extension of the kingdom of Christ abroad. Such works as those of Dr. Lee and Bishop O'Brien on doctrinal questions, and of Dr. Atkins and Mr. Walsh on practical points, tend to raise our opinion of the soundness of the Irish school of divinity in these troublous times.

The great warrant for Christian missions is the command of our Saviour. The fate of the heathen ought not to be the rule of our duty. The question for us to consider is not what judgment will be meted out to those who have never heard the Gospel, but rather how we can best bring the Gospel to them. To argue first that the heathen may be saved without the Gospel, and then that it is better to leave them alone in their ignorance of it, lest by their rejection of it they should be involved in a greater responsibility, is passing strange to hear from the lips of Christians; and, were the argument valid, would tend to prove that heathenism, on the whole, is better than Christianity. Why, then, should the Saviour have given the command to go and teach all

\* *Christian Missions*; Six Discourses delivered before the University of Dublin; being the Donnellan Lectures for 1861. By WILLIAM PAKENHAM WALSH, M.A., Chaplain of Sandford. Dublin: George Herbert. London: Hatchard and Co.; Seeley, Jackson and Co. 1862.

nations? and why should Paul have endured such perils in his missionary labours? We had better reverse the hymn of gratitude that Dr. Watts puts in the mouth of the "happy English child," and accommodate it for being used by a poor little idolater.

Such arguments, however, are only to be met in the case of those who have made up their minds not to give for mission work, and would fain cloak over their own selfishness and want of faith in the Gospel.

Mr. Walsh's lecture on the missionary germ in the Old Testament, and its expansion in the New, presents many points of interest. The limitation of religion to the Jewish nation was, in God's plan of the education of the world, designed for its ultimate expansion. It kept revealed truth from being utterly lost in the flood of idolatry, ready in God's own time to be brought forth from its hiding-place to shine with greater lustre than ever. Although the Jews, in their narrowness, were hostile to any privileges bestowed on the Gentiles, and this narrow spirit appeared frequently in the Apostles themselves, the Old Testament Scriptures do not countenance such views. The time was even alluded to by successive prophets in terms of rapture when the Gentiles should recover their long-lost rights in their Father's house, when the Messiah should not only be the glory of Israel, but also a light to lighten the Gentiles, to lighten every man who cometh into the world.

It is too often left out of sight that the population of the land occupied by the twelve tribes was by no means exclusively Israelitish. With the Israelites marching up out of Egypt a mixed multitude of all sorts went on to Canaan, who sometimes, as at Kibrothhattaavah, occasioned no little trouble, but who were not excluded from the religious services. Solomon makes mention even of other foreigners worshipping in the Temple, in his prayer at its dedication. Remains, too, of the aboriginal inhabitants of Canaan seem ever to have existed in the land. No doubt they were subject to some restrictions. No foreigner could be chosen king. Ammonites and Moabites were under more serious disabilities, but in this they were united with others who might be of an Israelitish stock. (Deut. xxiii. 2, 3.) But in the main the Gentiles were permitted to share in the worship of the God of Israel as well as the Israelites themselves.

One great difference between the Jewish and Christian dispensations as respects heathens has always appeared to us to be this: The Jewish Church allowed those that were desirous of so doing to come and unite themselves to her. The commission of the Christian Church is to "go and teach," and "compel them to come in." A missionary like Elijah going to the widow woman of Zarephath, or, like Jonah, sent to the people of Nineveh, was an exception in the Jewish Church; while in the Christian Church missionary work is the thermometer whereby to test its real life.

The Jewish nation, as a witness against idolatry, was, in fulfilment of its mission, brought in contact with the great Gentile kingdoms, as Mr. Walsh writes:—

One after another, as the great centres of civilisation rose up to power, the priest nation of the world, with its grand and distinctive treasure of revealed truth, was placed in connexion with them.

Does Egypt become the cradle of arts and sciences? Israel is sent down thither, under



circumstances that attract the attention of the court and kingdom, and after a lengthened sojourn, and a miraculous departure, they leave behind them signal judgments against all the gods of Egypt, and memorable testimony to the supremacy of Jehovah.

Does Babylon become "the lady of kingdoms?" Then Judah goes into captivity for seventy years, not only to be cured of her own idolatrous tendencies, but to bear such heroic witness to the true God, amidst the dens of lions and furnaces of fire, that Nebuchadnezzar himself exclaims, "Of a truth it is, that *your* God is a God of gods and a Lord of kings;" and on the statute-book of his realm records his conviction, that there is no *other* God that can deliver after this sort.

Do Persia and Media acquire might and majesty? Then Palestine and her people are made familiar to their kings. Artaxerxes has Nehemiah for his cupbearer; Darius has Daniel for his prime minister; and Cyrus himself rebuilds the temple of Jerusalem.

Greece is in the ascendant, for Alexander has subdued the world; but the conqueror must ride to the very gates of Zion, and there be made acquainted with those prophecies which, whilst they foretold his triumph, established the omniscience of the Lord God of Israel; and when Alexander's kingdom is divided, how remarkable is the providence which induces his successors in Egypt to translate the sacred oracles of the Jews into the most widespread language of the earth.

Rome assumes the sceptre of universal empire, and Judea becomes a Roman province. How signal the arrangement that brings Cæsar and Pompey to Jerusalem, and how expressive of the solemn impression left by the Jewish religion upon the heathen, when those generals (like their Grecian predecessor) are found manifesting a deep reverence for the Temple and its ministers! How worthy of our notice, too, that the last great power of the old world should form unconsciously the link between the Judaism of former and the Christianity of later times! It is a decree of Augustus that brings the Jewish virgin to Bethlehem, and it is a mandate from the Roman Governor that consigns Jesus of Nazareth to death.

Of the missions of the early and middle ages we have a most interesting sketch given us in Mr. Walsh's third lecture. In this he touches somewhat on the striking position which the Irish Church occupied as a missionary Church in the fifth and sixth centuries. Canon Wordsworth, speaking of that Church at that era, says it was "the burning and shining light of the Western world. Her candlestick was seen from afar diffusing its rays, like the luminous beacon of some lofty lighthouse, planted on a rock amid the foaming surge of the ocean, and casting its light over the dark sea, to guide the mariner in his course. . . . We must not be ashamed to confess, that with regard to learning, and especially with regard to *sacred* learning, Ireland was in advance of England at that time. The sons of our nobles and gentry were sent for education thither. Ireland was the University of the West. She was rich in libraries, colleges, and schools; she was famous as now for hospitality; she received those who came to her with affectionate generosity, and provided them with books and instructors; she trained them in sound learning, especially in the Word of God."

We cannot forbear in passing to allude briefly to Columbanus, one of the Irish missionaries, who did for Europe what Columba did for England. He was trained in the monastery of Bangor, in County Down, went forth at the mature age of thirty as a missionary, and died in 615. His labours extended over a considerable part of France, Germany, and Switzerland. His prayer, which sets forth his earliest missionary longings, is a remarkable composition. An extract will show its nature:—

O Lord, give me, I beseech Thee, in the name of Jesus Christ Thy Son, my God. that love which can never cease, that will kindle my lamp, but not extinguish it, that it may

burn in me and enlighten others. Do Thou, O Christ, our dearest Saviour, Thyself kindle our lamps, that they may evermore shine in Thy temple, that they may receive unquenchable light from Thee, the unquenchable light that will enlighten our darkness, and lessen by us the darkness of the world.

My Jesus, I pray Thee give Thy light to my lamp, that in its light the most holy place may be revealed to me, in which Thou dwellest as the Eternal Priest, that I may always behold Thee, desire Thee, look upon Thee in love, and long after Thee. It belongs to Thee to show Thyself to us, Thy suppliants, O Saviour, full of love, that we may know Thee, love Thee alone, think of Thee alone, day and night, that Thy love may fill our souls, and that this love, so great, may never more be quenched by the many waters of this earth, as it is written, "Many waters cannot quench love."

It is a very interesting fact, and one worthy of being generally known, that the convent of Erfurth, so renowned as being the monastery in which Luther dwelt, and where he first discovered the sacred Scriptures, was one of the numerous monasteries which were founded by the Irish in Germany. This fact has been noted by Dr. Wattenbach, whose paper has been translated from the German and published in the *Ulster Journal of Archaeology* for 1859.

Mr. Walsh's lecture on modern missions—Romish and Protestant—gives some insight into the unsatisfactory nature of the former, and the frauds that their missionaries had recourse to, such as the forgery in Madura of a Veda, in order to substantiate their claim to be received as Brahmins of the West, deriving their origin, equally with the Brahmins of India, from the god Brahm. He also sketches very briefly Calvin's unsuccessful attempt to plant a mission in Brazil; the mission to the Laplanders, begun under the patronage of Gustaf Vasa, King of Sweden; the labours among the North American Indians; the Danish missions in India and Greenland; and the missions undertaken by the Moravian Brethren. With respect to the last-named body, Mr. Walsh notes that though "numbering only about 10,000 in Europe, it is calculated that they have already sent out 2,000 agents; that one out of every forty in their community is a missionary to the heathen, and that there are 57,000 in pagan lands who have either been converted by their instrumentality, or are receiving instruction at their hands." "In 1732 their first labourers were at work. The spirit of these Moravian missionaries may be gathered from a conversation which some of them had at Copenhagen with Count Pless: 'How do you intend to get a livelihood?' 'By the labour of our hands and God's blessing,' adding, 'We shall build a house and cultivate land.' 'But there is no wood to build a house with.' 'Then we will dig a hole in the earth and lodge there.' The records of deaths is deeply interesting: 643 in mission service; 9 on missionary journeys; 11 on voyage out; 2 on voyage home; 22 by shipwreck; 12 murdered."

Oliver Cromwell, that far-seeing man, was among the first who in our country contemplated missionary work. He intended to set up a council for the spread of the Protestant religion, in opposition to the Propaganda in Rome. They were to have been supplied with 10,000*l.* a-year for ordinary purposes, and to receive from time to time such extra assistance as they required. This noble design, however, was not carried into effect, doubtless arising from the troublous character of the times.

The oldest missionary society now in existence is the Society for the

Propagation of the Gospel; and most of the great missionary societies are not older than the beginning of this century.

We should bear these facts in mind when we endeavour to estimate the amount of success with which missions have been attended. There are abroad on this subject various erroneous ideas. Brilliant and uninterrupted success is what is generally looked for by the supporters of missions, and this produces naturally several evils. When a work is surrounded by difficulties, the interest in that work flags and the cause sometimes languishes for want of aid. The continual demand made for results being shown, is apt to influence the minds of those engaged in the work, and to make them, in some cases, give too high a colouring to the successes actually achieved. Still more so does this operate in the case of those who, though not actually engaged themselves in the work, endeavour to supply the necessary funds for carrying it on. Unconsciously and unintentionally, they are often apt, not indeed to fabricate stories, but to exaggerate successes. The hopes and aspirations of the missionaries are sometimes related as facts, and the labourers in the field are sometimes much grieved at finding very incorrect impressions taken up from their letters.

On turning to the earliest record of missionary labours—the Acts of the Apostles—we do not meet with anything like an appearance of constant success. In one place Paul is received with gladness, from another he is driven away with stones. To-day, in one place, his labours seem to have begun with bright prospects; to-morrow, in that same place, he has to fly from the persecution which has been stirred up against him. In one place he is cheered only by the conversion of some of the common people, in another some of the higher classes receive the Word of God with gladness. And yet in review of his missionary labours he exclaims, “Thanks be unto God, which *always causeth us to triumph* in Christ, and maketh manifest the savour of his knowledge by us in *every place*” (2 Cor. ii. 14); and again: “Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Cor. xv. 58.)

“It is, moreover,” as Mr. Walsh remarks, “worthy of observation, that the missionary fields which have eventually proved most fruitful were originally the most unpromising. In New Zealand, the Society Islands, and Sierra Leone, which may be regarded as the most flourishing mission stations in the world, the missionaries toiled incessantly for many years before one solitary convert was brought in.”

In proof: the mission to Sierra Leone was begun in 1804. Not till 1816 did any fruit begin to appear, although many missionaries had before that been carried off by the effects of the climate. The Rev. W. A. B. Johnston, speaking of that period, wrote as follows: “I went on speaking, morning and night, and on Sundays three times, but saw no fruits of conversion; on the contrary, I was much discouraged, for when I had done speaking they would come and ask me for clothing.” Yet fruit began to be seen in that very year, and when he died, in 1823, there were 603 communicants and 3,168 scholars in connexion with the mission.

The following sketch of the results of missions we quote from Mr. Walsh:—

Greenland, once colder and more sterile than its own ice and snow, has thawed, and warmed, and fructified beneath the beams of the Sun of Righteousness.

Sierra Leone, which formerly echoed to the din of the war-gong, and the clank of the slave-chain, now echoes to the sound of peaceful industry, and the chime of the church bell.

The Isles of the Pacific, once rank and poisonous with the worst weeds of heathenism, now exhale the fragrance of every Christian grace.

New Zealand, cannibal and idolatrous, has come to sit, like the dispossessed demoniac, at the feet of Jesus, clothed, and in her right mind, and amidst her unhappy wars has displayed an altered character.

And where the victories of the Gospel have been less territorial than in these instances, its power has not been less apparent on the hearts of men.

Thus, Madagascar has yielded both her converts and her martyrs, and presented the noble example of a Christian community remaining faithful when exposed to relentless and bloody persecution, and deprived of all missionary and pastoral superintendence during a period of twenty-five years.

Bengal has given her testimony that amidst the terrors of her fearful mutiny her converts remained loyal to their Sovereign and faithful to their God.

Where once amidst the palmyras of Tinnevely ascended the smoke of the suttee, and the screams of devil-worshippers, there rise to heaven the spires of village churches, and the responses of Christian worshippers.

And far away in the backwoods of America the Indian has laid down his tomahawk and scalping-knife, and taken up the Bible and the Book of Common Prayer.

The kraal of the Hottentot, the tent of the Kurd, and the wigwam of the Red-man, have all borne evidence to the power of the Gospel of Christ.

And these are facts that depend not on the uncorroborated testimony of the missionary. The unbiassed evidence of visitors to heathen lands has established the gratifying truth that the lesson of the missionary has proved to be "the enchanter's wand" [Mr. Darwin's expression on beholding the results of missionary labour in New Zealand], which, in many an instance, has banished the demons of cruelty and idolatry, and raised up in their stead the amenities of religious and domestic life.

Here we close our review of Mr. Walsh's *Donnellan Lectures*. We have given a necessarily very imperfect view of their nature and character. Very warmly do we recommend the perusal of the work. It does not partake of the scholastic character which usually characterises lectures delivered in university pulpits; but it is thus perhaps more adapted for general use. Among the impediments to the success of missionary work, we could have wished he had named the too general deficiency of trained labourers—of missionaries versed in the literature and language of the people among whom they labour. Of these there are some bright examples, but we need more. Broadly catholic in its spirit, and Evangelical in its tone, we cannot doubt but that this volume on "Christian Missions" will meet with a hearty welcome. The foot-notes abound with interesting information, and the notes at the end provide what is requisite towards a full understanding of the lectures. The type too is clear, and the "getting-up" of the volume is very creditable to the Dublin publisher.

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**BROTHERLY-KINDNESS AND BLESSEDNESS.**—None thrive more than they that grow in the sunshine of God's blessing, and God blesses those most who are most faithful in His work; and the work of love is the work of God. To do good is to be most like Him; and they that are most like Him do best please Him. In subordination to Christ, in whom we are accepted, we must, by His Spirit, be made thus acceptable in ourselves. It is necessary, therefore, to our own safety, and holiness, and consolation, that we look much abroad at the necessity of others, and study our brethren and the Church of God as well as ourselves. "That we look not every man at his own things, but every man also on the things of others." (Phil. ii. 4.)—*Baxter*.

# Missionary Work in India.

## THE SCHOOLROOM AND THE PULPIT.\*

THE progress of Christianity in India is a subject which demands the attention of all Christians, and especially of British Christians, who have for many years made great exertions for the cause of the Gospel among their Hindoo and Mussulman subjects, and who, from distance and various other causes, have generally incorrect ideas about the present state and prospects of our holy religion in the East. It may, therefore, surprise some of our countrymen to hear that even missionaries themselves are very much divided in opinion as to the best way for propagating the Gospel in India; there being at least three methods, or combinations of methods, the respective advocates of which argue with almost sectarian zeal for the use of some *one* of them, to the exclusion of the rest.

The three methods insisted upon are as follow: First, schools; secondly, schools and preaching combined; and, thirdly, preaching, schools being not absolutely ignored, but kept entirely subordinate to the *public proclamation* of the Word of God by the living voice.

The advocates for schools would not, indeed, absolutely exclude preaching, but they are usually so sure that the Gospel in India must be imparted to the *young*, as the only hope for the ultimate conversion of the people, that they seldom trouble themselves to learn the native languages, and feel that they are doing their duty best by transforming themselves from preachers of the Gospel into schoolmasters. They are not indeed willing to admit the justice of this charge, for they endeavour to confound *teaching* with *preaching*, and say that they are as really preaching the Gospel while teaching it to a class of boys in a schoolroom, as their brethren are preaching it when declaring its blessed truths to a crowd of natives in the bazaar, or under the shade of the trees near a village or a town.

Before proceeding farther, it will be necessary to show that the Bible draws a marked line between *preaching* and *teaching*, so that to assert an identity of meaning in the two words is to deny the distinction which God has been pleased to make between them. The most common word used for the promulgation of the Gospel in the New Testament is *κηρύσσειν*, and the most common substantive is *κηρυξ*—i.e., "a herald, one who proclaims terms of peace to rebels, and summons them to surrender on those terms, or to take the consequences."

Now every one who presumes to have read the Greek Testament must confess that the word *κηρυξ* can never be applied to one who teaches a class of boys in a school: for the essential meaning of *κηρυξ* is, "a herald," "one who proclaims to the *public* certain terms." It is indeed true that our Lord in His final instructions to His disciples (Matt. xxviii. 19) uses the word *μαθητευσατε*—"make disciples;" but it is merely to assume the question to say that our Lord meant them to do so by *teaching*: in fact, the particular method by which our Lord intended disciples to be made in all the world is decided by His final command, as expressed by St. Mark (xvi. 15), *κηρυξάτε*—i.e., "go as heralds, and publicly proclaim the terms of salvation:" and in Luke xxiv. 47 our Lord stated His will to be, that "repentance and remission of sins should be *preached* in His name among all nations;" the word for "*preached*" in

\* In giving publicity to this article, from the pen of a missionary in Northern India, we wish it distinctly to be understood that the writer, in this, as in every communication not obviously editorial, is solely responsible for the opinions expressed, and the arguments and language employed. The question is of the highest importance, and, in all such cases, when one side has been argued, we shall afford full opportunity for the presentation of the other.—Eds.

this passage being *κηρυχθηναι*—i.e., as before, “heralded,” “publicly proclaimed,” as opposed to *private* instruction, such as that given by a teacher to boys in a school.

But we may advance a step further, and say that the Holy Spirit has clearly decided about the respective rank of preaching and teaching in the propagation of the Gospel. Thus in 1 Cor. xii. 28 we read: “God hath set some in the Church, first apostles, secondarily prophets, *thirdly* teachers.” Now we know that the office of *αποστολοι* and *προφηται* was especially that of addressing the public; and we find them put before and preferred to *διδασκαλοι*, who are thus distinguished from the former, and placed *third* in the list. Again, in Ephesians iv. 11 we read: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” Here again the employment of pastors and teachers, whose business it is to attend to a limited number of people in a certain district, is distinguished from and placed *after* that of the preachers or heralds of the Gospel of God.

We come next to those missionaries who would employ preachers and teachers *equally* in the work to which they are called: and indeed the majority of Christians will agree that the whole argument lies between those who would thus put preaching and teaching on a level, and those who would make teaching altogether subordinate to preaching; for few Christians, in England at any rate, will think it worth while to argue with those who assert that our Saviour intended the world to be educated into Christianity by schoolmasters.

We propose, therefore, to show that as our Lord certainly designed His servants to be *κηρυκες*, so all experience has proved that the public proclamation of the Gospel has, on the whole, been blessed with a degree of success incomparably greater than that given to teaching, and therefore that missionaries ought to be sent and to go forth as *κηρυκες* of the Gospel in the language of the heathen, while the work of teaching should not be wholly neglected.

We contend, therefore, that the Gospel was established and widely circulated in the days of the Apostles by public proclamation, and not by school teaching. We write for those who know their Bibles, who are familiar with the first missionary report, the Acts of the Apostles: and we appeal to such, whether the Apostles did not show how they understood our Lord's instructions, when He commanded them to “preach the Gospel to every creature.” It is, indeed, said that in Ephesus St. Paul disputed (not *taught*) in the school of one Tyrannus; but no one would be absurd enough to say that in Ephesus Paul suddenly ceased to be a preacher, and set up as a schoolmaster. “The school,” says Alford, “was probably a synagogue; or Tyrannus may have been a Gentile sophist.” At any rate, men must be hard pushed if compelled to adduce this single passage as a proof that “teaching” is God's method for propagating the Word of Truth.

Again, St. Paul assures the Corinthians (1 Cor. i.) that although the Jews demanded miracles and the Greeks philosophy, God would not use what *they* considered the proper methods for the Apostles to use, but had rather chosen what the world called foolishness—i.e., the public preaching of the Gospel to confound the *a priori* reasonings of Jewish rabbis and Greek philosophers. So now, God chooses “the foolishness of preaching” to confound those who cry out that there is not enough of “system” in it, and demand schools and schoolmasters.

It is also certain that the Church of Rome has always set great value on preaching as the means for promulgating her false doctrines. The preaching friars were sent through the world to revive the dying faith of Romanists, and to call in others to the Church of Rome; and the public preaching of God's Word was undoubtedly the great engine in the hands of Luther and the great Reformers in the sixteenth century.

It is no less certain that the revival of religion in some parts of Ireland and

Scotland has been brought about by "the foolishness of preaching," and that wherever in England a man who works among the poor in the week and lives a holy life also preaches the Gospel with zeal on Sunday, there a congregation is found pre-eminent among Christians for the faith and hope and love which adorn its members.

Indeed, it is now allowed by common consent, that the best way to inculcate any new ideas is by publicly proclaiming them by the living voice. Thus, that member of Parliament has most influence who is the most fluent, the most energetic, and the most thoughtful speaker; and even the chairman of a Chartist club is chosen for his power of enforcing his views by eloquence, however rude, yet forcible, because coming red hot from the soul.

It has thus been shown that even bad men in the nineteenth century find that the living voice publicly proclaiming their tenets is the most effectual in making proselytes, and that the whole analogy of proselytism is in favour of public proclamation, as distinguished from private teaching; and that the success of Reformers, friars, and the first preachers of Christianity, combined with the distinct command of our Lord, that His Apostles should be heralds, unite in demonstrating the truth of the proposition, that the proper duty of missionaries to the heathen is to proclaim the Gospel from village to village, and from town to town, and to leave the sedentary work of teaching to others.

Now, turning to heathen lands, it is true that a vast majority of the converts is the result of the public preaching of the Gospel. The Orissa missionaries bear witness to this statement, so do those among the Karens; and from an extensive experience, we can assert that in North India the number of converts from the schools is incalculably small as compared with the number of those from preaching. In fact, the great failure of our mission schools has long since been apparent to all who have carefully inquired into the actual state of the case. Thus, the Church Mission School in Calcutta, through which several thousand pupils have passed, produced only two converts in twenty-five years; the Agra College, established ten years ago, and presided over by some of the most learned as well as most earnest missionaries who have ever come to India, has produced only two converts during the whole of that period, while the missionaries who superintended it have baptized more than twenty times that number of converts, as the result of the amount of preaching they were able to perform out of college hours; and we have the testimony of the principals of other large mission schools to the fact that the schools do not produce converts.

It will be worth while to inquire how it is that the continued exertions of the most pious men in these schools have been rewarded by so little apparent success during so long a period; and we believe that when the mere truth is examined into the difficulty will vanish. It must be told, then, to English Christians who have never been to India, that a vast field for employment in Government, railway, telegraph, canal, and other offices, is open to the rising generation in India. The fact is that a native can work for much less pay than a European can manage to subsist upon in India, and the Government and others are anxious to get writers at as low a rate as possible. Hence, throughout India there is among the natives a violent thirst for a European education; and as the fee charged at the mission schools is very low, and the education given is very good, it is obvious that the number of scholars is immense.

The eagerness of the natives to enter the mission schools is quickened by the fact that the course of study in those schools is adapted to the requirements of those who hope to become clerks or writers in offices; and in one case, at least, that of St. John's College, Agra, the Mission College has been affiliated to the Calcutta University. The result is that the natives do not object to send their boys to a school where one hour of the Bible is followed by four or five hours of Euclid, geography, arithmetic, &c. In fact, any fear which the natives might suffer on the score of Christianity is

materially diminished in many mission schools by the fact that the missionaries engage the services of Hindoos to teach Christianity, and who, of course, pervert the minds of the boys, and strive to make them laugh at the Bible with all their might. This is a horrible truth, but it is *the truth*, and it is high time that the subscribers to mission societies should demand of their committees why this awful custom should not at once and for ever be put down.

Schools, however, will always have many advocates in India among gentlemen connected with Government; in fact, the large sums of money subscribed to missions in India is for the most part to be ascribed to the existence of our mission schools for preparing cheap office clerks for the Government. We have frequently conversed with gentlemen who subscribe liberally to missions on the great object of true missionaries, "the conversion of souls to God," and have found them totally uninterested in this most momentous of all questions, although willing to take the chair at a distribution of prizes, and even to found scholarships for the pupils in the mission school.

The sum of the matter is just this, that whether more or fewer converts result from preaching or teaching, is not *the* question. But the true question is, "What is God's method?" and if we find that *preaching*, and not *teaching*, is the method pointed out by God, we are bound to follow it, though not one convert should be made for a thousand years.

On a future occasion, however, we will undertake, by God's blessing, to show that the faithful public proclamation of God's Word *cannot* fail of success, and therefore that it is *most reasonable* to employ that method. G.

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## Foreign Intelligence.

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### FRANCE.

—, France, May, 1862.

#### DEPARTURE OF NUMEROUS FRENCH BISHOPS FOR THE CITY OF ROME.

You remember that our Government had forbidden the Popish bishops to go to Rome for the canonisation of the martyrs of Japan. The note of the *Moniteur* said expressly that the prelates would not be authorised to undertake this journey, "except for the pressing affairs of their dioceses." This prohibition has not been accepted by the high dignitaries of the Roman Church. Many archbishops and bishops of this country are now in the city of the Vatican. Napoleon III. and his counsellors, seeing that the prelates were firmly resolved to go to Rome, have closed their eyes to their departure. This behaviour is wise. If the depositaries of political authority had resorted to material force to prevent these reverend personages from responding to the call of Pius IX., they would have been accused of *persecuting* the clergy; and the

public opinion of France and Europe would have blamed the Government. But the final issue of this affair will be evil rather than good for the clerical party. You may be assured that the Emperor is deeply irritated at the resistance of the bishops. He has obtained a new proof of this fact—that the priests know but one sole head, one sole master, him that is seated upon the pretended throne of St. Peter. In vain has Napoleon III. heaped upon the episcopal body kindnesses and favours of all sorts; the bishops do not take any account of them, and inflict upon the Imperial will a manifest humiliation as soon as their spiritual lord has spoken.

This is all very well. But it is easy to understand, on the other side, that Napoleon III. will not regard himself as at all bound to go on showing great consideration for the Papal clergy. In fact, the Roman question continues to advance towards a definite solution. The Commander-in-Chief of the



French garrison at Rome, M. de Goyon, has been recalled to Paris. His principal fault has been to favour too openly the pretensions of the Pontifical See. The Ultramontane press itself begins to recognise that the bayonets of our army cannot be employed indefinitely in the service of the temporal Papacy. It is a simple question of time. Pius IX. and Cardinal Antonelli have thought that they should gain everything by an inflexible obstinacy. Events will show, on the contrary, that it was the way to lose everything—at least, so far as concerns their temporal interests.

DISCUSSION IN THE SENATE UPON A PETITION  
FROM THE ARCHBISHOP OF RENNES.

The Senate has recently devoted two long sittings to discussing a petition which had been addressed to it by the *Archbishop of Rennes*. The municipal council of a village in the province of Brittany had requested a teacher belonging to a monastic community; but the prefect of the department, instead of yielding to the wishes of the municipal magistrates, has sent into the locality a lay teacher. Hence the complaints of the Archbishop of Rennes. He reproached the prefect with having violated liberty of instruction and the authority of the heads of families.

Certainly, if the question is examined in an abstract point of view, this prelate had some right to attack the decision of the prefect. But how could the Archbishop of Rennes invoke in good faith the great principle of liberty of instruction? Is it not true that wherever the Papal clergy exert a preponderating influence, they oppress the teachers without pity, and dismiss those who are not the humble slaves of the priests? As to the authority of the heads of families, has not the Church of Rome trodden it under foot at all times and in all countries? Are parents free at Rome, or in Spain, or in Austria, to give to their children the education which seems to them the most appropriate? Are they not constrained, under pain of incurring legal penalties, to confide their sons and their daughters to the instructions of the curé,

and to submit them to the observance of all ecclesiastical regulations? Much more. In the Mortara affair, and in so many others analogous to it, has Popery hesitated to place its power above the most elementary applications of paternal authority? What is it then which allows the Archbishop of Rennes to present himself as the advocate of the heads of families? *Quis tulit Gracchos de seditione quarentes?* Is it astonishing that in Roman Catholic countries the *State* follows the example given by the *Church*? Let the priests first bow before the sacred rights of the domestic sanctuary, and they may then ask with success that the paternal power should be respected!

The Senate passed to the order of the day on the petition of the Archbishop of Rennes. It is a serious and salutary lesson for the clerical party. God grant that the heads of the Roman Church may understand this warning and profit by it! The *common law* is the only solid guarantee for the different religious communions. *Liberty for all! Equality for all!* See the maxims which serve as a safeguard for every one. But so long as the members of the sacerdotal body shall demand exorbitant privileges for themselves, and shall try to chain down their opponents under a despotic yoke, they cannot complain that the same arms should be turned against them. The law of reprisals is as old as the world.

SPEECH OF M. GUIZOT ON THE OPERATIONS  
OF THE BIBLE SOCIETY.

The Protestant societies have celebrated their annual assemblies at Paris. Before giving you some details concerning these meetings, I shall call your attention to a remarkable address delivered by M. Guizot as chairman of the *Bible Society* meeting.

Last year M. Guizot had provoked vehement and legitimate remonstrance by supporting the Pope's temporal power. It had seemed very much out of place for a Protestant to take in hand, at a meeting of one of our religious societies, the favourite thesis of the Ultramontanes. But this time our illustrious co-religionist has chosen a very different subject, and propounded excellent ideas upon the power of the Holy Scriptures.

He admits that the Bible has now become the subject of animated discussion, and the object of violent attack. He is not alarmed by this controversy; the condition of truth upon earth is to be opposed by error. "We have nothing to fear for the sacred books," said he; "they are beyond the test of free examination . . . and learning will no more destroy them than persecution. . . . The Sacred Scriptures partake of the character and the power of the general laws of the world; they may be discussed and called in question, but they will none the less exercise upon humanity the power which comes to them from sources superior to human science."

The great speaker then developed two characteristics of the Scriptures. "Historically," says he, "the Bible and the Gospel comprise a fact, a spectacle without equal. It is the history—let me be forgiven this expression—the history of God Himself in His relation to souls and human societies. . . . No other national and religious history presents us with anything like it. Everywhere else, among the traditions and monuments of nations, you will only meet with gods who are evidently of human invention. . . . The Bible and the Gospel bear quite another character; it is the presence and activity of God who has made man and the world, and who governs them."

After having shown how the religion of the Scriptures is advancing to the conquest of the whole world, M. Guizot continued in these terms: "Since humanity has existed, and wherever it exists, it has been in the presence of great problems affecting itself, in the investigation of which its deepest emotions have been absorbed. What are we? Whence do we come? Whither do we go? What do our nature and our destiny signify? Such are the questions naturally and inevitably raised in the human soul. Our sacred books alone have for these questions precise, positive, and striking answers. They alone explain to man the present, and reveal to him his future. On the one hand, the presence and constant action of God in the world; and on the other, satisfaction for the imperious moral necessities of humanity. Behold what the

Bible and the Gospel are, and what they do. See why it suffices to spread them, and to keep them constantly under the eyes of men, in order to ensure their sovereignty! The causes and the guarantees of this sovereignty are above the doubts, the labours, and the discoveries of science; they reside in the moral and general instincts of humanity itself. Let us then pursue our course with confidence," &c.

We thank M. Guizot for having rendered so brilliant a testimony to the Divine origin and authority of the Bible. His speech has been published by the political press of Paris, and must produce good effects in a country which knows so little of the Word of God.

#### ANNIVERSARIES OF RELIGIOUS SOCIETIES AT PARIS.

A few words now about our religious societies. I shall be very brief, because the facts contained in the reports would offer but little interest to foreign readers.

Thanks be to God, the general impression of these anniversaries has been good. Many pastors and elders came to attend them from the different provinces of France. The receipts of the societies have not experienced a sensible diminution, notwithstanding the commercial and financial crisis caused by the civil war in the United States. The spirit which has prevailed in the greater part of the meetings has been strictly Evangelical. The audacious negations of the Rationalistic school impose upon us great and sacred duties: all pious men must loudly affirm the essential doctrines of the faith, and show by their words, as well as by their example, that the Protestant Churches remain faithfully attached to the Saviour-God.

We have two Bible societies: the *Protestant Bible Society*, which applies itself almost exclusively to the dissemination of copies of the sacred volume among the members of our National Church; and the *French and Foreign Bible Society*, which carries on its work among the Roman Catholics as well as among Protestants. During the past year the first of these associations disposed of about 14,700 copies of the Old and New Testaments. The other Bible Society

distributed 91,800 copies of the sacred books. It is rejoicing to see that the French manifest an increasing eagerness for the reading of the Scriptures. Is it not the more and more universal knowledge of the inspired Word, which will introduce among the ideas and habits of our people convictions more firm, a piety more living, and acts more conformed to the Divine will? The Jesuits know well that the propagation of the Bible is the most efficacious means of crushing the empire of superstition and spiritual tyranny. They too labour with all their strength to prevent the circulation of the Scriptures; but the French Government, notwithstanding all their intrigues and denunciations, permits the Bible colporteurs freely to accomplish their task.

The *Society for the History of French Protestantism* pursues its labours with zeal and constancy. At the annual meeting, a Paris pastor read an interesting notice of *Lafèvre d'Étaples*, one of the founders of the Reformation in our country. This *Lefèvre* was a Romish priest—a professor of the University of Paris—who at the commencement of the sixteenth century prepared the way for Calvin. He even preceded Luther and Zwingli in his objections against Popery. But his opinions were mystical, his character timid, and after having taken the first steps in the way, he dared not go on to the end.

The *Religious Tract Society* held its general meeting, under the presidency of Professor *Rousseau Saint-Hilaire*. The honourable speaker testified, among other things, his regret that there were not tracts enough addressed to the *intelligent* and *rich*. It is, in effect, a grave mistake to set almost entirely aside so influential a class of persons. Intelligent and wealthy people have religious needs as well as the poor; their conscience must be admonished, their heart awakened, and their soul saved by the same means.

The committee of this society has taken an important resolution, which is, to sell its little works, and no longer to give any of them away. This measure has diminished the number of tracts put into circulation; but persons who buy them make a

better use of them. Men in general only value that which exacts some sacrifice on their part.

The *Evangelical Society*, whose principal aim is to make known pure Christian doctrine among the Romish population, has obtained abundant blessings during the past year. *M. Henry Lutteroth*, who occupied the chair, thanked the Imperial Government for having at length authorised the reopening of Protestant schools in the department of the *Haute-Vienne*, and for having efficaciously protected the exercise of religious liberty. The reader of the report, *M. Victor de Pressensé*, said that the committee employ sixty-four agents—that is, twelve pastors, ten evangelists, and forty-two schoolmasters and mistresses. The receipts amounted to 156,989f., and the expenses to 174,994f.

The *Sunday School Society* makes remarkable progress. The great majority of our flocks now possess these admirable institutions. The committee has published with success books intended for childhood and youth.

The *Missionary Society*, presided over by Count *de Laborde*, continues to obtain the sympathy of our churches. Its receipts have been 161,348f., a considerable sum for the small number of French Protestants. But the expenses have been greater still, for they have amounted to 205,247f. There is, therefore, a deficit of more than 40,000f. in the accounts of the society. Almost all our missionaries are settled in South Africa, towards the Cape of Good Hope. Two or three have been sent into China. The committee has resolved to found a missionary station in the French colony of Senegal, whose governor is a pious Protestant.

The *Central Society of Evangelisation*, which is occupied almost exclusively in carrying the Gospel to the scattered Protestants of France, has received 140,852f., and expended 127,066f. It has opened places of worship in a large number of parishes. It also supports a *Preparatory Theological Seminary*, which helps young men well suited to enter upon the pastoral career.

Last of all, I would mention the *Society*

for the *Encouragement of Primary Instruction*. Its receipts have been 76,921f., and its expenses 82,400f. The education of the popular classes is far from having attained its last limit in France. Romanism gives a bad example in this respect; it is hostile rather than favourable to the diffusion of elementary knowledge in the lower ranks of society. The Protestants follow a better course. But they have need of being supported and encouraged; for the committee have shown that many of our smaller churches are deprived of primary schools. This is an evil and an error.

CONFERENCES ON THE REVISION OF THE  
TRANSLATIONS OF THE BIBLE IN THE  
FRENCH LANGUAGE.

The *Pastoral Conferences*, which were held at Paris at the same time as the meetings of our religious societies, devoted three days to the discussion of the following proposition: *The Duty of French Protestants to Obtain and to Publish a New Translation of the Bible*.

I believe that the same question has been

more than once agitated in England and in the United States. There are among us pastors and theologians belonging for the most part to the Rationalist or negative tendency, who have violently attacked the versions of *Martin* and of *Osterwald*, two old and venerated pastors of France and French Switzerland. They profess that these translations are incorrect and defective; and they call attention to vicious phraseology, misconstructions, and so forth.

Some of these censures are well-founded, no doubt. No human work is exempt from faults. But would the Rationalists make a *better* translation of the Bible? On the contrary, recent and sad experiences have proved that the Holy Scriptures would be disfigured and falsified in their hands. The majority of the pastoral conferences wisely determined that—without ignoring the imperfections of the versions used in France, and without discouraging individual labours on this subject—it did not believe it could take the initiative of a revision, and passed to the order of the day.

X. X. X.

OPENING OF M. FREDERIC MONOD'S NEW CHAPEL IN PARIS.

On Sunday afternoon, April 27, the new chapel built by the Evangelical Reformed Church of Paris in the Rue Petits-Hôtels was solemnly dedicated to the worship of God. We are thankful to be able to say that services of this kind frequently take place in the French capital. In the present case, however, the proceedings derived peculiar interest from their association with a venerable brother who has devoted long-continued effort and great toil to the work, and whose joy was this day shared by all those who have received, in such great numbers, through his instrumentality, the spiritual life by which they are animated. In translating an account of this interesting event from the *Archives du Christianisme*, we must, before we proceed further, offer to M. Frederic Monod our own congratulations on its occurrence; and in doing so we are sure we also most fully express the sentiments of those of our readers who are best aware how long and how faithfully M.

Monod has upheld the standard of the Cross in the first city of Continental Europe. We rejoice that, notwithstanding the long delay which has occurred in his securing a suitable place in which to conduct Divine service—for that which he has just quitted was utterly unworthy of being for years the sanctuary of a congregation surrounded by architecture like that of Paris—he has at length obtained a building expressly erected for the flock of which he is pastor.

Twenty-nine Evangelical ministers of various denominations (including the Reformed Church, Independents, Wesleyans, Baptists, Church of England, Calvinistic Methodists, &c.) and the elders of the Evangelical Churches of Paris united with the pastors and elders of the Church for this Christian festival.

At the moment in which M. Frederic Monod deposited the Bible at the foot of the pulpit, a choir stationed in the gallery spontaneously chanted a hallelujah, which opened this reunion in an edifying way.

M. Frederic Monod then said: "In th

name of the living and true God, Father, Son, and Holy Spirit, we take possession of this new place of worship, which we owe to His goodness. Our first act is to deposit publicly at the foot of this pulpit, to remain there in permanence, *the Word of God*, as the infallible and sovereign rule of worship and Christian instruction. This is why we desire first of all to read a portion of that Word. We have chosen the prayer of Solomon at the solemn dedication of the temple which he built" (1 Kings viii. 22—61).

After the reading of the Bible, M. Adolphe Duchemin ascended the pulpit to pronounce the inaugural prayer; then, whilst the assembly sang the hymn, "Thrice holy Lord!" M. Frederic Monod took his place, and delivered a discourse, choosing two texts, Ps. cxxvii. 1, and 1 Cor. ii. 2. "The external view of this building," said the preacher, "indicates what we are, and at what we aim. Above the door is the inscription: '*Evangelical Worship*.' It is not, then, any kind of worship, but worship according to the Gospel, which we seek to offer to God. Below this inscription is an open Bible, with this passage: 'Jesus Christ is the way, the truth, and the life.' The Bible is the only foundation of this worship; it proclaims that

Jesus Christ is the *only* way, the *only* truth, the *only* life. Above all is *the Cross*, the sum of revelation, the only means of salvation for sinful man." The preacher then gave a sketch of the origin and history of the Reformed Evangelical Church of Paris, which had its beginning in 1849, assembling, during four years, in a small room, at the end of a little court, up a wooden staircase; and afterwards, for nine years, in a blacksmith's shop, white-washed, where it was abundantly blessed. The preacher then proceeded to offer a series of appropriate remarks upon his twofold text.

After singing a hymn, M. E. de Pressensé expressed, in the name of his Church, and of all the Evangelical Christians of Paris, the delight with which this day's proceedings had filled every heart. M. L. Burnier (of Morges, Switzerland,) expressed his gratitude to God at hearing that there were thirty-three places of Evangelical worship in Paris. Forty years ago there were only three. This was a progress which would not be stopped, and it might be hoped that, in forty years more, the number would have greatly increased. It would be so if they willed it. After the singing of another hymn, M. Guillaume Monod concluded the proceedings by fervent prayer.

## GERMANY.

Frankfort, May, 1862.

### THE RELIGIOUS ASPECT OF THE RECENT POLITICAL EVENTS IN PRUSSIA.

I informed you in my last letter (*Evangelical Christian*, April, p. 195) that the regards of Germany were directed towards Prussia, all here having witnessed with lively solicitude the dissolution of the Chamber of Deputies, the resignation of M. von Bethmann-Hollweg, Minister of Public Instruction and of Ecclesiastical Affairs, and a ministerial crisis of which the issue was not then known. This interest on behalf of the greatest Protestant State of Germany has gone on increasing in proportion as events have unfolded themselves. We will now follow the course of these events, not to relate what your readers already know, but to enable them to appreciate the moral and religious bearing of the facts referred to.

After having dissolved the Chamber, in the delusive hope of obtaining by this ap-

peal to the people a less liberal assembly, the King, ill-advised, has committed a second fault, in parting with a Ministry which had the confidence of the country, to nominate another which cannot inspire it with any. Those who know this Prince, and who esteem the uprightness of his character, and his love for his people, have been grieved to see him entering on a path so full of peril. His good intentions in respect of the administration of public instruction and of the Church are manifested by the choice which he has made of a successor to M. von Bethmann-Hollweg in this important department. The new Minister is M. von Mühler, member of the Superior Ecclesiastical Council (*Oberkirchenrath*), a friend of M. von Bethmann, and who presided after him over the Kirchentag of Bremen, in 1860. M. von Mühler justly possesses the confidence of religious men, and he would doubtless have justified this

confidence under circumstances less difficult. The adversaries of the present Ministers have published in all their organs that M. von Mühler belongs to the politico-religious party of the *Kreuz Zeitung*, and that he shares the views of the celebrated Dr. Stahl. This is not correct, but his Evangelical principles suffice to make him suspected by certain extreme parties, who, in Germany, cannot comprehend that true piety can be in alliance with views truly liberal. And if this be so, we must allow that it is the fault of a religious party which, on its part, confounds liberalism, even of the most sincere kind, with impiety.

However this may be, one cannot but regret greatly that the first public act of the Minister of Worship was a grave fault, committed in concert with the whole Ministry with which he is connected. That Ministry addressed to all the authorities of the kingdom a circular, by which it engaged them to use all their influence in the elections, in order that their result should be conformable to the views of the Government. M. von Mühler, as Minister of Public Instruction, had to address this ministerial rescript to all the universities of the kingdom. Immediately he received from the universities of Berlin, of Bonn, and of other places, energetic protests, in which the professors flatly refused to become the political instruments of the Ministry, and demanded, in this respect, the fullest liberty to act according to their own convictions. These protests, supported by those of a multitude of other functionaries, in all branches of the Administration, have produced throughout the country a profound sensation. They have powerfully contributed to the result of the elections, but in a sense directly opposed to the intentions of the Ministry. May it not now be feared that the influence of M. von Mühler is irrevocably broken and lost in the universal unpopularity of his colleagues? And, what is worse in all this is, that the religious principles of this respectable Minister bear, in the eyes of the Liberal party, the melancholy responsibility of his faults. Thus Germany falls more and more into the fatal error which consists in identifying on the one hand religion and

absolutism, and on the other liberty and irreligion. Nothing is more injurious to vital Christianity than this unhappy confusion.

The result of the elections is known to you. The electors have returned to the Chamber of Deputies all those members who had voted for the famous proposition which caused the dissolution; and the party of progress has gained many other seats lost by the Conservatives. By the time these sheets shall be in the hands of your readers the new Chamber will have opened. What will it do? What will the Government do? What will the King do? Such are the questions which every one asks himself with anxiety—with an anxiety the greater in proportion as a more lively interest is felt by the inquirer in respect of Prussia, her king, and those grave religious and moral questions which are now agitated in the heart of this great nation. It is confidently asserted that certain extreme parties in high places have not been sparing of dangerous counsels in favour of reactionary *coups d'état*. But these counsels have not availed to shake the integrity and loyalty of the monarch. May God always conduct him by His light and wisdom, so that the love of his people may be his strength.

#### A GOVERNMENT REVOLUTION IN ELECTORAL HESSE.

If any lamentable example were needed of what may befall a country whose Government betrays every principle of right and public morality to walk in the ways of despotism and arbitrary power, that example would be found abundantly in the little State of Electoral Hesse. Here, moreover, is a man making a high profession of Christianity—the Minister Hassenpflug—who, ten years ago, by a *coup d'état*, despoiled a German people of its constitution, and of all its rights solemnly sworn to by the Prince. For ten years this loyal people has struggled against its Government by the legal means of the elections, without ever having been led aside into outbreaks or disorder by the injustice, the persecutions, and the vexations of every descrip-

tion to which it has been subjected; for ten years the majority of the other Governments of Germany, and especially Prussia, have interfered officially on behalf of the re-establishment of right; for ten years the outraged public conscience has protested, through the medium of the entire press, against this unjust despotism; for ten years each representative assembly of Hesse has demanded its constitution, and has been immediately dissolved; the Germanic Diet itself has concluded by taking up the cause of an oppressed people: all, however, in vain! The Government of Cassel, on the eve of new elections, has just taken a step certainly unheard of hitherto in the history of constitutional nations. It has decreed to refuse the right of voting to every citizen who shall not declare beforehand his adhesion to the constitution arbitrarily established by the Prince ten years ago! In other words, the mass of the population is put beyond the pale of the law, and an insignificant minority of *employés* and flatterers of power will alone be called on to form a Chamber to represent the country, and to vote taxes! And it is in the name of religious principles that men, calling themselves religious, commit these iniquities! Can we be astonished if the people imbibe hatred for these principles, and consider as hypocrites all those who profess them? To act thus, is it not systematically to teach contempt for right, for justice, and for morality? Is it not to degrade religion into a mere *instrumentum regni*? And what is most astonishing is, that the majority of the men who govern in this spirit are men of conviction; men firmly convinced of a fatal error; men who make a religion of their politics and a scheme of policy of their religion; men who seek their ideal in some indescribable theocracy or Divine government—the worst of all despotisms, for it pretends to rule souls not less than bodies. One of the most justly-esteemed publications of Germany, the *Protestantische Monatsblätter*, edited by Dr. Gelzer, has given, in its February number of this year, a complete review of the tragical history of Electoral Hesse during the last ten years. We refer to this paper

all those of your readers who may desire a full knowledge of the facts.

Happily, the excess of the evil will shortly bring about the remedy. All the electors of the country, its magistrates at their head, have protested against the tyrannical ordinance I have just quoted. The Prussian Government has proposed to the Germanic Diet of Frankfort to prevent its execution, and this same Government is preparing for direct intervention by its army on behalf of an oppressed people. And now will your English readers believe me when I add that there are in Electoral Hesse, and elsewhere, a whole school of theologians, and a multitude of ministers, noted for their orthodoxy, who, for the last ten years, have religiously advocated all the measures of the Government of Cassel, and regard the people who are struggling legally for their rights only as a nation of rebels? They believe, in all sincerity, that there is no other interpretation to be given to the 13th chapter of the Epistle to the Romans.

#### DEATH OF DR. RUDELBACH.

Let us turn from these lamentable errors, and pay a tribute of love and veneration to an eminent man whom his Master has recently removed from the passing scenes of this world. I refer to Dr. Rudelbach, who died some weeks since, and in whom the Lutheran Church of Germany has lost one of its most learned theologians, one of its most influential writers, and one of its most pious pastors. Rudelbach, well known by different works of unusual solidity, was especially so as chief editor of the *Zeitschrift für Lutherische Theologie und Kirchen*, which he published in conjunction with his friend, Dr. Gericke, of Halle. This miscellany bears the most thorough characteristics of Lutheranism, but also all the marks of the most sincere conviction, and of genuine piety. Rudelbach supplied it with numerous articles, always distinguished by vast learning, by living faith, and by an impartiality which could always heartily recognise the good and the true beyond the pale of his own Church. Even those who were far from sharing all his theological or

ecclesiastical views never read him without instruction and profit. Rudelbach, moreover, was one of a small number of German theologians whose eyes are open to all that is false in the relations of the State to the Church in our country, and he has often employed his vigorous pen in pleading eloquently for the independence of the Church in respect of the temporal power. This

man of God leaves a great void in the Lutheran press and in the Church militant of Jesus Christ. May this void be, in some measure, filled up by the union, the love, and the zeal of all those who love and adore the same Saviour. It was to that Saviour that Rudelbach consecrated his long and noble life, some particulars of which we purpose to give to your readers on a future day.

## ITALY.

Bologna, May 19, 1862.

KING VICTOR EMMANUEL IN THE SOUTH:  
PUBLIC REJOICINGS.

The long-looked-for visit of Victor Emmanuel to the Southern provinces has come at last. The reception of the King in Naples and Sicily has been most brilliant. With the exception of the hearty English cheer, which Italian lungs cannot raise or sustain, it resembled the ovation which awaits our own loved Queen wherever she goes. The unanimity and fervour of the multitude has defied the descriptive powers of the oldest correspondents. It is without a parallel, and has enshrouded the Bourbon faction in gloom, and cheered the sad hearts of the loyal Italians. To tell the truth, the friends of Italy have been very downcast for some months by the news of widespread disorder in the South, which not all the efforts of the clerical and retrograde parties in Rome and elsewhere seemed sufficient to account for. There is now no mistake as to the feelings of the seven millions in the late kingdom of the Two Sicilies. It is equally certain that, were an opportunity given, the Roman people would quite equal—for nothing could surpass—the demonstration of the Neapolitans. Once more the solution of the Roman question is believed to be at hand. High hopes are again centred in the French Emperor, though the Sphinx of the Tuileries is still silent. His cousin goes to salute the King at Naples, Goyon leaves Rome, and Lavalette returns to his post, the French garrison in the eternal city is being reduced, but no one can tell whether the *finale* of this tortuous policy is determined, or whether the promise is being renewed

for the hundredth time to the ear, to be again broken to the heart.

THE GOVERNMENT CURBING THE PRIESTS.

The Italian Government begins to feel itself strong enough, not only to hold its own against the priests, but also to curb them. Commissions are appointed to look after the revenues of the "pious houses." The Bishop of Fano is in the hands of the officers of the Crown. The canons of the Naples Cathedral are to be formally proceeded against by the tribunals. Half-a-dozen of the poorer members of the Florence Priests Protection Society, still under the ban of the Bishop, are supported by the authorities. The house and printing press of the Pisan bishop have been strictly searched for treasonable documents. Orders have issued from Turin that the services of the priests are to be dispensed with at the national festival on the first Sabbath of June.

The periodic celebration at Saluzzo, with great pomp, of the slaughter of the Waldenses, on the banks of the Po, has been as strictly prohibited as was the "Christian remembrance" of the Huguenot massacre at Toulouse by the French Government. This town has been greatly delighted by the trial, and condemnation to fine and imprisonment, of several priests, for disrespectful conduct towards the dead body of Count Rota, President of the Court of Appeal in Bologna, who, from occupying a distinguished position, and contributing powerfully to the unification of Italy, was considered subject to Papal anathema, and undeserving of Christian burial. A few English tourists the other day found the Convents of La Verna and Camaldoli in



the hands of the military, who were searching for secret correspondence with the Roman directors of brigand insurrection. Indeed, it is now seriously proposed, as a last trial, to do with the priests what has been so successfully done with national guardsmen, soldiers, judges, &c.—remove them from one curacy to another, so as to diminish their influence over the populace.

#### THE PRESS TAKING A NEW POSITION IN RELATION TO THE PAPACY.

The liberal press is gradually opening its columns to the discussion of the religious element in the Roman question. This is a great advance, for formerly it was eschewed on all hands. We have to thank the obstinacy of the Pope and the unswerving adherence of his creatures to the hated Papal system for such a cheering sign of progress. The *Nazioni* (the *Times* of Tuscany) has given us a masterly exposition of the relations of the civil and ecclesiastical powers. The *Gazzetta del Popolo* has been noticing the Evangelical schools of Florence in a cordial and approving manner, though only last year one of its ablest writers, whose sympathies are in the direction of Protestantism, was refused insertion for some of his articles, with the editorial assurance that no religious discussions must be imported into the Italian question, with which it had nothing to do! The *Chiacchiera*, one of the comic journals of Tuscany, was seized the other day for one of the cleverest of a series of priestly caricatures. The Vatican is represented at

the top of a flight of steps, with the motto above, "The incoming takes the place of the outgoing tenant." Accordingly, by the right-hand door are fleeing away the Pope, Antonelli, Merode *et hoc genus omne*; while on the left are entering Victor Emmanuel and Garibaldi, preceded by an apostolic-looking man bearing the Bible, and a bright-eyed damsel carrying the cross.

The *Movimento*, of Genoa, quotes, with expressions of approval, an able article in the *Alleanza*, of Milan, on Cavour's famous dictum, "A Free Church in a Free State." The *Movimento* makes the quotation as a beginning to similar views which it is about to publish on the vital argument of religious liberty, judging that the time has come when the press of Italy should consider maturely such questions, owing to the special relations of the country with the Papacy, in the right settlement of which the future prosperity of Italy lies. The article of the *Alleanza* shows the deep significance of the principle of a Free Church in a Free State, and applies it to the case of the Papal Church.

#### PRAYER FOR THE SPANISH PRISONERS.

A united prayer-meeting was held in Florence lately in connexion with the Matamoros persecution. It was fitting that the city of Francesco and Rosa Madiari should plead with God for the opening of the prison doors to them that are bound in Spain. The meeting was so interesting, that the brethren are carrying on a weekly *r union* for prayer on this subject.

## TURKEY.

#### MURDER OF AN AMERICAN MISSIONARY—STATISTICS OF THE CENTRAL TURKISH MISSION—STEPS TOWARDS SELF-SUPPORT OF THE NATIVE CHURCHES.

The Rev. G. H. White writes to the Secretary of the Turkish Missions' Aid Society, from Aleppo, under date of April 16. The annual meeting of the Mission to Central Turkey was then being held in that city, and the communication expresses the warm thanks of the members of the mission, in their united capacity, for the assistance obtained from Great Britain, through the Society. The letter then pro-

ceeds with a statement of facts: the first is indeed a most mournful one:—

You will sympathise with us on account of the circumstances of sorrow amid which we meet. One of the most energetic and zealous of our number, Mr. Coffing, of Adana, has fallen by the hand of the mountain robber; the first martyr from the American Mission to Turkey. It is a voice, as from heaven, saying to each of us, "What thy hand findeth to do, do it with thy might." We have strong reason to hope that by means of his death that wild,

mountainous region, hitherto impenetrable, may be opened to Gospel influences.

In our work the past year has been one of general prosperity. Although no marked outpourings of the Holy Spirit have occurred, still our congregations have been preserved in harmony, and 100 members have been added to the churches. In this "Central Mission" there are now fourteen churches, with nearly 800 communicants; twenty-eight separate congregations, averaging 125 hearers each, to whom the Gospel is preached in simplicity. There are forty-three common schools, containing 1,700 children of both sexes, whose belief, and almost only text-book, is the Bible; besides, some 1,700 adults, men and women, are learning, or have learnt already, to read the Word of Life. The department to which your

Society's funds have been chiefly applied is the aiding of young men fitting for the native ministry. Including helpers and teachers, there are seventy labourers in the field, of whom the most part spend part of their time in study, and part in evangelising the villages, and these have nearly all received aid from your Society.

At the present annual meeting we have taken decided steps towards making our work "self-supporting," throwing the maintenance of native pastors and teachers, as much as possible, upon the native churches. Still, for some time to come, they will need our counsel and aid; but we hope, as our work among the Armenians closes, a still wider work will open to us among the Moslems.

## POLYNESIA.

### EXPULSION OF MISSIONARIES FROM TANNA.

It is our painful duty to record the expulsion of the agents of the London Missionary Society from Tanna, the largest island in the southern portion of the New Hebrides group, in Western Polynesia. Two missionaries were located there in 1842, but after a brief stay they barely escaped with their lives. Native teachers from the neighbouring islands afterwards returned to the place, and endeavoured to introduce Christianity amongst these cannibals. One of them was murdered, but the attempt was not given up, and some little progress was made during the succeeding ten years. At length, in 1858, three European missionaries again took up their abode here, of whom two, the Rev. J. G. Paton and the Rev. Mr. Matheson, continued to labour on, until the close of last year, when the natives of Erromanga, the murderers of Mr. and Mrs. Gordon, went over to Tanna, and urged the savages of that island to murder their missionaries.

The idea was taken up and the deed resolved upon. The conspiracy among the heathen portion of the population soon became general, and the Christian portion at once prepared to go to war, to defend the missionaries and execute vengeance. The missionaries, though knowing their lives were in danger, induced the Christian natives to lay aside their spears and clubs for a time. One of the chiefs of the heathen party then prophesied that he would kill the chief who defended the missionaries, and would bring a hurricane and destroy

their property. Strange to say, two days afterwards the chief alluded to died, and a few days later a hurricane came. The storm, however, was not so relentless as the savage, and the mission property was spared; but the fruit trees and property of the savages were blown down and destroyed. Nothing could now restrain the desire of the Christian natives for vengeance; and, the other party thirsting for the missionaries' blood, a collision ensued. The missionaries, acting on the advice of their friends, barricaded their house, and remained within while the combat raged without, the house being sometimes surrounded by one party and sometimes by the other. This was repeated for several days, till it became known that the heathen party determined to break through the house and murder the missionaries, when the latter made for the bush in the night, and remained there several days, till they were nearly starved. When the heathen found the missionaries gone, they burnt and destroyed the entire property, to the value of 1,000*l*. After innumerable hardships and hairbreadth escapes, the devoted missionaries were at length rescued. A sail appeared in sight, signals of distress were made on the island, and in due time an armed boat was sent to the rescue. The Rev. Mr. Paton and the Rev. Mr. Matheson and Mrs. Matheson were taken to Aneiteum, and after having a consultation with the brethren there, it was thought desirable that Mr. Paton should come on to Sydney, to lay the case before the Church there, and procure a small vessel by means of which they might carry on their labours on the islands in the vicinity of Tanna, till a favourable opportunity should present itself of again prosecuting the good work among its benighted islanders. The noble expounders of the Gospel have been driven back, but they are not dismayed. They are determined to return to the charge as soon as possible.

# Miscellaneous Intelligence.

## THE MAY MEETINGS.

If we were called upon to state in a single sentence our impression of the great religious anniversaries which have been held in the course of the last month, we should say that they were distinguished by the business-like air by which they were pervaded. There was little of the showy or ornamental about them; throughout there was the sense of a hard, solid reality—the bearing of men who had a great work in hand, and who were more intent on having that work done than how they might appear to others in the doing of it. This is the more remarkable as the present year was one in which, as the directors of the different societies well knew, their doings would be inspected by a wider circle than usual, and more than ordinarily critical eyes would be fixed upon them. Under these circumstances, it would have been excusable if those who have the arrangement of those meetings had aimed somewhat at display, and made some little effort to array their societies and their agencies in their most brilliant colours. There would, for instance, have been small blame imputed to them if each of our great missionary societies had given the most eminent and the most honoured of its servants an Exhibition holiday, and brought them upon the platform at Exeter Hall, to tell with their own lips what great things God was doing through their means among the heathen. But it was not so. It seems never to have been thought of. The directors appear to have felt throughout that the work, and not the workers, was the great object: and that if the former had no attraction for Christian hearts, any stimulus to be derived from the latter would be unhealthy and unsound. And so they employed only those means which came to hand, and called to the front only those missionaries whom physical debility, or other equally urgent causes, had forced for a time out of the mission field. The result showed that they had judged rightly in believing that the missionary cause is now so firmly fixed in the hearts of our churches, that it needs no extraordinary impulse. The reports were crammed, from title-page to finish, with solid, hard, but by no means dry, realities; and the speeches for the most part conformed to the report. There was less of idle declamation, or speaking for dis-

play, than we ever remember before. Here and there, to be sure, an old gentleman, bred up in the vicious school which was so prevalent a few years ago, would crack his second-hand jokes, and prose about his own sensations and emotions; but the very recurrence of such speeches, by their incongruity with the earnest, business-like, solemn mode of grappling with the question that characterised the speeches they struck across, served to remind us of the elevation to which the cause had reached since those dreary days when that style of speaking was acceptable.

To those who attend the meetings, while they attend them, of course, the speeches are the great charm. But to all who are interested in the advance of Christ's kingdom among men the reports have by far the chief interest. And it happens that the reports are this year of surpassing interest. Whether we look at the treasurer's or the secretary's department—that is, whether we examine what Christians at home have done for God, or how God has met them in answering blessings on His cause abroad, there is equal room for delight and gratitude. It was naturally feared that the sore distress which has fallen upon the chief seats of our manufacturing industry would have been seen in the diminished receipts of our religious societies. The remarkable fact is that one society after another has to report not a diminution, but a positive increase; one after another records with thankfulness that the year just past has supplied greater abundance to Christ's treasury than any former year where extraordinary efforts were not called for. Surely this is matter for thankfulness, recalling the times when an Apostle could characterise it as an instance of God's grace that the liberality of the Churches had abounded out of their deep poverty. And as there was never greater liberality at home, so there has never been greater or more general activity abroad. We recollect the stirring days when Williams had to report that island after island in the Pacific had thrown away their idols and declared for Christ. We are not unmindful of the Baptist successes in Jamaica, where the missionaries were borne down by the crowds of inquirers that flocked to them, when the additions to the churches from month to month could be counted by the

hundred. But there has gone by no year equal to the last, when God's Spirit seems to be moving, not in one isolated region, but over the whole mission-field. In India, a religious awakening has sprung up quite independent of any direct missionary effort. In the West Indies it is officially reported that the additions to the Church through the late revival exceed in number, and let us hope will excel in steadfastness, the awakenings that preceded the abolition of slavery. By far the most important feature in our eyes is the multiplication of a native pastorate. Without this there can be no security for the missionary or the work. Christianity can never be said to have fairly taken root in a country till the native churches furnish the men for their pastors and the means for their support. This, we are glad to find, is a supreme point aimed at by all the societies, though we think the Church Missionary Society stands forward most prominent in the work; and by all it is attended with great success. If the feature that distinguishes the work at home is, as we said, business, abroad the most signal and cheering feature is the opening of wide doors, and we trust effectual.

#### THE BIBLE SOCIETY.

The anniversary of this Society, the visible embodiment of the unity of Christ's Church, was held in Exeter Hall, on Wednesday, the 7th ult. The Earl of Shaftesbury, the president of the Society, was in the chair. It was feared that the late unpleasant feeling which has arisen in consequence of the Bicentenary controversy would have cropped out on this occasion; the rather as Canon Miller chose this Society as the means of marking his protest against the Dissenting attacks; but we are glad to say that all such fears were groundless. No other Evangelical clergyman appears to have adopted Canon Miller's views; and we fancy we can discern in the warmth and fervour with which the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester apologised for their unavoidable absence, that each of these distinguished prelates wished it to be understood that in their judgment this small and transient feeling of unpleasantness ought not to be allowed to interfere for a moment with the catholic unity that marks the Bible Society. The report was read by the Rev. Mr. Jackson, the secretary, from which it appeared that the income for the year, from ordinary sources, was about 520*l.* more than

had ever been received in any previous year. The total income from all sources was 168,443*l.* 15*s.* 5*d.* The issue of Bibles and Testaments for the year, 1,595,248; that is to say, 999,957 from the dépôt at home, and 595,291 from those abroad. The report proceeded to trace the distribution of these copies of God's Word in the various countries where they had been circulated; and, in the course of that tracing, literally exemplified the words of our Saviour, "The field is the world;" for there was hardly a race of the great family of man—certainly none in which there is a written language (with the exception of the Japanese) into which the Bible has not been translated, and into whose country it has not been sent. Of course we can only here allude to the most important of these; and to begin with that which the report itself began with, France, which is in fact the great lever in all European movements, we are glad to learn that the number of Bibles circulated there last year was larger than was ever known before; the great agent in the distribution being still the colporteur. In Germany, again, the circulation has slightly fallen off, owing to a highly-judicious resolution of the committee to distribute fewer copies gratuitously than they have been accustomed to do. Of course, the purchase of the copies circulated—however small the price—is a much more genuine test of avidity for the work than any gratuitous circulation could be. In Prussia the Society enjoyed the favour of the King, and the Princess Royal, the beloved eldest daughter of England, had presented to the Society a donation of 50*l.* In Austria great obstructions have hitherto been thrown in the way of the circulation of the Bible; but political liberty has lately been accorded to the people, and the committee have applied to the Emperor to complete his work by a free circulation of God's Word, and they are in daily expectation of receiving a favourable answer. In the Scandinavian countries there has been a great and unexpected increase in the demand for the Bible; but in Russia the work meets with serious check, while in Spain and Portugal it is stopped altogether. In Italy there is "a wide door and effectual," and the good seed of the kingdom is being sown broadcast. From China we find that the great obstacles to the spread of the Scriptures come from the Taepings, or rebels—the men from whom, a few years ago, so much hope was entertained of their proving the agents by whom Christianity would be spread over the land.

No sooner was Madagascar thrown open to Christian enterprise than the Society forwarded to the island all the copies of the Scriptures in the Malagassy version that they had in stock—namely, 3,000 Bibles and 800 Testaments; and they at once set to work with a new edition, which will soon be ready. In all our colonies and dependencies the work proceeded apace; and at home the system of colportage and the Bible mission were together carrying the Bible down into strata of society where the ordinary agencies did not penetrate. The committee, commiserating the case of America, now rent with civil war, and fearing that the funds of the religious societies there should suffer, offered assistance to the American Bible Society; but, as might, perhaps, have been expected from our high-spirited kinsmen, the offer was gratefully but decidedly declined.

The speeches were of a very high order. The opening of the address was pithy and characteristic, as all the Earl of Shaftesbury's speeches are, and so short, that we prefer to give it entire:—

The Chairman: My good friends, there is nothing in the report which you have heard to-day, or out of it, that calls for any special observations from the chair, and I shall therefore not interpose between you and the business of the day. The Lord Bishop of London requested that his absence might not be misinterpreted. I request the same for my silence—(applause)—for if speaking were necessary to prove the zeal I entertain for the cause, I could detain you myself to the very close of the meeting, convinced as I am of its intense value, and of its absolute necessity for the spiritual—ay, and I will add, the political welfare of this realm. (Loud applause.) I have but two things to say to you. The first is, that Lord Stratford de Redcliffe was to have attended here to-day and taken part in the proceedings. We were most anxious for the presence of that good man; because you will recollect that, when he was our Ambassador at Constantinople, he lent us the weight of his personal character, and the dignity of his great office, and took the chair of the branch society in the capital of Turkey. (Loud applause.) The next remark I have to make is to announce a contribution to the funds of the Society of 50*l.* from Lord Palmerston. (Loud applause.) You may well cheer. (Renewed applause.) Let me tell you that a more patriotic, and a more thorough Englishman, never lived in this country; and I will give you, in his own words, what he said to me yesterday: "I am most happy to do anything I can for your admirable institution." (Loud and prolonged applause.)

The Bishop of Bangor, who moved the first resolution in a lively speech, brought out the

interesting fact that throughout the whole of Wales the contributions to the Society were in the proportion of five to one, as compared with those of the whole of the kingdom; from which, said the Bishop, his Welsh friends drew the conclusion that one Welshman was equal to five Englishmen.

The motion was seconded by Canon Stowell, of Manchester, whose speech had the more interest as he was known to have taken a different view of the Nonconformist controversy from his friend, Canon Miller, of Birmingham. Canon Stowell, we think, gave the pith and manner of the whole controversy as it respects the Bible Society in the following remarks:—

The principles upon which the Society was founded remain unchanged, and whilst they remain unchanged its true and fast friends will not change in their feelings towards it. (Applause.) These principles, as I understand them, are simply three. In the first place, the Word of God should be given to every child of man. In the next place, that it should be given in its entirety and integrity, without human additions or human corruptions—(hear)—given in the authorised version at home, and in the best version that can be secured and circulated abroad. (Hear.) In the third place, that all mankind, if they will, should be invited to co-operate together, without compromise, or concession, in achieving this stupendous object. (Hear, hear.) With the motives that may actuate men, or the peculiarities that may distinguish them, the Society has nothing to do. It asks not what is your creed or religion, or what your shade in politics. It simply asks, do you so regard and reverence this book, that you concur in the great purpose of giving it, whole and undefiled, as correctly and faithfully as human infirmity can secure its circulation, to every sinner on the face of the earth. (Hear, hear.) My Lord, there is something beautiful in the singleness and simplicity of these principles. Maintain them in their integrity, and the Society will be maintained by all who love the Bible.

The Rev. Mr. Taylor, from Canada, gave some interesting accounts of the circulation of the Scriptures in that colony, from which we make the following extract:—

As I am well known by my tongue to be a Highlander by birth—(a laugh)—I may be permitted to mention the case of a large station in the western part of Canada which was settled in the early days of the colony by Highland Scotchmen, for they generally cling together—clannish to the last. (Laughter.) These men settled in a large district of the country; but, unfortunately, they were all benighted, bigoted Roman Catholics, and there were not more than three or four individuals in the entire station who could read. One of

our colporteurs got a copy of the Word of God introduced to one of these individuals in the old sublime Gaelic—(laughter)—the language in which they used to pronounce the sweet name of mother. The man to whom the book was given read it stealthily, at first only venturing upon a few sentences, and then putting the book down. Afterwards he would go back to it and read a little more, and then the others heard of it; but as it was in Gaelic, they thought it could not do them much harm. Without dilating further upon this, let me observe that now the entire settlement gathers together, three evenings in the week, to each others' houses, and the few that can read among them read to the rest from the Word of God. There is a copy of the Bible in almost every house, and with that dogged perseverance which is the characteristic of the real Scot, they hold to the book amidst all the threats of bell, book and candle, that can be brought to bear against them from the throne of the Holy Father. (Applause.)

Dean Close, of Carlisle, also alluded to the Bicentenary controversy, and said that, for his part, he lived on terms of the greatest amity with the Dissenters of Carlisle. As a proof of the distinction between Romish and Protestant missions, he alluded to the fact that when, 350 years ago, Rome planted a mission in Japan, the whole island was in a short time Christianised; but before the lapse of a century the Christians had been exterminated, and now there was not a trace of them. In Madagascar, too, there had been a widespread diffusion of Christianity, followed by a cruel persecution. That persecution had ceased; and now they found that the Christian religion had been cherished and preserved by the natives all through their persecutions. How account for the difference between the Protestant and the Romish teaching? He believed the difference lay here, that the Protestant missionaries circulated the Bible, while the Papists only circulated the mass-book.

The other speakers were the Rev. J. Rattenbury, President of the Wesleyan Conference; the Rev. Mr. Richardson, the Rev. Mr. Allon, and the Rev. Dr. Turner, a missionary from the South Seas, who exhibited to the meeting a copy of a recent edition of the Samoan Bible, which had just been issued from the press, and who stated the interesting fact that the expense of former editions had been wholly covered by the sales of copies to the natives in the course of seven years.

#### CHURCH MISSIONARY SOCIETY.

The report read at the anniversary meeting of this Society was full of profound interest, reminding one more of the narratives which

Boniface or any other of those earnest propagators of Christianity in heathen Europe might have made before the churches from which they went forth than an ordinary report from our modern societies. On all sides we see Protestant Christianity, with the organization and force belonging to episcopacy, taking root among the heathen nations, and affording the best augury of further diffusion in the creation and maintenance of a native pastorate and native missionary agents, supported in many instances by the willing offerings of the native converts. We have not lately heard the taunting question raised—"What good are missionaries doing?" and we think it is not likely to be again raised in the face of this year's report of the Church Missionary Society.

The report stated that last year their income had fallen short, and left a deficit of 6,000*l*. An effort was therefore made this year to retrench expenditure and to increase the contributions. The committee had succeeded in both objects; they had now a balance in hand, and the income of the Society, including amounts raised at the mission-stations, amounted to 180,000*l*. The Society lamented the loss of its treasurer, the late Mr. Thornton; but the Hon. F. Maude, R.N., had accepted the office in his stead. In Sierra Leone the mission had declared itself self-supporting; schools and churches were supported by the people; and nine parishes had been created, which were presided over by nine native incumbents. The Yoruba mission, on the African coast, was sorely vexed with the inroads of the heathen tribes, of whom the terrible King of Dahomey was the chief; but, on the other hand, the cession of Lagos to the British Government presented a central rallying-point for the interests of Christianity and civilisation. In India more important results still are to be recorded. In the west and north-west—notably in the Punjab—a spirit of inquiry has sprung up among the natives; and at various places missionaries have been sent, in consequence of the people having, of their own accord, and without any European teaching, cast away their idols, and sought for instruction in the Christian faith. In China the missionaries were exposed to great danger, especially at Ningpo, from the attacks of the Taepings; but though requested to leave, they refused to do so, lest their departure should be misinterpreted by the native brethren. So it was at New Zealand, where the missionaries remained

at their posts during all the rumours of war, which have now happily passed away. Here, too, the success of the Gospel is most marked. In 1840 Mr. Williams reported that he was the only missionary in the eastern district, with a parish of  $2\frac{1}{2}$  degrees. He is now a Bishop over the district, and lately held a synod, composed almost exclusively of Maori clergymen and lay representatives.

The Rev. T. H. Fitzgerald, who has been a missionary at Peshawur for eleven years, gave an interesting account of the progress of improvement. He said :—

A great and general prosperity marks the whole face of the country with which I am acquainted, but I speak more particularly of the Punjab, for there it has been my privilege to labour almost the whole time that its administration has been in the hands of the British Government. I have been privileged to witness the rebuilding of towns and villages and the construction of tanks and wells, all of which tend to the prosperity of the province, and I can refer particularly to one line of route, from Lahore to Multan, which was the most desolate formerly in the whole province, but throughout which at the present moment—

“Peace and plenty crown the smiling plain.”

It was my lot on one occasion to pass along that route in its former condition, and the moment we entered upon it we came upon a vast and howling wilderness. On each side of the road green canes at least seven feet high, interminable brushwood running the whole distance; before them were coveys of birds darkening the path, while every now and then ravenous wolves, sometimes singly, sometimes in flocks, crossed the path before us. There was scarcely a human being to be seen the whole distance, though everywhere were to be seen the marks of former desolation in destroyed homesteads and burnt villages. But now, my Lord, I am happy to say that we see here and there patches of green pasture, land well cultivated, villages rising to prosperity, one town at least growing into a place of considerable importance, and, running some distance along its side, the railway which connects Lahore with Multan.

The Bishop of Sierra Leone spoke strongly in support of raising a native ministry, in order to make Christianity permanent among the natives. This was important everywhere: it was especially important in West Africa.

Is there, he said, a single individual in this room who has not heard something of the Sierra Leone Mission, and of the number of valuable lives which have been sacrificed in connexion with it? Of 128 missionaries who have gone forth nearly one-half have died, and a great portion of the remainder has been obliged to leave the field. Now, perhaps, only twenty-four are employed throughout the whole mis-

sion; and if that be the case, where and how is the provision to be made for the carrying on of the great work there? Doubtless there are many parts of the mission field where men are wanted, and where it is impossible perhaps to establish a native ministry; but after all, if we do not look the matter fairly in the face, and endeavour to provide for the want of a native self-supporting church, I think we shall have again and again the answer which has been returned by the Church Missionary Society to stations which have asked for help. I rejoice to hear the favourable accounts which are contained in the report which has been read to-day, but, favourable as they are, the result must inevitably be most unsatisfactory, unless men come forward to do the work. The cry from the missions has long been that England gives them neither men nor means. I say, then, that there is a grave necessity for native ministers in every part of the mission-field, if we expect to do anything really valuable. If we expect to see the Gospel and the love of God filling the hearts of the people, we must endeavour, on the spot, to establish a self-supporting native ministry.

The Rev. J. Thomas, who has been for upwards of twenty years a missionary at Tinnevely, dwelt with equal emphasis on the same subject. As to the success of the experiment, he said :—

When I went to Tinnevely there was but one native clergyman. I have seen since then as many as seventeen native clergymen labouring, some independently, and some conjointly with our missionaries, in different parts of the province of Tinnevely; and I will venture to say that the Gospel cannot be more fully, faithfully, or effectually preached in any part of this country than it has been by these men and by the generality of catechists also. How soon we shall have a native synod in Tinnevely it is impossible to say at present.

The other speakers were the Bishop of Ripon, the Hon. A. Kinnaird (who denounced the prohibition of the Scriptures in the Government schools of India), Canon Miller, the Dean of Carlisle, Canon Stowell, &c., &c.

#### WESLEYAN MISSIONARY SOCIETY.

This Society presents the same gratifying picture in its financial affairs that characterises the Church Mission and the Bible Society. The funds are larger this year than on any former occasion, and amount in all to upwards of 137,000*l.*, but the expenditure is about 1,500*l.* larger still. In the face of these facts, the warm-hearted chairman, Dr. Smith, of Cambridge, in a spirit-stirring address, pledged the meeting that they would, in the course of next year, make up the Society's income to 140,000*l.* The report stretches over a wide field; for the Society's operations are not con-

fined to heathen lands. The continent of Europe, and even Ireland, as well as our colonies, figure in the report; so that the Wesleyan Mission is a heathen, a colonial, a continental, and a home mission, all in one. There must be great economy in the expenditure for organization in such an arrangement as this. The reports from this varied field of operation is, on the whole, encouraging; progress and growth are visible everywhere, but there are few marked features to note; and if there are no startling successes, there are no sad reverses. Perhaps the most interesting circumstance is the report from Australia, where it appears that several natives are successfully employed in preaching the Gospel. This is, we believe, the most hopeful sign that has yet been given of the elevation of the wofully-dark Australian intellect. Due mention was made of the death of Mr. Farmer, Treasurer of the Society, who was the last survivor of the original missionary committee, and had been one of the Society's warmest friends.

The first resolution was seconded by the Rev. Mr. Rattenbury, President of the Conference, and was seconded by the Rev. Dr. Tidman, of the London Missionary Society, who thus pleasantly dealt with the scheme of the founders of that Society, to comprise all denominations within its pale:—

I greatly rejoice in the variety of our missionary agencies. The good men who formed the Society of which I happen to be the secretary thought they had hit upon a scheme by which all sections of the Christian Church might work together in the advancement of this great cause. I marvel that men who were so wise could ever have thought upon a thing so Utopian. It soon proved to be, though very fascinating in theory, utterly impracticable in the working; and I am right glad that such a project failed, because I am convinced that the diversity in our labours, and the devotion of our efforts to those labours, have greatly contributed to the furtherance of the one common cause. (Applause.)

The Rev. Dr. Cairns, of Berwick, also, while he stood up manfully for the Calvinistic doctrine and the Presbyterian government of his own Church, admitted that Wesleyans have a place in the world which could not be left unoccupied. He said:—

Having had opportunities of becoming acquainted with your Society, and having met so many of your representative men at the Evangelical Alliance, I know of what materials your body is composed; and I gladly and gratefully avail myself of this occasion to renew, and, if it were possible, to strengthen,

the testimony which I have already borne as to what you have done, what you are doing, and what I hope in the good providence of God you will yet do on a still larger scale. I am not one of those who think your Society has fulfilled its mission, and done its work. Your great army cannot yet be disbanded; for where is it to go? If you come to our Presbyterian Churches, to which allusion has been made this day, we cannot take you in. We have no accommodation for so vast a number of guests as would come to our doors. Were you to repair to our esteemed and beloved brethren who represent our elder Nonconformity, I am not sure that you could find accommodation even there. And were you to seek admittance to the Church of your fathers, though it might open the cathedrals for you, and even elevate some of your body to Episcopal chairs, I very much fear you would not even there find elbow room—"Hear, hear," and a laugh)—and that you would incur the risk of coming into somewhat disagreeable, and not altogether safe, contact with some from whom you would gladly stand apart. (Hear, hear.) I therefore so fully believe that God is doing a great work by you—a work to which, in His providence, He has visibly called and marked you, that my best wish is that you should go on, and go forward—that you should "go unto all the world, and preach the Gospel to every creature." (Applause.)

The Rev. Morley Punshon, in an eloquent speech, thus summed up the signs of the times as motives for greater zeal in the work of missions:—

There never was a time when it behoved us, the great Methodist people, solemnly, and before God, in no spirit of vaunting, but in the spirit of earnest and holy resolve, to take our pledge, our gage, and battle with sin, and the devil, and the world, more thoroughly and more heartily than we do this day. (Applause.) There are signs around us at home; and there are signs around us abroad. When I look around us at home, I see, as it were, a reproduction of all the old elements that were present at the time of the Saviour's advent. There is the austere and courtly Herodian; the gay and flippant Sadducees; the proud Pharisees gathering up the ruffled fringes of his ecclesiastical prestige, flaunting scornfully past me into the sanctuary. I see them all—all the Jewish oppositions are present amongst us; active, earnest, bitter, some of them, unfortunately, malignant at this day. There is a dread and fell infidelity—an infidelity of whose existence in its blasphemous form I was hardly aware; but some one honoured me by sending me one of their publications the other day. There is a terrible onslaught against all that we consider of good report and lovely amongst the churches themselves. There is—alas! that it should be so—a disposition to whet, to sharpen the sword of controversy, when charity unhappily goes bleeding from the contest, smitten with many wounds.



The other speakers were Dr. Hannab, Mr. Adams, from the South Sea Islands (who said so completely was idolatry abolished in the Friendly Islands, that he could not get an idol to bring home with him), the Rev. A. T. Jones, the Rev. Mr. Baker, the Rev. Mr. Perks, &c., &c.

#### THE BAPTIST MISSIONARY SOCIETY.

This eldest of our English Protestant missions held its 70th anniversary on the 30th of April. Mr. Baines, M.P., was in the chair, but the attendance was thinner than usual—a feature, we observe, that the organs of the denomination record of several of their other gatherings. We hope this does not indicate any decay of Baptist zeal on behalf of missions. For the body that sent out Carey and Marshman and Knibb to the mission field—the body which was the first to undertake the work, and by their faith and love to provoke others—for them now to hang back would indeed be “as when a standard-bearer fainteth.” But we are persuaded better things of them. A more conclusive test than any accidental attendance is in the amount of contributions; and here, we are happy to find from the report, that the subscriptions amount to a little above 83,000*l.*, the largest sum, they say, that has been received in any year, with the exception of that when special efforts were made in honour of the jubilee year. In reviewing the field of labour, which extends over the East and West Indies, Africa, and France, the report made special mention of the revival that had taken place in Jamaica. The returns of fifty-nine out of sixty-one of the churches in the Union showed that there had been baptized during the year 3,757, and that there were 6,058 inquirers up to the end of last December. Deduct 1,792 individuals, who were on the inquirers’ lists before that date, and there were 3,021 persons who, after a trial of several months, are the hopeful results of this awakening. Looking at the net increase, the committee report with gratitude that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. To the Baptist churches which have participated in the outpouring of the Divine mercy should be added a more than equal number of persons who have joined other denominations of Christians; and the committee believe that the estimate that 25,000 individuals became the subjects of religion during the movement is not far from the truth. In India, too, the work of evan-

gelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen.

The Chairman, whose love for statistics in all matters is well known, though it has been specially manifested in his elaborate analyses of the reports of education, dwelt at some length on the statements contained in a volume which Mr. Underhill, one of the secretaries, has lately published from personal observation of the state of the West Indies, to show that negro emancipation is not to blame for the depressed state of the West India Islands; and dwelt with great emphasis on the funds the negroes subscribed for the support of the churches.

There were, he said, eighty-seven Baptist churches in Jamaica alone, with an average congregation of 500 each. All these churches, constituted, as I said, of those who lately were in utter darkness, and scarcely able to govern themselves; these churches are self-governed and self-supporting. They do not receive a single sixpence from the Government either for their religious operations or for their schools; and what I think is the crowning triumph of all, they receive nothing from you. You have trained them to independence, to self-reliance, to high organization of the churches; you have placed their pastors, many of them of their own colour; and these, with the deacons and elders, conduct all their operations and maintain all their discipline—and an admirable discipline it is. The churches are founded on the principle of self-sustentation, which I and you believe to be the principle of Christianity. I do not think the various missionary societies can ever do better than train their churches to independence of the mother country.

Dr. Vaughan, who moved the first resolution, made a striking speech, showing, historically, the changes which Christianity had effected—intellectually, socially, and morally—since it came into the world; so that, he said, it might literally be declared that, compared with the state of things under heathendom, we were enjoying new heavens and a new earth. He wound up his remarks in the following noble thought:—

We have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the

seed-time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man had become a sinner, and there was to be a Saviour, 4,000 years passed in the world's discipline before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is, ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

W. H. Watson, Esq., one of the committee, made special reference to the progress of the missions in India, and referred with just gratification to a fact that was full of promise, and that originated with the wife of Mr. Sale, one of the missionaries of the Society—namely, the effort to instruct the women of India in their secluded zenanas. Those who had been accustomed to think of the harems in the East as places of comfort and luxury were greatly deceived; for it appeared that the zenanas were generally the worst apartments in the house, and that they were scenes of unhappiness, and often of strife, the women being kept ignorant and without occupation. Mrs. Sale succeeded in gaining admission to some of them, and began a most useful work, imparting to the ladies a knowledge of reading and of the art of sewing, and so forth, of which they had been totally ignorant. On being compelled to leave Calcutta, Mrs. Sale handed over her work to Mrs. Mullens, the wife of Mr. Mullens, of the London Missionary Society, whose early death the friends of missions had so much reason to deplore. Some of the results of Mrs. Mullens's labours, which had been published, were of the most interesting description, and proved that the women themselves were most anxious to learn, and that the instructing of them would have a most salutary influence, not only upon themselves, but upon their children. In this effort we rejoice to observe another instance of the hearty co-operation of the missionaries of different societies, who seem to get entirely above the region of denominational jealousies in presence of the appalling heathen darkness around them.

The other speakers were the Rev. E. White, Rev. Arthur Mursell, Sir Morton Peto, &c., &c.

## THE LONDON MISSIONARY SOCIETY.

This was the last of the great missionary meetings; and the record of work which the directors laid before their constituents yielded in interest to none of those that had gone before. Here, too, the treasurer had the good news to tell of increased subscriptions, and, what was more gratifying still, of readiness of men to offer themselves for the work. The ordinary revenue for the year, collected from all sources, amounted to a little above 74,000*l.*, while contributions for special objects amounted to about 5,000*l.* more. Only one missionary in actual service had been removed by death, while twenty-seven new men had been added to the missionary staff, of whom we are glad to observe four were Hindoos. In the Polynesian Islands, those scenes of the earlier triumphs of the Gospel, the news is of a chequered nature; between French intolerance on one side, and native superstition on the other, the missionaries are sorely tried; and in the island of Tanna we are sorry to observe, since the report was completed, the missionaries have been obliged to abandon their work, in consequence of increasing native hostility. But on other islands the good work flourishes; and the most hopeful sign of all is, that a new edition of the Bible in the native dialect has just been completed. In the East and West Indies, in China, and in Africa, the report records success; but the great feature is the happy change which has taken place in the Island of Madagascar. It was the Society's missionaries who first sowed the good seed that has been so remarkably preserved; they have all along invested the history of the island with interest; and now, when in God's good providence it is opened again, they have eagerly sent forth their agents, equipped with a supply of all the copies of the Scriptures in the Malagassy dialect that the Bible Society had in store. This, they say, will considerably increase their expenditure, and they confidently count on the liberality of their friends to supply them with the means.

Lord Radstock, who was in the chair, addressed the meeting in an animated speech, and thus dealt with a touching incident referred to in the report on China:—

I can conceive, he said, of nothing more encouraging than one particular passage in that report—I refer to the account of the poor old man in China. Now I know that it is very much the custom to think that converts from heathenism are a different sort of Chris-

tians to what we have here—that they are a sort of inferior grade—but I do confess that this one instance is enough to prove to us the enormous value of one single individual, in whatever country he may be placed, if he be truly gained to the cause of Christ. Here is a poor old man brought to the knowledge of the truth of the Gospel, and through his means, I believe, something like seventy or eighty persons are added to the cause of Christ. I wish there were many Christians like that in England. (Hear, hear.) I wish there were many who, after a few years' knowledge of the truth, could say that their testimony had brought in seventy or eighty more.

The Rev. Mr. Cuthbertson, from Sydney, in Australia, thus dealt with a question which lately, and we believe still agitates the minds of Australian settlers, in reference to the influx of Chinamen into that colony:—

It was also believed that the churches of the Australian colonies could do an important work for China. Some of the politicians of these lands were fearful of being flooded with Chinese; but the churches were hailing a wise and moderate immigration, and were using their best endeavours to give to the Chinese seekers for gold something better than that for which they sought. Already a blessing had attended their efforts. The first drops of the shower had fallen. He might mention the case of a Chinese merchant who had gone to Sydney, and who, professing himself a Christian, asked to be admitted to the Church. He was examined and approved, and his conduct had adorned his profession above many. He was a truly pious man, and was in the habit of calling his countrymen together, from 300 to 400 at a time, and preaching to them the unsearchable riches of Christ. (Applause.) The Word of God had been supplied to them in their own tongue, and he had been deeply affected at times to hear them attempting to sing together hymns in praise of the Lord Jesus. He had listened on the preceding evening to the sweet strains of the Swedish Nightingale, as she sang with feelings of reverence "Come unto me;" yet he did not then feel one tithe so impressed as with the feeble endeavours of the company from the land of Sinim to praise Him who would be Sinim's Lord. (Applause.)

The other speakers were the Rev. Dr. Campbell, of Bradford; the Rev. Dr. Thomson, of Edinburgh; the Rev. R. D. Wilson, of Birmingham; the Rev. J. P. Chown, of Bradford; and the Rev. W. Hill, of Calcutta.

#### COLONIAL, CONTINENTAL, AND OTHER MISSIONS.

With inconsiderable exceptions, the societies reported above are missions to the heathen. Those which we now proceed to notice are more or less of a mixed character, or for some

specific missionary work abroad, other than that already referred to. The oldest of these associations was, until not very long ago, exclusively a colonial missionary society; but it has now enlarged its sphere of operations, and contemplates the yet wider extension of its agency. We refer to the *Society for the Propagation of the Gospel in Foreign Parts*, which has celebrated its 161st anniversary under the presidency (in the unavoidable absence of the Primate) of the Bishop of Lichfield. The right reverend prelate adverted to the origin of the Society, which was owing to an interesting fact: a hundred and sixty years ago some four or five laymen, who shone as lights in the general darkness, and were far above the age in which they lived, met to see what could be done to provide for the spiritual wants of our American colonists, whom this country had sent out in its wisdom, forgetting to provide for them a church. They founded the Society for the Propagation of the Gospel in Foreign Parts. In the report a fact similar to that which we have noticed in the proceedings of the missionary societies proper was brought out—the tendency of the missions to become self-supporting. Ten years ago the two dioceses of Toronto and Ontario were subsidised by the Society to the amount of 5,000*l.* per annum. But the colonists now maintain their own clergy, without receiving any assistance from the Society, except in the case of one clergyman, who ministers among the Ojibwa and other Indians. From two other Canadian dioceses the Society has begun gradually, but systematically, to withdraw its support. The Society seems to be devoting the funds thus withdrawn from the colonists to missions among the heathen. Eighteen of its agents in the British settlements in South Africa labour among the Kafirs and Zulus, and it is preparing to send two bands of missionaries beyond the Orange River, and into Independent Kaffraria. It also contemplates a mission in Madagascar. To Borneo it sent out, a few months since, a band of five new missionaries, from which a new era of missionary progress in that island is anticipated. The adoption of the report was moved by the Bishop of St. Helena, who said that when he first went to St. Helena he found little to do; but he had not been long there when a vessel laden with slaves, captured by a British cruiser, was brought to St. Helena as the nearest port, and he and his clergy devoted themselves to teaching them the Word of Life, and ultimately they were baptized. And similar results took

place with regard to the slaves brought to St. Helena from time to time. Sir Stafford Northcote, Earl Nelson, and the Bishops of Bangor and Frederickton, also took part in the proceedings.

The *Colonial and Continental Church Society* was presided over by Lord Henry Cholmondeley, in the unavoidable absence of the Marquis. Lord Henry stated, in his opening speech, that there was hardly any large colony of this empire in which agents of the Society were not to be found. The report gave details of the Society's operations in British North America, the West Indies, South Africa, India, and Australia. The agency employed is as follows: Clergymen, 94; catechists and masters, 108; female teachers, 56; total, 258. Under the head of "Special Missions," it was stated that the Society is resolved vigorously to press the work of its Protestant Mission to French Roman Catholics in Canada. The same remark applies to the mission to the fugitive slaves in Canada. From the statement respecting the continental operations, we learn that the Society supplies English chaplains for some fifty places on the Continent of Europe. This department is full of interest and importance; but it entails upon the committee a large amount of care and responsibility. The Society's claims were advocated by the Bishop of Nova Scotia, the Revs. Canon Miller, Prebendary Burgess, E. Forbes, of Paris, and J. C. Ryle, and by Major-General Lawrence. From the speeches of Mr. Burgess and Mr. Ryle we must quote briefly. The former, whom one of his reverend brethren had spoken of as "a sort of archbishop unattached, with a sort of roving commission on the Continent," thus gave his opinion as to what colonial chaplains had been, and what they might now be expected to be:—

He was sure he did not exaggerate when he said that, some years ago, at least half of the clergymen who officiated abroad could not have officiated in England, and he doubted very much if many of them could have shown their faces. . . . He hoped that, within a few years, there would not be a single clergyman officiating on the Continent whom they would not be glad to see officiating in a church in this country. He wanted to see clergymen on the Continent who would give the right hand of fellowship to the Evangelical pastors of the Reformed Church of France—men who would say to them, "It is true you differ from us in Church order, but we would rather have Evangelical truth without Church order than Church order without Evangelical truth; and therefore, if we see that you are determined, with us, to 'know nothing among men but

Jesus Christ, and him crucified,' we will work with you, and will join you in endeavouring to make an impression on the mass of Popery and Infidelity around us."

Mr. Ryle said some plain things about the Bicentenary controversy:—

They were now called upon from two quarters to leave the position they occupied. "Go out," said the Tractarians, "you have no business in the Church of England." "Come out," said the Dissenters, "you have no business in such a Church." They did not mean to go out to please either the Tractarians or the Dissenters. If their opponents could not see that the principles which marked their preaching were those of the Articles of the Church of England, they pitied their understanding, but they were not going to yield to their demand. Let them not hold up truth with a timorous and paralysed hand. If others did not know what they believed, let them boldly say, "We believe such and such things to be true; we believe such and such things to be false; we believe such and such things to be needful to salvation; we believe such and such things not to be needful to the saving of man's soul." Having boldly hoisted the flag of the Reformers, the good old flag of Latimer and Ridley, let them take care never to strike that flag.

The meeting of the *Christian Vernacular Education Society for India*, the chairman of which was Sir John Logan, was addressed also by the Rev. J. C. Goodhart, Dr. G. H. Davis, J. C. Colquhoun, Esq., the Rev. J. Leighton, and Col. R. S. Simpson. The committee reported an upward progress of the Society, "both steady and sure"—one indication of this being a great increase of annual subscribers. In the school department, the first efforts have been directed to the improvement of mission vernacular teachers, who numbered about 250 at the close of 1860. In the publication department, an issue of Scripture maps in the vernaculars had taken place. The Society's lists now contain ninety-five publications, in thirteen languages. Besides school-books, they include illustrated monthly periodicals in eight languages, as well as works on the evidences of Christianity, commentaries on the Gospels, Bible Dictionaries, &c. Since the formation of the Society, 486,881 publications, containing 20,928,944 pages, have been printed. The Society has, in India, eighteen book depôts, from which 385,653 publications have been issued. Steps are now being taken to organise a system of book-hawking, by which the circulation of works published by the Society may be extended in a very effective manner. An important practical speech was made by Dr. Davis,

from which we quote somewhat at length, both because the remarks themselves deserve attention, and on account of the precedent thus set of saying other than merely agreeable things, at an annual meeting, when that course seems necessary. The societies generally will be no losers by the greatest freedom being conceded to all. Dr. Davis, in seconding the adoption of the report, remarked :—

I must be permitted to say that I should have done so with still more pleasure, if it had told us more of real *bona fide* educational work, because I firmly believe that the one want of India at the present day is education. Some short time ago I had occasion to write to all the book societies throughout India to inquire on what appeared to me to be a startling fact, and that was that there were no more than about nine millions of religious publications circulated throughout the whole of the 150,000,000 of India in twelve years. The principal reason of this is the want of education. Not more than about 2½ per cent. of the population of India can read. Can we wonder that the circulation of religious books has not been larger? On the contrary, should we not wonder that it has been so large? What is being done to meet this state of things? You have heard that there are thirty millions of children in India of an age to be at school, and to instruct these thirty millions of children we have in the first place our missionaries, and we must admit that they are doing more than could have been anticipated, when we consider the means at their disposal. [He enumerated the various mission schools in India, and gave statistics, showing that no more than about 100,000 children are under Christian education in India.] It is very sad to look upon the immense disproportion between the numbers receiving Christian education and the numbers capable of receiving it, and yet it is a satisfaction to all these societies to know there are so many of the lambs of Christ's flock who are being taught to know the great Shepherd of the sheep through their instrumentality. Then what has been done by the Government? From accurate information which I have received here from the India House, the statistics of education are these: [The Doctor quoted these statistics in detail, which showed a grand total of 4,158 schools and colleges, and 127,513 scholars. He then went on to say:] Why, it is absolutely nothing; it is a mere drop in the vast ocean of Indian humanity! Now I do not suppose for one moment that the Vernacular Society has to do all this work of educating the children of India. I do not suppose that any society, however large, could undertake such a mighty task. I believe that it can be done only by the Government of the country, which ought to give the highest and the best education to these children, and that is, not a secular, but a Christian education. But if the Govern-

ment will not give the Christian element, at all events let us urge upon it to give secular education; for, whatever may be the immediate results, it is utterly impossible, if the education of any people be continued for any length of time, that that people will continue to be sceptical. What are we doing to meet this great want? As yet we have but one training-school; but if we are to do anything with this vast population, we must have training-schools in all parts of India. [Dr. Davis also suggested that, considering the great work the Society had undertaken in India, it ought as far as possible to confine itself to that work, and leave to others the work that properly belongs to them. He added:] India is different now from what it was a few years ago. It is now part of our social body. It is to the hand what the arm is to the body.

If we do not Christianise India, India may scepticise us. I hold in my hand a volume, of which, perhaps, there are very few in this country, but I am sorry to say there are many in India, and I find in this volume a series of tracts prepared for Young Bengal and for Young England, if she mixes with Young Bengal, in which there is an attempt to sustain eloquently and logically every one of those principles which are endeavoured to be inculcated here in your "Essays and Reviews." Believe me that our people cannot resist the influences to which they will be exposed there except by the special grace of God. We must therefore endeavour to seize hold of the young of India, as well as to preach to the adult generation.

Mr. J. C. Colquhoun, speaking in the name of the committee, thanked Dr. Davis for his friendly admonition, but denied that India was so bad as the Doctor had painted it. The Rev. J. Leighton also thought that that gentleman had drawn too gloomy a picture. There were many more readers in India than most people would expect to find. He had been delighted at finding his cook-boy reading a Persian poet.

The *London Society for Promoting Christianity among the Jews*—which assembled under the presidency of Lord Shaftesbury—reported that its mission work goes on steadily. The number of Jews baptized in direct communication with the Society, or which had reached the ears of the missionaries, amounted to upwards of 100. There was an immense disproportion between the inquirers and baptized, owing to the overwhelming difficulties and often deep affliction involved in the profession by an Israelite of the faith of the Nazarene. The speakers were Lord Radstock, the Rev. E. Garbett, and A. M. Myers, E. Beale, Esq., and the Revs. A. Stern and Dr. Ewald. The Earl of Shaftesbury, who occupied the chair.

read a letter from Jerusalem, which stated that the Prince of Wales had visited the hospital there, had made many inquiries respecting the Jews, and had presented a donation towards its support, as he had also done to the Bishop's schools and other institutions. Referring to the speech of Mr. Stern, who has visited, and is again about to visit, Abyssinia as a missionary, and whose statements respecting the prospects of Christianity in that country were of a highly-encouraging nature, the noble Chairman said:—

When I consider the state of things in Abyssinia, when I think of the opening that God has made for us, and of the opportunities which are now afforded . . . I declare to you that if I was not so advanced in life as I am, I should almost be tempted myself to take orders and go out as a missionary to the Jews in Abyssinia. My friend, Mr. Stern, has so warmed my heart, as he always does when he speaks on this subject, that I would, if I were not so old, go out and join him in this great and holy work; for I believe that no part of the Lord's vineyard was ever more ready for the harvest than this. My friend has shown you, that here in Africa we might, by the blessing of God, have hundreds and thousands of immortal beings thirsting for the truth brought to the knowledge of the everlasting Gospel of Christ Jesus. He tells you that there are thousands of Jews, who, since the dispersion of the race, from the time of Nebuchadnezzar down to the present, have never been brought into Christianity of any kind, who have never been persecuted or oppressed, never insulted, never reviled by Christian persecutors, who have no antipathy to Christianity whatever, but who are in every way worthy to receive it, being, in fact, as anxious to receive it as we could be to give it to them. And yet we, though they are crying aloud, "Come over to us and help us, or we perish," are holding back from them.

The *Turkish Missions' Aid Society* meeting was presided over by Lord Shaftesbury. The report stated the grants to the American missionaries in Turkey amounted to 8,764*l*. The home operations involved expenses to the amount of 1,173*l*. The grants secured the support of fifty-six native preachers, school-teachers, and colporteurs, and fifty-two native students for the ministry, besides a continuation of native agency which the American board would have relinquished, on account of the civil war, but for the assistance of this Society, rendered by means of a special or "Crisis Fund." Dr. G. H. Davis, in moving the adoption of the report, enumerated the several points of interest presented by the Society. Interesting speeches were also delivered by the Rev. G.

Washbourn, American missionary from Constantinople, and the Rev. J. Ford, American missionary from Syria. Mr. Washbourn, who had administered the funds sent from the country, said that they were used for the evangelization of three different nationalities, speaking three different languages, and professing three different faiths; the Bulgarians, professing the faith of the Greek Church, the Armenians the faith of the Armenian Church, and the Mohammedans the faith of the empire. Speaking of the results of the labours of himself and his brethren, he said that, all things considered, they had had wonderful success, especially during the past year, in rendering the native churches self-supporting. Mr. Ford said:—

As regarded the present aspect of the missionary work in Syria, he would remark that God had, in His providence, graciously caused all the recent disturbances to favour the progress of Christianity. Even the Syrian massacres have been overruled to the furtherance of the cause of genuine Christianity. They had had two consequences. The immediate consequence was, of course, to break up the missionary stations and the schools, and to bring about a state of the greatest difficulty and danger. But then there came from this kingdom and other civilised countries relief for homeless thousands, and this had produced a powerful effect in more ways than one. Englishmen, and the religion of England, were in consequence spoken of with increased respect. Formerly it was customary among Orientals to say that the English had no religion; now the language used was very different, and when a native wanted to affirm anything strongly, he said, "I tell it you on the word of an Englishman." In all parts of Syria they found a wide field open for missionary labour.

The object of the *Foreign-Aid Society* is, as was well expressed by the Earl of Galloway, who presided at its annual meeting, not to undertake the work of evangelization itself, but to aid, countenance, and support the Protestant Churches of the Continent. The report, which was read by Prebendary Burgess, stated that the Society was acting in concert with the Evangelical Society of Geneva, the Evangelical Society of France, the Protestant Society for the Northern Provinces of France, the Central Protestant Society of Evangelization, the Evangelical Church of Lyons, the Evangelical Society of Belgium, the Waldensian Synod, the Italian Committee of Geneva, the Neapolitan Evangelical-Aid Society, and the Protestant Mission at Lisbon. The report took an extended view of the state

of religion on the Continent, showing the need for the existence of such a body, and soliciting further aid from British Protestants. The funds for the year amounted to 2,419*l*. Among the speakers were J. C. Colquhoun, Esq.; Hon. A. Kinnaird, M.P., Dr. Merle d'Aubigné, who took an encouraging view of the state of religion on the Continent; Professor Revel, from Florence, who stated that the wondrous college there was supported by Baron Ricasoli; M. Bersier from the Evangelical Society of France, and several other foreign pastors.

The *Evangelical Continental Society*, the object of which is similar to that of the Foreign-Aid Society, but which differs from it in constitution, was presided over by S. Morley, Esq., and addressed by the Rev. F. Tucker, Dr. Merle d'Aubigné, M. de Pressensé, M. de Faye, of Lyons; the Hon. and Rev. B. W. Noel, M. Bersier, of Paris; and the Rev. Dr. Revel, of the Vaudois Church.

#### HOME MISSIONS.

The *Church Pastoral-Aid Society* reported, instead of a deficiency in the funds, as at the previous anniversary, a larger amount of income than on any former occasion. The amount of income now reported was 5,000*l*. over that of last year. The great privation and distress amongst the operative classes was referred to. The clergy generally expressed their belief that this trying period had been much blessed to the poor, who had exhibited a remarkable degree of patience. The grants of the Society secure the labours of 408 clergymen and 168 lay agents. Twenty more grants were reported this year than last. Forty-two of the grants are for new districts, whose aggregate population amounts to nearly 300,000. The Dean of Carlisle remarked that it was curious to see how the subject of money had been avoided at all the meetings, the reason being that this year the societies are all in a prosperous condition. The statements of the report as to the patience displayed by the distressed operatives in the north were confirmed by Canons Savage and Stowell. The latter remarked: "There is a moral magnificence in the bearing, the spirit, and the tone of the factory operatives of Lancashire that claims the esteem and admiration of the civilised world." He then related the following touching anecdote:—

In the outskirts of Manchester is a mill

where there was a large infusion of Christian influence from the Sunday-schools, parochial visitations, and similar instrumentalities. It was the painful duty of the millowner, some five or six weeks since, to announce to the hands that he found it absolutely impossible to continue to employ them, and that the factory must be closed from that day, for that he had no longer the means of paying them their wages. These poor people assembled, and received the painful intelligence with agitation marked upon their countenances—all except some thirty or forty, who received it calmly. At that moment, when all was silence, suspense, and dismay, a young woman, a Sunday-school teacher, struck up, with a calm, cheerful and encouraging voice, the beautiful hymn—

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Fifty or sixty voices took up the strain, and the hymn was sung by all the assembled hands.

"I do not hesitate to say," added Mr. Stowell, "that it was one of the most beautiful and touching manifestations of simple faith that has come within my knowledge and recollection." The meeting was also addressed by the Rev. G. Pettit, of Birmingham, and the Rev. C. Kemble, of Bath. The noble chairman concluded with an earnest and practical speech, which elicited loud applause. Among other topics, he referred to the Bicentenary controversy, and in allusion to what had fallen from some of the clerical speakers, observed:—

I am not going to allow the clergy of the Church of England to stand in the forefront of this battle; I am not going to let it be assumed that, in matters of this kind, they are the only persons to be shot at, or to take offence. (Hear, hear.) I maintain that this is the cause of the laity, just as much as it is the cause of the clergy. (Hear, hear.) Why, if the clergy have been guilty of perjury, I, in supporting the clergy, have been guilty of subornation of perjury. (Hear, hear.) I, too, have signed the Articles; I, too, am a subscriber to what is contained in the Prayer-book, just as much as the clergy are subscribers to it; I do, as a layman, everything that the clergy do, with the exception of the administration of the sacraments, and I take my full share of responsibility along with them. . . . I speak of the great body of the religious Nonconformists of this country with deserved respect and affection; and I am happy to say that I number among them some of my best friends. I gladly bear testimony to the good which they have done and are still doing, in advancing the cause of true religion, and to the good also which they have done to the Church of England; for I believe nothing does either a Church or an individual so much good as to be con-

stantly looked up—to be kept in a constant state of responsibility.

The *Additional Curates' Society*, though it enjoys high patronage, is one of the few associations whose funds show a decrease during the past year. The falling off was upwards of 4,000*l.*, as compared with the previous year's report. The anniversary commenced with the celebration of the communion at St. Matthew's, Spring-gardens; a public meeting at Willis's Rooms followed; and the day's proceedings terminated with a *soirée* in the same place, at which Vice-Chancellor Wood presided. The Chairman at the public meeting was the Archbishop of Canterbury, and the claims of the Society were advocated by the Earl of Shaftesbury, Canon Wordsworth, the Chancellor of the Exchequer, Dr. Baylee, and the Earl of Dartmouth. Canon Wordsworth suggested to his clerical brethren the adoption of the offertory, and in proof of what might be effected by it, advanced the case of Kidderminster, "where the offertory in three churches—not from the sovereigns of the rich, but from the pennies of the poor—had amounted to 900*l.*" The venerated Primate, after speaking of the aid afforded by the Society to "faithful clergymen," added, parenthetically, "and, thank God, I may use the term 'faithful' whenever I speak of clergymen in the present day." Mr. Gladstone followed up the remark, and observed:—

I may say there never was a time in our history when witness more valuable was borne to the labours of the clergy—when the clergy were more generally esteemed, and esteemed not only by their flocks, but by the world at large; and never was there a period in our history when that esteem was better deserved. If I may take you back to times now distant, when, not in contravention to the rest of the country, but going with its feelings, the clergy partook of spiritual torpor, those times have passed away; and it may be said that if improvement has taken place—as, thank God, it has—in the religious condition of that important class, the laity, that improvement is the more conspicuous, for it is attributable to the moral training of the clergy. There may not be many here present who lived in the agonising times of the French Revolution, but I cannot forbear quoting the testimony of two persons of great eminence and high authority. The first of these is an ecclesiastic, your grace's venerated predecessor; the other is the late Mr. Grenville, a politician, somewhat his superior in years—a man most competent to give an opinion on such a subject, and an acute observer of events—and from both these eminent men I heard that of all the changes they had seen in the course of their lives,

remembering as they did—especially as the latter did—all the changes that had taken place, none was so remarkable as the wonderful change in the character of the English clergy; and I believe that the testimony which they thus bore might be continued and extended during every subsequent year.

Mr. Gladstone admitted that the influence which the clergy possessed over the laity in times past is not now to be looked for:—

Social work has modified these relations, but the most marked and distinctive character of the Church is its adaptation to the wants of all times. If your grace will permit me, I will quote—although I am sure I shall not do it justice—a sentiment of yours in one of your earlier works, wherein you deal with the receipt of Christianity by various classes of mind, and say, "Philosophy has not found it too simple, nor simplicity too learned." I believe in those few words is conveyed the expression of a profound and far-reaching truth—that the wants of Christianity may vary in ages or countries, but that it will be equal to the work until it shall accomplish the ingathering of the redeemed. In the district which I visited last week it was impossible not to see, with all the distress which exists, that there is a spirit of self-reliance, the most noble and the most honourable which ever marked a great people—which tells us that the principle to look to no man for support is the principle which has grown and will grow amongst the best masses of the people; and your grace's experience will tell you that when a clergyman goes to his Lancashire flock they will give little on trust; but if he be found what they want, then will he have no more true and faithful followers. The relations between the clergy and the population is not, as I have said, such as has obtained in former times, but I say also there is no shade of opinion to which a useful and intelligent ministry may not be adapted.

The meeting of the *Church of England Scripture Readers' Association* was presided over by the Bishop of Bangor. It appeared from the report that an increasing number of readers are employed, owing not only to an increase of funds, but to the fact that, of late, qualified men have presented themselves in abundance. The Rev. A. W. Thorold, Rector of St. Giles's, who moved the adoption of the report, in course of a sensible speech observed that:—

A great deal had been said about feeble and inconclusive and unsatisfactory preaching. Many men said that they wished for more solid instruction than they were in the habit of receiving, and desired to have the Gospel more brought out, and vindicated, and explained. He thanked God that this righteous and rational desire for scriptural, and effective, and solid teaching existed. It was one of the best signs of the times which showed that men



were studying the Bible for themselves, so long as it was instruction they wished for, and not mere amusement, so long as they wanted to be made better, and not merely amused; the more there was of a righteous cry like that, the better it would be for the Church of God. But let them be just. They were right in asking for good sermons, but they ought to give the clergy the chance of making good sermons. If they were to go running about the streets hunting up the sick, if they were never to have an hour to themselves, they could never be expected to preach as they might wish to do, and it was no fault of theirs. It was in this way that this Association assisted the clergy in enabling them to prepare their sermons, and it was a benefit to the higher and middle, as well as the lower classes.

A number of instances in which the simple reading of the Word of God had produced a most wonderful effect on the minds of men, in restraining their evil passions, were mentioned by the Rev. L. Tugwell, who also stated that in some places into which a policeman was almost afraid to venture the Scripture-readers were treated with the utmost courtesy and kindness. The Rev. William McCall, incumbent of a parish in the east of London, mentioned, as one of the results which have been effected in that district, that within the last two months he had been engaged as a secretary of a committee in procuring signatures to memorials to different railway companies, requesting them to discontinue the running of excursion trains on Sundays, and he was happy to say the two larger companies had acceded to the request. But the point to which he wished particularly to call the attention of the meeting was this—that for one sheet signed by members of congregations, two were signed by working men. Lord Ebury, the Earl of Effingham, and the Rev. R. H. Baynes also took part in this meeting.

The London City Mission was presided over at its anniversary meeting by Mr. Joseph Hoare, who delivered an excellent and spirit-stirring speech at the opening. The report was very cheering. More hours have been spent in domiciliary visitation by the missionaries, more visits paid, more calls upon the sick and dying, than in any former year. The society is better appreciated too; the subscriptions have increased in proportion to the work done, and the results altogether are of a most cheering character. The Hon. Arthur Kinnaird, M.P.; Lord Charles Russell, the Sergeant-at-Arms to the House of Commons; the Rev. Mr. Chalmers, of the Presbyterian Church; Rev. Mr. Kemble, Incum-

bent of Bath; and Hon. and Rev. Baptist Noel (Baptist), were among the speakers; and each of them had some tale to tell of the good done by the agents of the society.

The receipts of the *Irish Church Missions to the Roman Catholics* were nearly 4,000*l.* over those of the previous year. The total number of agents—clergy, Scripture-readers, and others—is 475. The operations of the missions have secured a very considerable advance in the permanent work of the Reformation in some parts of Ireland. This was shown by a striking fact:—

Two of the society's officers, who were at the Evangelical Conference at Geneva, in September, 1861, were charged at that Conference with a commission to convey to the persecuted Christians in Spain a letter of sympathy and love. This they effected, and were enabled to have a long and interesting conference with three of the Spanish Protestants confined in the common prison at Granada. On their return home they communicated the facts to large gatherings of persons in Dublin, in Tuam, in Galway, in Clifden, and in some other missionary districts. It was proposed that an address of sympathy should be drawn up, expressing the feelings of persons, who, having been Roman Catholics, like these Spanish prisoners, had, like them, renounced the communion of the Church of Rome, without having incurred the penalties and sufferings which their fellow-converts in Spain were enduring. This address received 1,887 signatures, and was sent to the prisoners at Granada. A reply was received from Manuel Matamoros, which breathes the spirit of the martyrs of the sixth century, and is replete with marks of the teaching of the Holy Ghost. It has been printed and circulated in all the missionary districts. This circumstance has produced an incidental testimony, that in the missionary districts, without including Dublin, 1,857 converts, above the age of fourteen years, have voluntarily and readily come forward to proclaim themselves such.

The chairman of the meeting was J. C. Colquhoun, Esq., and the Rev. Dr. M'Neile and the Bishops of Ripon and Winchester were among the speakers.

At the anniversary of the *Religious Tract Society* Lord Radstock was the chairman. The report showed that during the year the publications issued from the Society's depot amounted to 41,661,097. If to these were added the probable circulation from foreign depôts, the number reached 47,000,000, making a total, since the institution of the Society, of 959,000,000. The number of new works (including tracts) published during the year was 814. The total amount of grants had

been 13,574.; and of benevolent receipts, including legacies, 12,770l. The adoption of the report was moved by the Rev. F. Tucker, and seconded by the Rev. Canon Stowell. The misapprehension to which we have referred as having seemed for a moment to threaten the Bible Society, and being now fairly past, was referred to in such a way as only to impart to the principal speeches at this meeting a point, animation, and earnestness of which the audience gave the most unmistakeable evidence of their hearty appreciation. Mr. Stowell said:—

When I think how this Society has pursued its onward course through waves and storms, in times of great controversy and bitterness, when Christians without its walls were sorely rent and divided, still holding on its straightforward course, neither borne to the right hand nor to the left, I can only say that I regard this as one of the evidences that God has taken it under His special care. God has blessed it, and He will continue to bless it. So long as it simply maintains that to which it is pledged, so long as it maintains, without partiality or prejudice, the great fundamental principles on which it was founded, I for one, whoever else may do so, will not leave it. Nor will any controversy, nor any spirit of party, nor any sad tumults distracting the Christian Church, lead me to waver for a moment, or hesitate to pursue the course which I have done in cleaving to the Bible Society and the Tract Society, both of which are the peculiar property of none of us, but the common inheritance of all.

The reverend gentleman was loudly cheered. The other speakers were the Rev. Dr. Tidman, the Rev. Mr. Leighton, secretary to the Tract Society of Northern India, and the Rev. J. B. Owen.

### HOME EDUCATIONAL SOCIETIES.

We commence our account of this group of societies with the *Ragged School Union*, both on account of the pure philanthropy of its object and the interest of its annual meeting. It was the eighteenth anniversary, and for the eighteenth time the Earl of Shaftesbury occupied the chair. Here are a few facts from the report:—

In union with the society there were 201 Sunday-schools with 25,000 scholars; 172 day-schools with above 18,000 scholars; 211 evening-schools with above 9,000 scholars. The above was the average number in attendance, the number on the books being much larger. Increasing efforts were made to keep to the right class, and therefore the numbers were kept within bounds. The industrial scholars were, this year, 3,600; the voluntary teachers, 2,800; the paid monitors, 420; the paid

teachers, 317. The number who regularly attended the Parents' Meetings was 2,850; while those who attended other religious services held in ragged-schools by the teachers, City missionaries, and others, amounted to above 5,000. All these were the average numbers and attendance throughout the year. The number reported as sent to situations from the various ragged-schools during the year is 1,930; the number rewarded at the last prize meeting was 960. All these had certificates of good conduct from their employers for twelve months at least. Among the scholars there were now 170 who had become communicants at various Christian Churches, and among the voluntary teachers 150 who were formerly scholars in the ragged school. The shoe-blacks were, on the whole, getting a fair living, some of them being really well off. The united earnings of 362 lads in the year were 4,665s. As the Shoe-black Brigade was a healthy offshoot from ragged-schools, so the committee trusted the Rag Brigade would also prove to be. This was a society just set on foot to collect rags of all kinds, waste paper, bones, &c., throughout London, from large houses of business, but especially from private families, and seemed likely to be successful. In several localities great assistance continues to be received from City missionaries and Scripture-readers in this department of ragged-school work. The penny banks, clothing clubs, and provident funds, continued to prosper. Eighty-six penny banks collected 8,520l. during the year, and fifty-four clothing clubs collected above 900l.

There is an eloquence in these figures for those who can fully understand their significance which might well kindle into its brightest glow the heart-stirring oratory of the noble president. After an allusion to the report of the Education Commissioners, and to the proof afforded, by what has lately occurred, that he had given sound advice in recommending the conductors of ragged-schools not to accept grants from the Privy Council, the earl went on to say:—

Shall any one tell me that efforts of this kind can be made without wonderful results being achieved? Aye, let any one who knew this city some fifteen or twenty years ago, go into those same former haunts, those same former recesses, those same former dens of wretchedness and infamy, and let him observe the mighty change which has been wrought on the surface of society. I am not saying—I am not so foolish as to say—that we have attained everything we desired; I am not so foolish as to say that there is not still an amount of crime and sorrow and misery, and intemperance and vice, which ought to put to shame a Protestant country and all the members of Christian churches; but, then, at the same time, I rejoice to say that things are not so bad as they were.

If, however, God had not put it into the hearts of men at that early period to come forward, like a band of missionaries to invade the stronghold of vice and of the devil, the condition of this metropolis would have been so appalling, that we should not perhaps have been able to meet in this room as we are doing without disturbance and violence. The condition of things would, I believe, then have been such that combination for religious purposes would have been almost impossible. If you go among the people who have been benefited by our efforts, they will tell you what have been the results of our labours as respects them. They will tell you that in their opinion all these agencies are founded on true principles, and directed to the best ends. These agencies have, then, I say, produced great results already; but I believe that, under the blessing of God, they will produce far greater results before ten years shall have passed over our heads. Ay, but in order to effect that, we must have a combination of all those who desire the advancement of religion and of all who have the means of assisting in this great work. (Hear, hear.) Whether we belong to the Church of England, or whether we belong to some one of the great bodies of Nonconformists holding Evangelical truth, all who care for the advancement of Christ's kingdom, to whatever Church they may belong, must join together heart and hand, body and soul, for the purpose of bringing to completion this great, this mighty undertaking.

Teachers are wanted, and his lordship enforced upon his audience the necessity of the want being supplied.

The adoption of the report was moved by the Rev. E. Bayley, Rector of Bloomsbury, and seconded by the Rev. Newman Hall. The other speakers were Lord Stratford de Redcliffe; the Rev. Mr. Chown, of Bradford; J. Payne, Esq., Dr. Merle d'Aubigné, and the Rev. Mr. Cuthbertson, of Australia. Dr. Merle, in concluding his speech, remarked that there was no Englishman whom the Christian brethren on the Continent more loved and respected than Lord Shaftesbury; and that the late King of Prussia expressed to him the same sentiments.

At the *Sunday School Union* meeting the Hon. A. Kinnaird occupied the chair. The report stated that the committee have organised a Training College for Sunday-school Teachers, established upon the system of evening classes. An effort is about to be made to introduce similar plans for the benefit of teachers amongst the schools connected with the American Methodist Episcopal Church, which comprise 826,239 scholars, and report no less than 17,498 conversions of scholars as having

taken place during the year. The number of Sunday-schools in the metropolis (including all, whether connected with the union or not) is ascertained to be: Schools, 893; teachers, 17,039, scholars, 190,079. It is proposed to hold a Sunday-school convention in September next. The Revs. Dr. Spence, F. Tucker, F. Greeves, Messrs. Reed, Penrose, and the Rev. Foster Rogers, took part in the proceedings.

The *British and Foreign School Society* was presided over by Earl Russell. The Society's operations include the training of teachers, the maintenance of the model schools for boys and girls in the Borough-road and at Stockwell, the inspection of schools in London and the country, as well as an extensive correspondence abroad; aid is also rendered by grants of school materials to poor schools at home and in the colonies. In the training department there are 95 young men and 100 young women in course of preparation for elementary schools. Seven inspectors are employed, covering the whole of the country. The number of schools inspected is 1,157. This is exclusive of the metropolis and its vicinity, where schools attended by more than 30,000 children have been visited. The contemplated alterations at the Borough-road, and the buildings at Stockwell, are completed at a cost of 24,000*l*. Earl Russell, in his opening speech, gave a sketch of the progress of education, especially in connexion with the system of grants by the Committee of Council. He also criticised freely certain parts of the report of the Education Commission. The instruction is superior now to what it was when Earl Russell began his career as an education reformer; and after it was admitted that the poor should be taught, it was the special care of some patrons of education that they should not be taught too much. "To show you the state of opinion which prevailed upon this point," said the earl, "I will mention to you that a bishop of the Church stated that there was no use in teaching children geography, unless it was the geography of the Holy Land. As I wish to be impartial, I may add that the schoolmaster of this very school told me that an eminent Dissenter came here one day and objected to the children being taught geography at all." Resolutions were moved and seconded by the Rev. Henry Allon, Mr. Bruce, M.P., Lord Lyveden, Sir Walter Stirling, the Rev. F. Tucker, and Mr. Marshall, from Liberia. By one of the resolutions Earl Russell was appointed to succeed the late Duke of Bedford, as President of the Society.

## RECEIPTS OF THE RELIGIOUS SOCIETIES FOR 1862.\*

BRITISH AND FOREIGN BIBLE SOCIETY . . . . .	£91,682†
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—	
Church Missionary Society . . . . .	£160,000
Wesleyan . . . . .	187,280
London . . . . .	79,576
Baptist . . . . .	38,151
	<hr/> 410,007
COLONIAL, CONTINENTAL, AND OTHER MISSIONS—	
Society for the Propagation of the Gospel in Foreign Parts . . . . .	88,885
London Society for Promoting Christianity among the Jews . . . . .	37,421
Colonial and Continental Church Society . . . . .	28,960
Primitive Methodist (Home and Foreign) Missions . . . . .	14,252
United Methodist Free Churches Missions . . . . .	7,192
Society for the Propagation of the Gospel among the Jews . . . . .	6,274
Colonial Missionary Society . . . . .	5,137
Turkish Missions' Aid Society . . . . .	5,104
Christian Vernacular Education Society for India . . . . .	4,066
Foreign-Aid Society . . . . .	2,419
Evangelical Continental Society . . . . .	1,762
	<hr/> 196,472
HOME MISSIONS—	
Church Pastoral-Aid Society . . . . .	46,351
London City Mission . . . . .	37,150
Irish Church Missions to the Roman Catholics . . . . .	30,194
Additional Curates' Society . . . . .	23,197
British Army Scripture Readers' and Soldiers' Friend Society . . . . .	10,368
Church of England Scripture Readers' Association . . . . .	10,281
Missions to Seamen . . . . .	6,000
Protestant Reformation Society . . . . .	4,886
Baptist Irish Society . . . . .	3,001
Irish Evangelical Society . . . . .	2,920
London Diocesan Home Mission . . . . .	1,982
Baptist Home Mission . . . . .	1,843
Lord's-day Observance Society . . . . .	1,101
Church Home Mission . . . . .	1,096
	<hr/> 179,820
TRACT, BOOK, AND MINOR BIBLE SOCIETIES—	
Religious Tract Society . . . . .	12,770†
Book Society for Promoting Religious Knowledge among the Poor . . . . .	7,000
Naval and Military Bible Society . . . . .	3,252
Bible Translation Society . . . . .	2,361
Trinitarian Bible Society . . . . .	1,330
Prayer-book and Homily Society . . . . .	1,313
	<hr/> 28,026
HOME RELIGIOUS EDUCATION SOCIETIES—	
Church Education Society for Ireland . . . . .	45,958
Ragged School Union . . . . .	8,600
Church of England Metropolitan Training Institution . . . . .	4,364
Sunday-school Union . . . . .	1,244
	<hr/> 60,166
	<hr/> £966,173

\* Some few societies are omitted in this list, owing, in most cases, to the requisite information not having been published. The list is least complete in the department of education; and we have not attempted to enumerate the various societies for purely benevolent objects identified, in some instances, with the cause of Evangelical religion.

† Receipts from sales not included.

## Literature.

*Thoughts on Revelation*, with Special Reference to the Present Time. By JOHN McLEOD CAMPBELL, Author of "The Nature of the Atonement, and its Relation to the Remission of Sins and Eternal Life." Cambridge: McMillan and Co., and Henrietta-street, Covent-garden, London.

THESE "Thoughts on Revelation" are suggestive to the thoughtful, and also characterised by soundness and faithfulness. The self-evidencing light of Revelation, analogously to the self-evidencing disclosures of creation, showing forth the glory of God, is very happily treated; and the faith which receives the kingdom of God as a little child, on God's own Word, deeply contrasted with the implicit (counterfeit) faith of the Church of Rome. So in answer to the charge of the infidel, that our faith is traditional, like that of the Romanist, it is well replied that we have an antecedent right to expect a revelation, and that when we have received that revelation, we find that it does self-evidently testify of God as our Father. The observations on the subject of toleration and religious liberty are worthy of note; and so is the distinction between the inspiration of revelation in the Apostles and the ordinary working of the Divine life in them as believers. It is too much the habit to confound these together; and thus the proper standard of individual faith, experience, and assurance is too much lowered, owing to that of the Apostles being often supposed exclusively theirs, or miraculous. Our space will not permit us to notice other interesting topics in this book.

*Nichol's Series of Standard Divines*. Puritan Period. The Works of THOMAS ADAMS. Vol. II. and III. Sermons and Treatises by SAMUEL WARD, B.D. Edinburgh: James Nichol.

THE second of these volumes, which completes the issue of Adams's Practical Works, contains also such of the writings of Samuel Ward as seem to demand republication. Included in this volume are the memoirs of these divines—Adams being sketched by Dr. Angus, and Ward by the Rev. J. C. Ryle. As a Suffolk clergyman, Mr. Ryle has done his best to obtain all available information about Samuel Ward, who for thirty years filled an Ipswich pulpit, and probably is less satisfied with the result than his readers are likely to be, who will not, in this case, desiderate a lengthy me-

moir. Dr. Angus also finds little more than the shadow of a great name, as he tries to show us Thomas Adams. In the absence of the man, we must be content with the author and preacher; and, after stating all that is known of his personal history, Dr. Angus has left nothing undone in his endeavours to delineate both. As to the general merits of this series of Standard Divines we spoke in our January number, and can only here renew our expression of approval. We must not omit again to refer to the cheapness of the issue, which even in a day of cheap books is noticeable. The general index and the index of texts to Adams are copious, appear to have been carefully prepared, and add greatly to the value of this edition of his works.

*The Sanctuary at Home*; or, Lord's-day Services and Sermons for Christian Invalids, Mothers, Emigrants, Soldiers, Sailors, or others Detained from the House of God. By the Rev. R. DICK DUNCAN, Minister of the Union Church, Broad-street, Edinburgh, Author of "Creation," "The Eldership," "Popery," &c. Edinburgh: William Oliphant and Co. London: Hamilton, Adams and Co.

THE preface, as well as the title-page, informs us for whose use this volume has been compiled; but while it may be a grateful help to many "a child of God detained from the public sanctuary," we presume it is rather over the heads of "soldiers, sailors," and others, except exceptionally. The idea is to us somewhat novel. After the example of "The Book of Common Prayer," the exact formula of this private worship, from beginning to end, has first been given; then a sermon; also, as we are told, without any tinge whatever of "denominationalism," the services of Baptism and the Lord's Supper have been introduced. Six Lord's-days have been thus provided for; and six additional sermons, for variety or for private use. The volume breathes a rich Evangelical spirit, and is calculated to edify. It is also well printed and neatly executed, and we desire its success.

*The Great Exodus*; or, the Time of the End. How near are we to it? By the Rev. J. A. WYLIE, LL.D., Professor in the Protestant Institute of Scotland. Nisbet and Co.

Books on prophecy seem sure to be read at the present time. Whether this be a symptom of a real near approach to the time of the end, or only of a certain peculiar condition of the

general mind, is a question on which doctors will differ. In our judgment, the symptom is not a sign of very sound religious health; more especially when "sensation" titles and marvellous anticipations form so large a portion of the staple commodity now generally brought out. Dr. Wylie is well known as a very able writer on subjects connected especially with the Roman Papacy. His clearness of view and vigour of pen could not fail to produce an interesting and readable volume; and though we do not adopt his opinions in many important respects, we are able to go along with and consider his reasonings, without the impression which certain other publications in this line excite—viz., that we are merely perusing a got-up piece of saleable religious romance.

*Heart Religion; or, Living Belief of the Truth.* By the Rev. ALEXANDER LEITCH. Nisbet and Co.

WE have read this book with no ordinary satisfaction and profit. Mr. Leitch is already known to thinkers by previous works, which prove him to be a man of great originality and vigour of mind. His reputation will not only be upheld, but advanced, by this very able and important contribution to the department of practical divinity. In no branch of theology is our literature lower at the present day. There is no lack, indeed, of books of a practical sort, many of which are excellent and useful; but the great majority of them are so superficial, and so sentimental, that the writers learn to regard and treat their readers as if they were babes in intellect, to be fed only with milk, and not with strong meat. Such productions may benefit those already convinced, and easily moved to good; but the doubting, the hard-headed, the unconverted, too often turn away from them as beneath their notice. They demand something that will commend itself to their reason and satisfy their minds. At the same time, mere controversial works, that address themselves to the understanding, are not the most profitable for such persons. The mind may be convinced, while the heart remains unmoved. What is needed is, that principles and practice be presented in their close connexion, and the religion of the heart enforced, as the only proper end and completion of intellectual conviction.

This is the worthy work which Mr. Leitch has attempted, and which he has executed in a masterly manner. He goes at once to the root of the matter. He takes for granted nothing but principles which are founded in

human nature, and which must be admitted by all who will give themselves, as they ought, to reflection. Setting out from these, he moves onward, step by step, with resistless logic, sweeping away a thousand sophisms and godless excuses by the simple directness of his course, and arriving at the conclusion that the adoption of the religion of Jesus, the acceptance of His offers of mercy, and submission to His authority, is the only conduct worthy of rational and reasonable beings. Reasoning from undeniable premises, he demonstrates the necessity of honestly acting according to every dictate of conscience, and every item of truth believed, to be the only road to happiness; and on the other hand, the criminality and danger of doing otherwise. He proves that there is no religion worthy of the name but that of conscience, and that, when attentively listened to and sincerely followed, obedience to conscience can terminate in nothing short of the true worship and love of God. All this the author does in a clear and vigorous style, in a strain of manly piety, with a depth of thought and force of argument, with a freshness of illustration and directness of application, well fitted to arrest the thoughtful, startle the doubting, and convict the careless; to stimulate the mind, rouse the conscience, and stir the heart.

We should have liked to give some extracts in illustration of the spirit and style of the book, and in support of the hearty commendation of it we have felt bound to express; but, in the hope that many will be tempted to turn to the work itself, we shall content ourselves with quoting a paragraph specially suited to the pages of *Evangelical Christendom*. The author has been urging (as he does throughout the volume) the necessity of thorough honesty in the search after truth as the imperative duty of every man. To a want of this, in a greater or less degree, he attributes the unseemly differences existing between Evangelical Churches, and thus he writes:—

If, as Christians, we would make short work with Infidelity, and if, as Protestants, we would hasten the full and final overthrow of Popery, let us begin with the Romanism and freethinking of our Evangelical Churches, and of ourselves individually. When we adhere to any sect, without proving all things, and holding fast *only* that which is good, we are committing the very fault which we condemn as the support of Popery, and as the source of Infidelity. If we can find one truth in Scripture, and agree in holding it, there is no sufficient reason to justify us in contradicting one another as to any scriptural truth

whatever. Were there one denomination which, in its terms of communion, neither takes from nor adds to the contents of God's own wondrous Book, separation from that Christian society would, unquestionably, be schism in its scriptural and malignant sense. If there be not one of us who is prepared to claim this faultlessness for his own religious connexion, then no more evidence is needed to convict us of departure from the will of God. So far as we are right-hearted in our Master's service we shall feel stimulated, by the most powerful motives, to seek to approach nearer and nearer in sentiment to our Christian brethren in other denominations; not by forgetting or ignoring our common differences, but by endeavouring a reconciliation of those conflicting views by which we are severed into antagonistic parties. Our divisions and controversies on momentous topics are the weakness and opprobrium of the Protestant Evangelistic cause. Little wonder that it should be so, if their existence betray, as we have seen it does, the powerful operation in the midst of us of Popish and Infidel principles. We have been buckling on our armour to fight and overthrow the Church of Rome. But there is not, perhaps, a single Protestant denomination in Christendom that is not contending for some point as of Divine authority, and in the name of the Bible, which yet the Bible does not sanction. Is it any matter of surprise, then, that our counsels should be often disconcerted and our assaults repelled, when we ourselves are found sometimes to be building, not avowedly, but thoughtlessly, on the very same foundation on which Rome has erected her monstrous superstructure. We have been entering the lists with Infidelity, and sometimes feel regret that the warfare is so long protracted, and the struggle so severe. But the truth is, the severity of the struggle is caused more by the extent of freethinking which is within our ranks than by the strength of that which is openly opposed to us. If there be a Scripture truth embraced and upheld by our brother-believer, or sister denomination, and if we shall set ourselves to resist and counterwork it, then are we most surely subtracting from the pages of inspiration as really as Payne or Strauss ever did.

*Is the Bible True?* Seven Dialogues between James White and Edward Owen, concerning "Essays and Reviews." By the Author of "Essays on the Church." Seeley, Jackson and Halliday.

THESE dialogues are upon the Creation, Miracles, the Resurrection, Prophecy, Inspiration, Conscience, and one on General Results. They are characterised by the practical turn of the author of the well-known "Essays on the Church;" and contain a great deal of information in a short compass. The author does not pretend to originality in all his arguments, but very wisely, has not scrupled to

gather them from every quarter. But he has used his gatherings well.

*The Gardener's Daughter*; or, Mind whom you Marry. By the Rev. C. G. ROWE. Partridge.

A VERY neatly-illustrated story-book, and with a good, practical, moral and religious tendency. But we have serious doubts whether it be lawful to introduce into fictitious works some of the solemn spiritual topics handled in this tale. The objections entertained by some persons against the lawfulness of any religious fiction go further than we might incline to go, but the subject requires great caution and judicious handling, lest the evil outweigh the good.

*The Child of the Kingdom.* By the Author of "The Way Home." London: Nisbet and Co.

A DELIGHTFUL little book for children, with suitable illustrations. Sure we are that it is just as easy to teach children truth and goodness in a way adapted to their infantile capacities and feelings as it is to amuse them with nonsense and grotesque absurdities.

#### TOPLADY OR CHARLES WESLEY?

We have received the following note:—

"The Parsonage, Streatham-common,  
"May 3, 1862.

"Sir,—At page 267 of *Evangelical Christendom* for this month, in the brief criticism on Miss Whately's little book, 'The Story of Martin Luther,' that lady's assumption that C. Wesley was the author of the hymn—

'Christ whose glory fills the skies,'  
is denied, and the hymn is attributed by the reviewer to Toplady.

"Allow me to refer you to the late James Montgomery's 'Christian Psalmist,' in the valuable introductory essay of which collection, at page 27 (edition 3rd), you find these words: 'One of Charles Wesley's loveliest progeny has been fathered upon Augustus Toplady, "Christ whose glory," &c. To the best of my belief, Montgomery never altered that passage, and on all accounts, it would seem very likely, in the absence of positive evidence to the contrary, that he was right. I too only wish 'Sum cuique.'

"I remain, your obedient servant,  
"STRETON EARDLEY,  
"Incumbent of Immanuel Church."

In an edition of Toplady's works of the date of 1841, which is said to be *reprinted verbatim* from the original edition of 1794, we find this hymn as Toplady's. Perhaps some readers can throw light on this point, which is not without interest.

# Monthly Retrospect.

## HOME.

ON the first day of last month was opened the International Exhibition. The ceremonial was very imposing, though it was deprived of the splendour which the presence of the Queen would have shed on it: and, independent of her absence, the saddening recollections connected with the death of the Prince Consort, and all the hopes entwined with his patronage, that were dashed to the ground by that event, would intermingle with the pomp and exultation of the opening day. There were other recollections, also, of a chastening and sobering character. Those of our readers who remember the Exhibition of 1851 will readily recall the wild hopes that were then entertained of universal peace, happiness, and goodwill which that emporium of material wealth and taste was expected to inaugurate. In fact, it closed the era it was anticipated to open; and since then we have had an unbroken series of wars and convulsions. The opening of the present Exhibition is celebrated under far different auspices—our kinsmen across the Atlantic engaged in internecine slaughter, and the shadows of their fell rage resting with blighting effect on the industry of Europe, causing misery and want in many a dwelling in our manufacturing districts. There is surely enough in all this to humble human pride, to teach us that the products of genius, taste, and industry are the effects, and not the causes, of the regeneration of society, and to fill the inhabitants of this country with thankfulness that, in the midst of all the changes in other lands, and all the privations of our own people, we are still blessed with peace and tranquillity, and are able to celebrate this industrial festival without disturbance or fear of tumult.

The May Meetings have been scenes of extraordinary interest. Through the gloom of our social condition the splendour of our spiritual successes glows with unusual brightness. In despite of the partial paralysis which has fallen upon our commerce and trade, the funds of the different philanthropic and religious societies have experienced no decline—nay, we find one after another reporting that the ordinary subscriptions have reached a higher point in the present year than they ever did before. Nor is this all; their material success of this kind would be of little worth; but the charm of the meetings lay in this, that while Christians had thus in some measure been doing their part, God has, according to His promise, been meeting them more than half-way—showering upon their labours a blessing and a success ten times more rich and full than their highest efforts would amount to. Everywhere we hear of doors of usefulness opening, of races and nations becoming accessible, of native pastors being reared up, and an indigenous Christianity created in these heathen lands; and what is not the least blessed result, none of the societies have to deplore the loss of any man of mark among their missionaries. A necessarily condensed account of these meetings will be found in another page; and we believe the impression produced on reading them will be best embodied in the words of our Saviour—“the fields are whitening to the harvest.”

It was feared that the unfortunate Bicentenary controversy would have an injurious effect on the harmony and peace of our religious anniversaries. We are glad to observe that this fear was groundless. Where the matter was alluded to



at all, it was in the spirit and with the resolution that temporary questions like these shall not be allowed to disturb that deep Christian unity which underlies all mere superficial disputings. At the same time, we do not the less deprecate its occurrence, as tending to run into imputations on personal honesty, which in all cases are to be condemned. On this subject a correspondence of some interest has been published which took place between Sir Culling Eardley and Sir Morton Peto. The latter baronet has taken part in the controversy; the former has concerned himself with it only in so far as the great question of Christian union may be affected by it; but in the minds of both there was the same feeling, that whatever may be thought of subscription to the formularies of the Church, one man's opinions are not to be made the standard of another man's conscience. We heartily wish our controversialists on both sides would keep that truth more prominently in view.

Among the numerous religious meetings which were held in the course of last month there was one in Scotland which is remarkable enough to deserve separate notice. In the days of the Stuarts the more stern Presbyterians insisted that the King should take the Covenant as a condition of their tendering him allegiance as his subjects. It is well known that a portion of them refused submission to William III. on that very ground, though the sagacious monarch, wiser than his predecessors, prudently winked at their refusal. It would hardly be believed, however, that their descendants were seriously discussing last month whether they ought not, in conformity with their standards, to exercise discipline on any member of their Church that took the oath of allegiance to Queen Victoria, and exercised the elective franchise. We are happy to state that the Synod came to a rational conclusion—they decided, by a large majority, that this was no point of faith, and every voter ought to be left to his own liberty in the matter.

The distress to which we alluded last month is still on an increase. It is general all over the manufacturing districts, though there are some towns that escape more lightly than others. Among those towns where the want of employment is most felt may be mentioned Preston, Blackburn, and Wigan. In each of these towns the unemployed operatives may be counted by thousands. It is gratifying to learn from all quarters the manly, uncomplaining, Christian patience with which these people bear their sufferings. There has not been the most remote approach to any outbreak or breach of the peace; in various instances where deputations from their number have waited on those in authority they stated that they knew perfectly well that no class of their fellow-countrymen was to blame for their sufferings; and all they want is that in the administration of that relief which their necessities constrain them to accept they may not be treated as common paupers; compelled to accept parish aid because they cannot get work, they are unwilling to be classed with those who might have work, but who will not accept it. A spirit like this is worth cultivating to the utmost; it is one of the most beautiful fruits that Christian influences elicit from its professors. It is fair to say, too, that the masters and landowners connected with the county are not wanting in their duty on occasion of this great calamity. Many of the millowners have undertaken to feed their hands for several months, with a view of keeping them together till better times shall come. At present they are almost unanimous

against applying to the Treasury for a grant of money, and maintain that Lancashire has enough to feed its own population. We trust this short lesson of the mutual dependence on each other of masters and men will not be thrown away when the hour of prosperity comes round again.

## FOREIGN.

Some time ago the French Government issued a decree, that the French Bishops should not attend the canonisation of the Japanese martyrs at Rome. The Bishops, we now learn, have, as a whole, disobeyed that injunction, and, in large numbers, have obeyed the call of the Pope. The Emperor has prudently chosen to overlook their disobedience to him; but it is not to be supposed that his goodwill towards them has been increased by their conduct. The impression that his troops are about to leave Rome is very general, though hitherto nothing has occurred to confirm the rumour. But that which Christians will turn to with as much interest is the progress of Evangelical truth in France itself. On this point we refer with great pleasure to the summary of the religious meetings contained in our correspondent's letter, as well as to that noble work for Christ, the opening of a new Protestant chapel in Paris, under the pastorate of the Rev. F. Monod.

The conduct of the Spanish Government towards Protestants is still one of painful hostility. There is no symptom of relaxation in the punishment of Matamoros and his companions; and we regret to find that the *Epoca* newspaper of Madrid contains what we suppose may be considered the official defence of the authorities for closing the doors of the Protestant services in Seville. According to this apologist, the Government was entitled to put down the meetings, because they were not held in the house of the Consul, but at the residence of a Protestant clergyman. Our Consul, who is a Roman Catholic, refused to interfere in one way or another; and the authorities therefore issued their prohibition. We are indebted to the *Epoca* for the information that these meetings were numerous attended, and this it was that excited the jealousy and indignation of the Romish clergy of the district.

From Turkey the mournful intelligence reaches us that a zealous American missionary, the Rev. Mr. Coffing, of Adana, has been murdered by some mountain robbers into whose hands he had fallen. This, together with the abandonment of a foreign mission in the South Seas, owing to the resistance of the heathen, shows us how chequered is the career of the Gospel, and how halting and lame, even at the most flourishing time, the Gospel of Christ makes progress in the world, in accordance with the first prophecy, that the heel of the woman's seed would be bruised in the conflict with the serpent.

The intelligence from America during the past month is painfully interesting. The conflict between the kindred races becomes more sanguinary as the war proceeds and the passions on each side become inflamed; but so far as the war itself is concerned, victory itself flows steadily on the side of the North. New Orleans has been taken possession of, and Norfolk, with its navy yard, and probably, by this time, Richmond. The whole seaboard and the sources of the great rivers are in the hands of the Federals, and it might seem as if the war were about to terminate. But on a closer look this impression vanishes.

There are still two large Confederate armies in the field ; and while one of them eludes the grasp of General M'Clellan, in Virginia, the other, secured behind entrenchments, confronts General Halleck in the upper reaches of the Mississippi. Until both of these armies are subdued it cannot be said that the South is disarmed and at the mercy of the conquerors. But even if they were, there is an obstacle more formidable than all that remains to be subdued. The spirit of the people in the South seems wholly alienated from their late fellow-citizens. In the earlier operations of the war we were assured that there was a strong Union element throughout the whole revolted district, but that it was kept down by force of arms. But now such great towns as New Orleans, Yorktown, Norfolk, &c., are in the hands of the Federalists, and the Union sentiment is not forthcoming. Hatred and execration are everywhere apparent ; the burning of cotton, the destruction of sugar, the breaking down of machinery, the devastation of everything which would be likely to benefit the North : this is the answer which the South everywhere gives to the invitations of the North. What is more extraordinary than all—the negro population do not appear to hail the Federalists as their deliverers. Negro deserters come in occasionally, but so few, that they only serve to remind us of the numbers that, whether of constraint or willingness, have cast in their lot with their masters. In all this we see little sign of the termination of the contest, and we are compelled to fall back upon the truth our Heavenly Father is constantly teaching us, that “ God reigneth.”

From their miserable fighting a few good results have already been obtained, which will, we doubt not, in after times bear precious fruit. Slavery has been actually abolished in the district of Columbia and in the territories—in all the regions of America, in fact, where the Federal Government has jurisdiction. Further, a treaty has been ratified between England and the Federal Government, by which a mutual right of search is conceded to the ships of war of both countries on all suspicious vessels that hoist either the British or the Federal flag. It is under the latter that the slave-trade has of late been chiefly carried on. With the right of British search it is doomed. This treaty must, hereafter, be considered as forming of itself ample compensation for all the evils of the war.

Very painful accounts have been received from the West Coast of Africa. That terrible heathen chief, the King of Dahomey, continues his ravages all around his kingdom, and the bands of native Christians at Abbeokuta and Lagos are kept in continual terror, their only hope under God being in British protection. Among the latest of the King's atrocities is recorded his seizing on a town about sixteen miles from the Christian settlements, massacring 1,000 persons in cold blood, and carrying off the remainder of the inhabitants, about 4,000 in number, into slavery. Among these last was a native missionary, for whose fate painful solicitude is felt. Nor is he the only disturber of the peace of that region. A chief of the Ibadan tribe has seized on the town of Ijaye, and carried off a number of prisoners, among whom is an English missionary. We are almost glad that this is the case, for it gives our authorities in that quarter a right to interfere, which they were preparing to do, and we doubt not would do so effectually. We only hope that the rescue of our own countrymen will be so managed as to be productive of some benefit to the unoffending natives.

# Evangelical Christendom.

## CHURCH MATTERS AT PRESENT.\*

EXPERIENCE has frequently shown how rash it is to prophesy, either in political or ecclesiastical affairs. And the soundest and coolest judgment might well hesitate to pronounce, at present, any very decided prognosis concerning the future of the Church Establishment of this country. The new High Church and State organ of Archdeacon Denison takes, however, a hopeful and cheerful view; enumerates a variety of encouraging particulars, as proofs of growth, progress, and stability; yet admits withal, "*there is no room for saying that the position is good.*" There is the *Church-rate question*, and, not to speak of minor matters, the question of "*clerical subscription and revision of the Liturgy.*" This is evidently looked upon as a very perilous, though sternly pooh-poohed subject. "If it could succeed, it could only issue in the disruption of the Church. It will not succeed; but it is an evil that the question should be stirred at all, and a hindrance and offence." It is now, more than ever before, "advocated at once recklessly and feebly." And though sometimes treated as a grievance to conscience, we are told—"there is no grievance here!" Want of discipline is also an admitted evil and a weakness; and it is gravely urged that notorious sinners ought to be legally presented, and that a *mandamus* ought to be resorted to in order to compel the spiritual judge (? bishop), in such case, to do his duty. High Tory politics, revival of Convocation, and the exercise meanwhile of synodical authority, by judging and condemning heretical books, are also of the programme of this party; and a sturdy retention of the *Scottish Communion Office* strongly urged. This trumpet, it will be perceived, gives a tolerably certain sound; and a party marshalled thereby could not fail to be powerful. Time must show if the material and the combining cement exist; and then it may be seen whether England be prepared or not to bow the neck to the yoke of a clerical organization, wielding also the power derived from dignities and revenues depending upon the State. The attempt is bold; and pluck has such a tendency to success, it would be as well not to be too confident. The fear of Infidelity and Rationalism has had a tendency to drive one portion of

\* *Pro Ecclesia Dei: Church and State Review.* No. 1, vol. 1. June 1, 1862.

*Speech of Lord Ebury in the House of Lords, 27 May, 1862.* Together with some Observations in Reply to the Bishop of Oxford, and the opinions of the press. London: Hatchard and Co., 187, Piccadilly. 1862.

*The Way which some call Heresy: a Letter on Clerical Subscription.* By Andrew Jukes, formerly of Trinity College, Cambridge, &c. Second Edition. London: Nisbet and Co. 1862.

*Common Prayer and Common Sense: an Argument for Church Expansion, by Means of Liturgical Revision.* By Thomas Davis, M.A., Incumbent of Broadley, Yorkshire. London: Longmans. 1862.

*A Few Suggestions for Church Reform, Chiefly as Regards a Relaxation of the Act of Uniformity.* By One who Loves the Church of England, but Laments her Faults. London: Wertheim, Macintosh, and Hunt.

*Church Expansion and Liturgical Revision.* Reprinted from the *Edinburgh Review*. London: Longmans. 1862.

*Ought the Prayer Book to be Revised, &c.?* By the Rev. W. Dibdin, M.A., Minister of West-street Episcopal Chapel. London: Nisbet and Co. 1862.

*Charge of the Archbishop of Dublin to his Clergy.* June, 1862.

the Evangelical party into co-operation with men whom a few years since they regarded with great aversion, and even with animosity. The untoward bicentenary bickering between Evangelical Churchmen and Dissenters (however partially or impartially the blame be distributed) alienates from each other many who might naturally be expected to unite for truth and liberty. And within the pale of the Established Church itself the growth of the questions concerning clerical subscriptions and Liturgical Revision appear to be still further dividing the Evangelical body, and perplexing the solution of the future.

On this last topic we are presented with phenomena of arguments, opinions, and practices, which are actually astounding. There must be something at bottom here worthy of a very different examination and treatment from that which is generally accorded to it by superficial, political, and ecclesiastical declaimers. In order to "Revise the Liturgy" a combination of circumstances, it is alleged, is required, which seems impossible, or so improbable, that practical men shrink from the attempt. The state of the National Synods is obstacle number one. York and Canterbury must first be fused into unity. Ireland, too, must be admitted to co-ordinate privileges; her synods must be revived. Then the system of clerical representation in synod is defective, and must be reformed. Then the laity, in these days of liberty and representative government, claim also, and are conceded to be entitled, to have a voice in the government of their Church. In fact, a synod, or convocation, which should properly represent the Established Church of the United Kingdom, would be a thoroughly new creation. Supposing these difficulties overcome, and such a National Convocation created, then the state of parties in the Church is obstacle number two. The Evangelical party, zealous in defence of Gospel truth, deprecate a revision which would either defer to the BROAD, and dilute sound doctrine to milk and water; or to the HIGH, and establish an inconvenient, and to themselves a more offensive, situation than now can be plausibly argued for from the Prayer-book. Not any of the three great parties would probably expect to be able to modify the book so as to drive their opponents out of the National Church, even if they wished to do so. While many, therefore, may desire revision in the abstract, it is plain that few expect it to arrive in their day; though a few do labour on for it, with the object of keeping alive that other question which lies at bottom, and which is the galling yoke of a subscription to multifarious, and, perhaps, contradictory human propositions—the unfeigned assent and consent to each and every thing in a voluminous book which is not inspired of God.

Lord Ebury's recently-discussed bill related only to the last point mentioned. He would leave subscription to the doctrinal articles as it stands. He would, it seems, leave also the declaration that the book "containeth nothing contrary to the Word of God." And he would leave still binding the obligation to conform to the use of the book, and none other, in public ministrations. He would only take away the "assent and consent," &c. The pamphlet containing his speech, his merited castigation of the Bishop of Oxford, and the comments of the public press, is a curious contribution to the history of this question. Except upon homœopathic principles, however, it is

difficult to imagine how such a measure as Lord Ebury's could have either the deadly tendency deprecated by Lord Dungannon, or the beneficial results intended. Judging from numerous publications before us, neither those who for conscience' sake have left the Church could return without a larger measure of relief, nor would those who still remain feel themselves very much helped. To declare that a book "contains nothing contrary to the Word of God," to agree therefore to use it, and then to refuse to "assent and consent" to all its contents, does not seem very logical. Mr. Jukes thinks the Prayer-book doctrine of baptism is actually contrary to the Word of God, and he therefore refuses to conform. The Bishop of Exeter used the nonconformity of Mr. Jukes, and his reasons, as a handle to his axe to hew therewithal the Evangelical clergy. He pointed out Mr. Jukes as an honest man and a bright example, and bade them go and do likewise. Some ultra-speaking Dissenters have said very strong, and very offensive, things in a similar direction lately. Facts like these prove that there must be a *prima facie* case for Prayer-book revision. They seem also to prove that no mere release from "assent and consent" would suffice to an enlightened and sensitive, not to say morbid, conscience. If the *legal* obligations of the clergy be indeed also binding upon *conscience*, as contended for, it seems self-evident that no man could comfortably use a book which he believed to contain matter contrary to God's Word; and still less make a declaration to the effect that it contained nothing of the kind. While, if he could conscientiously make the last declaration, he need not shrink from "assenting and consenting" in the fullest manner.

But to rebut the charge of dishonest conformity there are, on the other side, facts and arguments remarkable also. Principally there is the grand fact that none of the great parties in the Church do accept *the entire* of the Prayer-book statements in the sense which a thoroughly impartial critic would affix to them, or in the sense in which the opposing parties accept those statements respectively. A very large body of clergy hold, preach, and teach salvation by works (of various kinds), notwithstanding the articles. Probably a very small number accept the 17th Article in any sense which a plain mind would feel satisfied was its plain grammatical sense. If the Evangelical party, who dislike the occasional offices for baptism, &c. (or some expressions therein), are to follow the kind advice of the Bishop of Exeter, and the example of Mr. Jukes, though they honestly hold to the Protestant scriptural spirit of the great body of Reformation doctrine, notoriously intended to be established as the doctrine of the Church of England, how, or on what principles, are the others to remain? Archbishops, bishops, and priests have at various times openly stated their objections to various things—the Athanasian Creed, for instance. Are they to secede also? Or are they dishonest if they don't? If an angel of light, with a whip of small cords, were to descend and purify the national temple, upon the principles of those who argue that conformity means an obligation *upon conscience* to receive *as true*, and in the plain grammatical meaning, every expression of the Prayer-book, as that plain grammatical meaning would be affixed or interpreted by opposing parties, or by the angel himself, the scene would be extraordinary. Out at one wide door, at once, would go the entire of the Broad Church party. Let

the whip be handed to the Bishop of Exeter, or Archdeacon Denison, or even to Mr. Jukes, and the Evangelical party must depart also through another gap of large dimensions. Archbishop Whately, with a moderate following, would, we presume, go out at a separate vomitory. But out, each and all in turn, must go; and the last-named Archbishop, before he departed, would probably make a clean sweep of the apostolical successionists and the exclusive sacerdotalists; or if he didn't, the angel would, and the fable of the Kilkenny cats would receive a moral illustration.

Is there not, then, some great fallacy in this principle? Is it not monstrous to charge the entire body of the clergy with separate and respective *dishonesties* in this fashion? Is there not some confusion between the *legal liabilities* of the clergy (if they substantially depart from the legal duties of their position), and a yoke upon *conscience* which nobody ever could bear? Or, if this will not be admitted—if the legal obligation and the conscientious are identical or coincident—is there not a strong case made out either for Revision of the Prayer-book, or alteration of the terms of subscription, or both? Yet with a small exception, these last-named measures are all strenuously resisted by all parties—at least, by the Evangelical and the High Church parties. The Evangelical party seems to fear the still further depravation of sound doctrine by any relaxation of subscription; and has no hope of any amelioration of the Prayer-book in the Evangelical direction. The High Church party, on the other hand, resists with instinctive apprehension all change or even discussion of change, as “mischievous and perilous;” and seems to found upon the *status quo* certain hopes of attaining more decided domination in the Church.

We think, however, it is impossible to read with candid attention the several pamphlets named at foot of this article (which are but a sample of sheafs of such), and not to be impressed with the conclusion that those questions will not rest here, but, on the contrary, are growing questions of deep importance. On the single point of the effects of baptism the variety of view, even among pure evangelicals, is perfectly astonishing. And there can be little doubt that this variety is traceable not to any difficulty about the ordinance as it stands commanded in the New Testament, but to traditions of men concerning it; and especially to the words of the office of Baptism to which “assent and consent” has been compelled. Mr. Jukes tells us that Mr. Cunningham, of Harrow, in a clerical conference, advanced the theory that regeneration was a change of *state*, not of *nature*: not a *moral* change, but one of outward circumstances: yet that this “change was a positive, clear, distinct, intelligible, benefit; and is conveyed to the infant in baptism; and is *reconciliation with God*.”

We feel it difficult to imagine a “reconciliation with God,” irrespective of moral conformity to God; and (almost equally) to conceive of such a reconciliation being effected by a formality.

Mr. Burgess dissented from Mr. Cunningham; being of opinion, “that in baptism the infant receives *remission of original sin*, and a principle of Divine life imparted by the Holy Ghost; a seed given to fructify or die, but always given. Also, that a repenting, believing, converted adult was not pardoned, nor received regeneration until baptism.”

Several questions are suggested by these views. As Christ's atonement was made for both original and actual sins (according to the thirty-ninth Article); as original sin is defined by the ninth Article to be the corrupt nature *which remains even in the regenerate*; and as by the eleventh Article justification is attributed to *faith only*, and not to faith and baptism, we think that a very rigid and critical tribunal could, if so inclined, make about as short work with these notions of Mr. Burgess as has been made with those of Mr. Heath.

But Mr. C. Bridges "differed from each" of the foregoing. He held that the gift of regeneration is *granted to prayer*, when faithful; but when no really faithful prayer is offered, then there is "no work of the Holy Ghost." And Mr. Venn "could not agree with any of these interpretations!!" He held that in the baptismal service "*regeneration is said to be bestowed conditionally or hypothetically*," on the hypothesis that the infant really professes faith (by its sponsor's *scilicet*.)

Therefore, if there be no faithful prayer offered, or if the sponsorial profession of faith turns out to have been a nullity, the hypothesis of regeneration, in and by baptism, is hypothesis only. It seems, however, difficult to reconcile either of these last opinions with the articles on the sacraments, and still more with the solemn offering of thanksgiving to God for a *fact accomplished*, which fact accomplished is *spiritual regeneration*, then and there.

Mr. Dibdin, however, a staunch opponent of revision, and a staunch upholder of the "believer," or "hypothetic" theory, goes a step further than most we have seen. He reverses the notion of Mr. Burgess, that where there is no baptism there is no regeneration; and boldly affirms, on the contrary, that where there is no regeneration there is no baptism. We have been accustomed to consider baptism as the sign, and regeneration as the thing signified; and differing both from Mr. Cunningham and Mr. Burgess, we have held that the sign and the thing signified are separable. But Mr. Dibdin says No; or if he doesn't, it is not easy to make out what he says. Stoutly, indeed, he opposes the Roman and Tractarian notion of "*baptismal regeneration*." Stoutly, also, the notions of Mr. Burgess and Mr. Cunningham. He says the visible and invisible, or spiritual, Church are one and the same—"A company of faithful men," according to the article. If a child be admitted into the visible Church, it is admitted into the spiritual Church, for the visible Church consists only of "*faithful*;" and if the child be not faithful, it don't enter at all. In other words, though the office of the Prayer-book has been formally used, the child is not baptized at all. If what the sponsors "*say*" be true, the child is regenerate before baptism; then the clergyman baptizes (? performs); then thanks are given to God. If what the sponsors "*say*" be not true, the child is not only not regenerate, but "*not baptized*;" because baptism is a sacrament, and a sacrament consists of two parts; and if both parts be not present, there is no sacrament, *ergo* no baptism! This argument may appear grotesque to some; but any one reading Mr. Dibdin's pamphlet will find it easier to detect its enormous fallacy than to reconcile the two statements of the catechism (as to the nature of a sacrament) with each other and with the doctrinal articles. One statement makes a sacrament to be *an outward and visible sign of an inward and spiritual grace*. In harmony with this statement, the twenty-



ninth Article declares that wicked men may gnash with their teeth and receive the bread and wine (the "*sign or sacrament*"), without receiving the thing signified. And the rubric for the communion of the sick declares that in a certain state of penitence and faith, the dying man doth eat and drink the body and blood of Christ, profitably to his soul's health, although he doth not "*receive the sacrament with his mouth.*" But then while these authorities testify that "*sign*" and "*sacrament*" mean exactly the same thing, another statement of the catechism makes a sacrament to consist of two parts—viz., both the sign and the thing signified. Mr. Dibdin, we presume, felt himself pressed by this statement. And as the *opus operatum* doctrine is as repugnant to the Articles as it is to Scripture reason and experience, he concludes, in the opposite direction, that where there is no grace there is not any sacrament. He says: "Now we affirm that if a person is not regenerate he is *not baptized*, according to the Church of England. The Church of England considers none baptized who are not regenerate; for in baptism there is both the inward spiritual change and the outward ordinance, and unless both are there, the person is *not baptized!*" (*Sic.*) What, then, if a child non-regenerate before or in the performance of the ordinance, becomes in after life regenerate, spiritual, converted, is he to have the water and the words administered again? By no means, says Mr. Dibdin; the Nicene Creed declares there is "*one baptism for the remission of sins!*" Some people would conclude that as, according to this divine, the first performance was no baptism, being no sacrament, the Nicene Creed scarcely touches the point. But we must forbear. Meanwhile, however we may wonder that these clergymen should resist Liturgical Revision or alteration of subscription, no one of good sense, not to speak of modesty and charity, will venture to affirm that such excellent men, who are but types and samples of thousands of others devoted to God and to the Gospel, are either unconscientious knaves or intellectual drivellers; though they appear driven to some logical shifts which others think they see to be fallacies, while they cannot so see them. Indeed, it is possible that tenderness of conscience is itself the very cause of these endeavours to reconcile what some think to be plain contradictions. At any rate, we believe that a case has been made out for change; and that a growing conviction will ensue with both statesmen and the public, that religion and morals demand such an alteration. In our judgment the boldest will prove the wisest plan. Why should clergymen be dealt with differently from barristers or judges? Why could not the State determine on what terms a clergyman holds his living? And if he violate these terms, he could be deprived; the tenure being *Dum se bene gesserit*. Why add a yoke to conscience, which is no department for the State to meddle with? especially since this whole process of subscription, and assent and consent, has proved so ridiculous a failure, as to producing either unity of opinion or union of heart, not to speak of the shock to morals which that failure has involved.

## POPULAR IGNORANCE OF LANDS NEAR HOME.\*

It is no uncommon thing at the present day to hear persons descanting eloquently on subjects with which they are but superficially acquainted, and to find authors and authoresses utterly ignorant of the very matters on which they profess to inform the general public. These trite and common-place remarks are forcibly exemplified by the little work whose title we give below. Written with the design of amusing and instructing children, "Near Home" would have proved very useful, from the simplicity of its style, had it been even tolerably accurate in its statements. But we regret to say it abounds with so much positive untruth, on several subjects, that its very large circulation is calculated to do much harm.

We have always felt it a standing disgrace that so many in this country are ignorant of the real state of things on the other side of the Channel. From the manner in which not a few speak of Ireland and the Irish, no foreigner would imagine that one-third of the population of that country are of the same religion and of the same race as ourselves. Roman Catholic writers are of course naturally anxious to exaggerate the majority which the followers of that religion possess in the sister country, and English Protestants too often derive their ideas of Ireland from such sources, and thus unintentionally weaken the cause of Protestantism in Ireland.

But it is really too bad when a writer professing to instruct children perpetuates such mistakes, and with Dublin within eleven hours' journey of London, displays an ignorance which would scarcely be pardonable were she writing about Pekin or Jeddo.

For instance, this writer coolly informs us that "Ireland has very few trees, and it has great bogs;" that "it rains there almost every day;" that the food there is "potatoes, and sometimes bacon, milk and whiskey;" as she ludicrously describes it, "potatoes for breakfast, potatoes for dinner, and potatoes for supper;" that the dress in Ireland is "rags;" and "there are more beggars" in Ireland "than in any other country in Europe."

We fancy, if she ever visited Ireland—which we are inclined to doubt—the writer must have derived her impressions from a ride by rail across country from Dublin to Galway, or from a visit to Killarney at a wet season, though Killarney certainly is not wanting in foliage; and as respects "the beggars," it is clear she has never visited Italy or Turkey, not to speak of other lands of Europe. Since the famine of 1845, too, potatoes have ceased to be the staple food in Ireland. The ordinary run of Irish cabins is thus described:—

What are they made of? Earth, with a few stones mixed up with it, and the roof is covered with turf. Where is the window? Where is the chimney? There are none. Only one square hole serves for the door, and through it the smoke goes out and the light comes in. There is no pretty flower-garden with a walk up to the door—nothing but heaps of dirt outside. Inside there is no floor—only the damp earth. The rain comes down upon the pig and all in the house through the holes in the roof. . . .

Once, most of the cottages were in this miserable state; but now there are many neat and comfortable cottages; and many of the hovels have been pulled down.

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\* *Near Home; or, the Countries of Europe Described.* By the Author of "Peep of Day." London: Hatchard and Co., Piccadilly. 1860.

That there are still some such hovels in Ireland is probably true, but they are rapidly disappearing, and this is an exaggerated and incorrect description of the ordinary Irish cabin.

Our readers, however, will be better able to judge of the amount of dependence to be placed on this writer's statements by the following extract, which is her *entire account* of the state of schools in Ireland :—

Sometimes they go to school ; but an Irish school is a curious sight. There are some schools where poor children are taught under the hedges or a haystack ; but as it is always raining, it is unpleasant to have no roof. Let me show you a better school.

There is a hut made of clay, with a roof of turf. Close to the door the smaller boys sit ; they could not see to read their books if they were further in, because there is no window. Inside some ragged boys are lying on the ground, and some sitting on a board, while tall boys are standing up, leaning over the rest, and holding their books to the light. These are the most attentive scholars. The master is as ragged as the boys, and is seated in the midst of them on a high seat. That seat is a butter-barrel, turned upside down. Just outside the door there is a heap of turf. Each little boy has brought a piece as payment to his master for the trouble of teaching him. See now—school is over—each laughing boy puts his spelling-book and his slate into his pocket and rushes out of the hut. The master goes out too, locks the door, and puts the turf into a sack, and carries it on his shoulder across the bog to his own hut.

The Irish have a language of their own, but they learn English at school. In some parts of Ireland the people have forgotten their own language, and speak nothing but English.

Had the foregoing caricatures of truth appeared in a work of the character of *Punch* they would have been intelligible. But that a book, written by a pious author, and published by a respectable house, professing to give true descriptions, and to convey geographical and general information respecting adjacent countries, should contain such outrageous fables, is too bad. Will our readers believe that this absurd production was actually admitted on the list of publications sanctioned by the Society for Promoting Christian Knowledge ; and only expunged therefrom upon the remonstrances of persons of the highest literary and academic standing ?

As to schools, it is scarcely necessary to observe that the entire country of Ireland is studded over with rival schools of the Irish National Board of Education and the Church Education Society, as well as those of the Presbyterian Church, and some missionary bodies ; in all of which an education of a very high character is notoriously imparted. Equally notorious is the fact of the large amount of money expended by Government and these societies ; as well as the neat and effective character of their buildings and the most of their arrangements ; though it may not be so generally known that the books and maps of the Irish Board are considered so superior, as to be very extensively used in schools even in England.

As to language, it is rather amusing to be informed that “the Irish learn English at school.” Did our author know that the number of Irish who do not speak English vernacularly is estimated at less than half a million ? That of the population of Ireland, amounting to some seven millions or so, there are not above a million who understand Irish at all ; and that these are rapidly diminishing ? We may observe, also, by the way, that teaching the Irish-speaking natives to read their Bibles *in their own language* was found at last to be the effective method of eradicating that language, and introducing the

English, after a long period of criminal blundering in a contrary direction. The sagacity of Samuel Johnston, indeed, anticipated this result nearly a century ago, but it was long ere his noble and philosophical principles were effectively applied to the Irish population. After advocating the right of every people to read the will of God in their own language, and the duty of others to impart such instruction, he adds: "When they read the Bible, they will naturally wish to have its obscurities cleared, and to know the history, collateral or appendant. . . . When they once desire to learn they will naturally have recourse to the nearest language by which that desire can be gratified, and one will tell another that if he would attain knowledge, he must learn English."

As to the fact of there being any Protestants at all in Ireland, it is only obscurely intimated as follows: "The Irish say they are Christians, yet *most of them* will not read the Bible." Allowing that Roman Catholics are a numerical majority, and that no Roman Catholics will read the Bible, this is rather a cool way, nevertheless, of ignoring the existence of more than two millions of Protestants; with an Established Church under two archbishops, eleven bishops, and above two thousand clergy; to say nothing of the Presbyterian Churches, and other religious bodies; or of the University of Dublin, and the more recent Queen's University of Ireland, with its Colleges at Belfast, Cork, and Galway. Our author, indeed, refers to the work of the Irish Church Missions Society, but seems otherwise to ignore the existence of Protestants in Ireland; and to regard that country as in much the same position as India or China.

Nor are such gross misrepresentations as these harmless, or only deserving to be laughed at; they tend to produce and to continue ill feeling and alienation, where every effort ought to be made to produce the contrary. If the entire of the inhabitants of Ireland, as subjects of the same Sovereign and under the same laws, ought to be more and more unitedly drawn together for the common Imperial good, much more ought the possessors of pure Evangelical religion in the two countries endeavour to prevent misunderstandings, and labour for the same end. But children trained up in such notions, and filled with such prepossessions as abound in this volume, will be but too likely to follow the lead of their instructors, and conclude their advertisements with the too common and unworthy insult, "No Irish need apply."

But not only is Ireland thus dealt with in the volume before us. Other countries are subjected to the same sort of kakeidoscopic treatment. Our space will not allow us to go further into detail, nor is it necessary. But when this writer pretends to inform us, for example, that Sweden is nearly as flat as Holland, that "there is indeed some rising ground, but not many hills," and that the King of Sweden "makes the poor people do whatever he likes," we think it is time to shut up the book. Were it, as we hinted, a work of fiction, its attractions, which have secured it so large a circulation, would not demand to be counteracted. But inaccuracies and misrepresentations so glaring, from whatever sources the author has compiled them, require to be exposed, and render the book a very unsuitable one for parents to place in the hands of their children.

### BALLANTYNE'S FIRST LESSONS IN SANSKRIT.\*

WE have frequently in this journal urged upon the attention of those persons desirous of making way with the Indian mind the importance of the study of the Sanskrit. That study, once so formidable and repulsive, has of late years been much simplified, and the neglect of it is so much the more inexcusable. By means of the valuable helps now provided, a rudimentary acquaintance with the language can easily be obtained, which would be of great service to a missionary or civilian even in prosecuting the study of the vernacular Hindustani or Bengali.

Of all the books recently published on this point, Dr. Ballantyne's is the simplest and most original. It is an attempt to apply to the study of Sanskrit the plan which has been found so useful in the case of Latin by the late Rev. T. K. Arnold. Originally drawn up for the use of the English pupils in the Benares Government College who were also students of Sanskrit, it is no less adapted for students of that language in England, for the Hindu student in an Indian College, who has devoted himself to the study of English, and an English youth stand much in the same position as regards their entrance on the study of Sanskrit.

The "First Lessons in Sanskrit" are intended to precede the formal study of the grammar, and the student who will persevere in wending his way through them will find Sanskrit grammar afterwards an easy study. Almost insensibly he must get acquainted with the Devanagari alphabet, which we would advise him at once to endeavour to master, not, indeed, at first to attempt to commit to memory all the characters, simple and conjunct, of that intricate alphabet, but as he goes along writing the exercises, which are so simple as to give him little trouble, to learn each new letter or combination that comes in his way. Thus, without drudgery, he will soon learn to read Sanskrit in its own peculiar character, and we can assure him that Dr. Ballantyne will give him a relish for entering, not only on the study of Professor M. Williams' Sanskrit Grammar, but also of the more difficult works of Professor Wilson and of the native grammarians.

The Introduction to the Hitopadesa was much wanted, and will be greedily devoured by Sanskrit students. It is also furnished with an analytical vocabulary of the Sanskrit words used in the extracts. In a work like the "First Lessons" such a vocabulary must needs be of the analytic character, and as Dr. Ballantyne has arranged his work there is no chance of the student learning to rely on such helps.

We are glad to perceive that Dr. Ballantyne does not agree with the Anglicising attempts of the Boden Professor at Oxford, who is too prone to decry, not only the use of the Sanskrit character, but also the study of the native grammarians. Speaking of the system of the Pandits of India, that scholar (Professor Williams) thus writes: "Had they designed to keep the key of the knowledge of their language, and to shut the door against the vulgar, they could hardly have invented a method more perplexing and discouraging to beginners. Having required, as a preliminary step, that the student shall

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\* *First Lessons in Sanskrit Grammar*; together with an Introduction to the Hitopadesa. By James R. Ballantyne, LL.D., Librarian of the India Office. Second Edition. London: James Madden, Leadenhall-street. 1862.

pass a noviciate of ten years in the grammar alone, they have constructed a complicated machinery of signs, symbols, and indicatory letters, which may be well calculated to aid the memory of the initiated natives, but only serves to bewilder the English tyro."

Referring to this subject, Dr. Ballantyne writes in his "Suggestions in regard to Elementary Study," postfixed to his "Sanskrit Lessons":—

It is a great mistake to suppose that the marvellously-condensed grammar of Pānini (the chief of Sanskrit grammarians) is designedly obscure. The charge of intentional obscurity might with equal reason be brought against the Binomial Theorem, which Newton assuredly never intended as an enigma. . . .

It would be out of place here to go much farther into the question of the native Hindú system of grammar, but I feel bound to state, briefly, that the apparently prevalent notion in regard to the order of the studies of a young Brāhman is incorrect—and mischievously incorrect. I feel the more bound to mention this briefly (reserving a fuller explanation for a possibly future occasion) because I myself, in the Preface to the English version of the *Laghu Kaumudi* (published at Benares in 1849) re-echoed, in some measure, the erroneous tradition still too prevalent. Well, then, it is true that a Hindú student requires at least ten years to become perfectly proficient throughout the whole range of the grammatical literature of the Sanskrit; but it is an erroneous inference that he studies nothing else during the ten years required for his becoming thus thoroughly proficient. Whilst he is committing to memory the condensed aphorisms of Pānini (without explanation at the time) he is not only reading quantities of poetry which his teacher explains to him in the vernacular, but he is learning paradigms of nouns and verbs—*Rāmah, Rāmau, Rāmāḥ, iti prathamā; Rāmam, Rāmau, Rāmān, iti dvitīyā*; and so on. He learns the Pāniniyan grammar with the view of being able, as regards the Sanskrit grammar, to render at any time (to himself in the first instance) a reason for the faith that is in him. As I am here mainly concerned about preventing the student (intended for India) from imbibing an unjustifiable and mischievous prejudice against the native Hindú expositions of grammar and philosophy, I dwell rather upon the imputations which have been cast upon these Hindú systems, than upon the merited commendation bestowed upon them by Professor Wilson, for example, who declared that the Pāniniyan grammar must be studied by every one who desired to learn Sanskrit "thoroughly and in earnest," and who added afterwards that the aphorisms of Pānini (usually spoken of, after Sir William Jones, as being "dark as the darkest oracle") are, since the issue of the English version of the *Laghu Kaumudi*, "now quite clear."

We trust these "First Lessons" may attain a wide circulation, as they will assist materially in the study of Sanskrit. For the sake of those who may be disposed to question the value of such studies for a missionary, we would quote the words of Dr. Ballantyne, addressed, indeed, to the civil servant, but equally applicable to the missionary: "If the Indian civil servant wishes to gain the ear, and influence the mind, of the leaders of Hindú thought—the learned Brāhmins—he must go through a course of reading more dry, and to many minds (with whom I do not here quite sympathise) more repulsive than that which has been hitherto spoken of. Grammar and metaphysics are the delight of the learned Hindú (whom all other Hindús look up to), and if you wish to reach his heart, you will do well to obtain some acquaintance with the philosophy and his grammar in the very shape in which he himself possesses them and treasures them."

# Foreign Intelligence.

## FRANCE.

—, June, 1862.

### THE BISHOPS AND THE FRENCH PRIESTS AT ROME.

I acquainted you in my last letter (page 285) that many of the French prelates were about to go to Rome, notwithstanding the prohibitory note of the *Moniteur*. We are now in possession of more precise information on this important subject.

First of all, the cardinals of our country, to the number of five, responded to the appeal of the Roman Pontiff. It would seem that these eminent ecclesiastical personages maintained an attitude comparatively moderate. This, on their part, was altogether natural. They have already attained the highest object of sacerdotal ambition, and no longer need, by the ardour of their zeal, to attract towards themselves the attention and the favours of the Papacy. Moreover, being members of the Senate, they better understand the political difficulties of the matter, and have more consciousness of their own responsibility. Cardinal *Morlot* in particular, Archbishop of Paris, Grand Almoner to the Emperor, and member of the Privy Council, urgently recommended prudence and self-restraint to his colleagues in the episcopal body.

The bishops, however, had not the same reasons for being reserved. Those who went to Rome were to the number of about seventy—that is to say, they constituted the great majority of the French episcopate; for there are, in our country, eighty-nine or ninety bishops. Those who remained in their dioceses were, for the most part, prevented from undertaking so long a journey, either by their advanced age, or by the feeble state of their health.

Some prelates took their departure in pompous array. The Bishop of *Nismes*, for example, convened the priests and bigots of the country, and this fanatical multitude greeted him with enthusiastic shouts as he passed through the city to the railway station.

The embarkation of the prelates at the port of Marseilles was accompanied by demonstrations still more exciting. The bishops and the priests sang litanies, and thousands of the people cried: "*Long live the Pope-king!*" "*Long live Rome!*" or even "*Down with Victor Emmanuel!*" "*Death to Garibaldi!*" These shouts displeased the liberals, who, assembling in their turn, responded: "*Long live Italy!*" "*Long live Italian Unity!*" The police had to intervene to prevent conflicts.

More than 2,500 ecclesiastics—vicars-general, curés, abbés, and monks—accompanied the seventy bishops. It was on the part of our clergy a species of invasion of the city of the Vatican. The priests from France distinguished themselves from those of other nations by the vehemence of their words and actions. They were everywhere foremost, shouting, gesticulating, surrounding the Pope's carriage, and advising the most obstinate resistance to all projects of accommodation. The Italian bishops and the Pope himself were astonished at the extreme vivacity of these French ecclesiastics. Their own habits are more diplomatic and more pacific. The Court of Rome, for many long years, has learned the art of patience; it relies on the aid of time to disperse the difficulties which it cannot surmount. But our little abbés and curés, with their *furie Francese*, fearing nothing, would have lighted up a fire to the very ends of Europe, had their imprudent counsels been followed.

I ought to make an exception on behalf of M. *Dupanloup*, Bishop of Orleans. He was, perhaps, the most influential prelate of all those who were assembled at Rome. M. Dupanloup is an Ultramontane in principle, but eminent for his intelligence and his character. It was he who, in concert with Cardinal Wiseman, composed the address which the bishops presented to Pius IX. This important document will have a place in history.

## CONDUCT OF OUR GOVERNMENT, AND CONTRADICTIONS OF THE PRESS RESPECTING PONTIFICAL AFFAIRS.

Whilst, under pretence of canonising certain Japanese martyrs, the high dignitaries of the Roman Church thus formed a sort of council, what was the attitude of Napoleon III. and his advisers? Our Government offered no direct opposition to the projects of the clerical party; it avoids carefully all appearance of oppression towards the Sovereign Pontiff. Nevertheless, the Emperor has adopted measures which manifest his dissatisfaction. The Comte de Goyon, Commander-in-Chief of the French garrison at Rome, has been recalled, notwithstanding the importunities of Pius IX., who considered this general as his most powerful supporter. Our ambassador, the Marquis de Lavalette, whose liberal sentiments are well known, has been sent back to his post. The army of occupation has been diminished. In all this, without doubt, there is nothing decisive; but it is a step towards the evacuation of Rome; and if the Pontifical Court should persist in opposing to all plans of accommodation an absolute refusal, the Pope and his Ministers will be abandoned to their own resources. Then the temporal power will be at an end. As to the polemics of the French press on the affairs of Rome, our journals may be divided into three classes! The Ministerial papers—namely, the *Constitutionnel*, the *Patrie*, and the *Pays*—employ ambiguous terms; they labour to harmonise their sympathy for the Italians with formulas of respect for the Papacy. The *Monde*, the *Gazette de France*, and the *Union*, openly maintain the principles of the Jesuitical party; but these three journals have few readers. Lastly, all the Independent journals—the *Journal des Débats*, the *Siecle*, the *Opinion Nationale*, &c.—combat incessantly the pretensions of the clergy, and demand daily that the city and the territory of Rome should be annexed to the rest of Italy.

If the Government were to interrogate the French people on this subject, through the medium of universal suffrage, it is certain that a considerable majority would pronounce in favour of the enfranchisement

of Rome. Our artisans and peasants cannot comprehend that the priests should wield the civil power. Let us then await patiently the issue of this quarrel. The bishops and the abbés, on their return from the Pontifical city, may excite a certain species of agitation amongst the ignorant classes; but this will be only a passing effervescence. The universal movement of our epoch will very shortly restore to the citizens of Rome the liberty of which they have so long been despoiled.

## REPORT OF THE ROMANIST SOCIETY OF LYONS FOR THE PROPAGATION OF THE FAITH.

You are aware that there exists at Lyons a central association of Roman Catholic missions, for preaching the doctrines of Popery amongst the heathen and in Protestant countries. This is the *Society for the Propagation of the Faith*. It has just published its report. The committee has received, in the course of the last year, a sum of 4,700,227f. It is interesting to see in what proportion each country has contributed to this sum:—

	Francs.
France has given	3,074,223
Italy	445,112
Belgium	276,878
Germany	261,760
The British Isles	224,668
The Netherlands	82,248
Switzerland	51,596
Portugal	26,238
The East	21,144
Spain	19,266
Russia and Poland	1,803
Other countries of the North	433
Asia	19,914
Africa	29,503
North America	146,578
South America	15,090
Oceania	3,768

Some instructive remarks may be made on this comparative table of the receipts of the great Propagandist Association of Lyons. Let us observe, first, that this society embraces in its sphere of labour operations of two classes—viz., *Colonial, Continental, and other Missions*, and *Home Missions*. Well! I see by the list which you have published in your last number (page 313) that the English Societies for Colonial Missions, &c., have received, for 1862, the sum of 196,472 pounds sterling,



and the Home Missions 179,820 pounds sterling, making a total of 376,292 pounds—that is to say, more than 9,400,000*f*. The Protestants of Great Britain have therefore given towards foreign and home missions just double what has been given by the Romanists of the entire world! \* On which side, I ask, is the superiority in liberality and zeal? And when the apologists of Popery accuse Protestantism of being in a state of languor, or even of death, do they not utter the grossest of falsehoods? Compare your receipts with ours, and judge whether the disciples of the Reformation do not make more generous sacrifices than the adherents of the Papacy! The 160 millions of Romanists have furnished 4,700,227*f*., and the Protestants of Great Britain alone 9,400,000*f*.! This is truly a mathematical demonstration!

Nor is this all. If we examine in detail the tabulated receipts of the Society of Lyons, we shall find that France has contributed about *three-quarters* of this sum. Italy has given only 445,112*f*. This is little for the country in which the Pope and cardinals reside. Ought not the heads of the Roman Church to retrench somewhat of the expenses of their tables and their households, in order to contribute more largely to the sacrifices demanded for the propagation of their faith? The British Islands (which apparently include Ireland) figure on the list only to the amount of 224,668*f*. I know not whether Cardinal Wiseman can congratulate himself on so paltry a contribution. It would seem that the Romanists of the British Isles might be more generous if they had but the will. But what is specially worthy of attention is, the extreme smallness of the sum received in Spain. What! the Romanist country *par excellence*, the country of Philip II., and of the Inquisition—the land which so vigorously persecutes Matamoros, and all attempts at proselytism—the Spanish people, with their numerous clergy, have subscribed

only 19,266*f*.! Switzerland and Portugal, although containing a far smaller number of Romanists, have sent to Lyons much larger sums. This proves that those who condemn to the punishment of the galleys pious and worthy evangelists may at the same time be themselves the most covetous of human beings.

#### CELEBRATION OF THE MONTH OF MARY.

No important fact has occurred during the last few weeks in connexion with French Romanism; all the clerical activity has been transferred to Rome. I will therefore speak only of the manner in which the *month of Mary* has been celebrated. This month, consecrated entirely to Mary, is the month of May. Every day there are litanies, chanting, and sermons, in honour of the Virgin. Never during the rest of the year, even for the solemn festivals, such as Christmas, Easter, and Whitsuntide, do the priests display so much of zeal and of magnificence.

Imagine to yourselves the Catholic churches, crowned on the altars and pillars with foliage and flowers—with banners, symbols, and devices of every description, invented for the worship of the woman whom the Roman Catholics call the *Mother of God*. A multitude of devotees fills the sanctuary, in particular persons of the female sex. A priest—generally a young priest, handsome, and elegantly attired—pronounces the litanies—"Mother of God, pray for us! Mystic Rose, pray for us! Heart of David, pray for us! Star of the Morning, pray for us! Star of the Sea, pray for us!" and so on. The whole assembly repeats these words with an excited utterance, as if an electric shock had suddenly affected all. Then a preacher ascends the pulpit, and delivers, in inflated language, the panegyric of the Virgin. It is Mary who excites the compassion of the Father, of the Son, and of the Holy Ghost! Mary is the source of all graces! Mary only is capable of respond-

\* This is far from representing the real state of the case, which is, in fact, still more to the honour of Protestantism than as suggested by our correspondent. The Lyons Propaganda includes missions to the heathen; four Protestant societies for a similar purpose, raised, last year, upwards of 400,000*f*. This was exclusive of the amounts raised for foreign missions by Protestant societies in Scotland and Ireland.—Esa.

ing to the supplications of poor sinners, and of appeasing their consciences! Mary restores health to the sick! Mary gives fertility to the country! Mary revives everything, cures everything, does everything!

What is the result of such a worship? Obviously, that the ignorant, the bigoted, the weak-minded, and the ardently-imaginative, concentrate all their religious life in the invocation and adoration of the Virgin. Our Heavenly Father is, to such minds, hidden behind thick clouds; the Son descends to a secondary place. He is no longer the Saviour; He becomes the *Infant Jesus*—*Il Bambino*, as the Italians say—and He appears most frequently, to the eyes of these semi-idolators, in the arms of His mother, as a mere appendage of Mary. Be not astonished if this profane worship should hasten the downfall of Popery. It is the most offensive manifestation of a degenerate communion; and the justice of the Lord must strike the Church which deprives Him of His glory to transfer it to a mere creature. Does not contemporaneous history present striking illustrations of such chastisement from on high? When Pius IX. proclaimed the dogma of the Immaculate Conception, all the organs of Ultramontaniam announced that the Papal Church was about to enter on an era of victories and of prosperity, inasmuch as the Holy Virgin would assuredly recompense servants so devoted. But what have we witnessed since the proclamation of this doctrine? The Papacy has experienced check upon check. Pius IX. has lost the greater part of his temporal domains, and is threatened with the loss of all the rest. The convents of Italy have been generally suppressed; and the number of the adversaries of the Jesuitical faction increases daily, even in Austria! Certainly the Virgin Mary has but ill responded to the hopes of the false prophets who promised to her adherents such wonderful triumphs!

PETITION TO THE SENATE FOR THE RE-  
ESTABLISHMENT OF PROTESTANT SYNODS.

A man well known in French Protestant circles for his piety and devotedness, M. de Coninck, who resides in the city of *Harre*,

has recently addressed to the Senate a petition, in which he demands the re-establishment of *national synods*. The reasons alleged by the honourable petitioner are of a very grave character. He demonstrates, by numerous quotations, that our Reformed Churches are a prey to lamentable disorders, in relation both to preaching and to theological instruction. Pastors and professors, belonging to the negative school, attack the divinity of Jesus Christ, His miracles, His resurrection—all the supernatural facts related in the Scriptures. If French Protestantism had a synod, or an annual general assembly, legally convened, these scandals and this anarchy would soon be repressed; whilst, in our *present* situation, the consistories, isolated from each other, can scarcely do anything. M. de Coninck, therefore, solicits from the Senate (whilst invoking our ancient discipline and our organic laws) the restoration of the synodal system. M. le Baron Brenier, Secretary to the Committee of the Senate, did not dispute the melancholy facts adduced by M. de Coninck; but he objected that the existing Legislature did not explicitly require the establishment of a national synod. He therefore moved the order of the day, and the Upper Chamber adopted it. M. de Coninck has thus been foiled in his attempt; but we must not, therefore, be discouraged. The want of a great synodal assembly is becoming more and more felt by the intelligent and pious members of our flocks. It may be hoped that the civil power will not always refuse us the means of introducing into our midst a legitimate doctrinal authority, and a regular discipline. Synods are indispensable to the Presbyterian Churches.

ESTABLISHMENT FOR EPILEPTIC PATIENTS,  
FOUNDED BY M. JOHN BOST.

The name of the Rev. *John Bost* is familiar to English Christians. This excellent friend of the poor and afflicted has, in great Britain, met with generous benefactors, who have aided him in founding and extending, in the commune of *Laforce*, department of *Dordogne*, charitable establishments, designed for idiots, the paralytic, the blind, the infirm of every description. You will

therefore learn with pleasure, that M. Bost has just opened a hospital for *epileptics*. This, I believe, is the first establishment which has been instituted in France for this class of the afflicted. Those who suffer

from the terrible malady of epilepsy deserve, like other invalids, all our compassion. May the Lord deign to bless this new labour of love!  
X. X. X.

### THE PROTESTANT CHURCH AT VILLEFAVARD.

Upon none of the stations of the French Evangelical Society does the eye rest with more satisfaction than that of Villefavard, in the Haute-Vienne. It may well be regarded—to use the language of the committee—as “one of the brightest missionary spots in the heart of France.” A few years ago it was wholly sunk in Popish ignorance and superstition; now it has a Protestant Church and pastor, day and Sunday-schools, and a population advancing in the knowledge of the Gospel. Some of our readers may remember that the schools, which had long been closed, were, some time since, re-opened, by the Emperor's orders. The pastor writes:—

Nothing moves me more than the singing of those children, which is performed indeed with much harmony. The intelligence of our pupils strikes me; in the first time of my residence here I should have never expected such a development to take place in a rude and ignorant population. But the Gospel has raised even their intellectual standard, and is it not a striking fact to see four students of divinity studying now at Geneva and Lausanne, and all children of la Haute-Vienne?

The authorities have positively enjoined that no pupil be admitted into our schools unless the son of Protestant parents. That clause has not given us any hindrance, for at Villefavard itself all the families have declared themselves Protestant; but at Balledent and Chateau Ponsac, where the majority of the inhabitants are still Roman Catholics, and, although friends of our Church, do not dare to separate openly from Catholicism, the number of pupils is not so large; nevertheless, that prohibitive clause has been the means of bringing many others to the open profession of the truth as it is in Jesus. Indeed, we may say, that the moral influence exercised by our schools is very great. The priests had so often predicted that heresy was entirely rooted out of our department, and that our schools would never be re-opened, that the sight of them, with the important number of their pupils, is an unceasing demonstration of the power of the Gospel.

Public worship is also very well attended. Our church is always full, and the Lord encourages me by numerous signs of the influence of the preaching of the Word. You know how unhealthy our village is; fever prevails here during almost all the year, and chiefly in summer; the mortality is great; but it is my consolation to think that all the members of my flock, whom God calls, are prepared to meet Him. Lately a man of Roussec came to fetch me, because a friend of his was dying in a small hamlet where no other Protestant was to be found. I went there. That poor man was an earnest Christian; during his sickness the priest and nuns had tried in vain to terrify and perplex him by all possible means. He had firmly resisted them, saying, “What need have I of you; I have Christ and him crucified.” Notwithstanding his weakness, which was extreme, that brother told me how much his soul thirsted after the Lord, and expressed his wish to partake of the Lord's Supper before going to partake of it in heaven. He wished that we should insert on his tomb the following passage: “Christ is my life, and to me death is gain.” That brother had an extended knowledge of the Bible, and could quote whole chapters of it without omitting one word. Is it not cheering to think that in that remote and dark region there remained that solitary but faithful witness of the Lord?

We are happy to learn that in all the other parts of the Haute-Vienne the work shows increasing prosperity. A member of the Committee of the Evangelical Society of France writes:—

At Limoges public worship is very well attended; the schools are flourishing, and there is in the congregation a spirit of sacrifice, which is shown by the fact that they collected last year more than twelve hundred francs in favour of our Evangelical Society. I am also very glad to add to this news a very interesting fact, which we consider as an important victory of religious liberty. In one of our most interesting stations—at Fouqueure (Charente)—public worship had been interdicted during nine years, the temple shut, and the pastor, M. Boniface, with two or three elders, put in prison for four months, in 1854. But last week, by a decree of M. de Persigny, our brethren were allowed to meet in future.

## ITALY.

Florence, June 18, 1862.

GRAND CONVOCATION OF PRELATES AT ROME—  
THE CANONIZATION OF THE JAPANESE  
MARTYRS.

The great event of the month is the assembly of Roman Catholic dignitaries in Rome. The martyrs of Japan have been solemnly canonized, and the real business of the convocation has followed. The Pope had openly proclaimed to his people, and Antonelli had officially communicated to the Governments of Europe, that the object of this unprecedented gathering was purely religious. This was more than could be believed from such sources, but the declarations were gladly received by the public. The ruse, however, is too plain to be successful. It is true that the Holy Father has not dogmatically propounded to the throng of bishops the necessity of the temporal power to the independence of the Church; but the bishops, under proper inspiration, are trying as unanimously and forcibly as possible to declare the same thing in an address to the Pope, the martyr of the Vatican, the innocent sufferer at the hands of Victor Emmanuel and Louis Napoleon. At Civita Vecchia, too, the Papal authorities have opened a new prison, the construction and cruel arrangements of which remind one of the inscription over the old Neapolitan dungeon, "Let all lose hope who enter here." The Papacy is opening up its true character to the astonished Italians; so that though Bourbon intrigue and French troops hold sway in the capital of Italy, and the whole Roman question seems shelved for an indefinite period, we are really advancing another step towards the only true solution of the problem in the growing convictions of the people, that both Pope and temporal power must be got out of the way. The Parliament in Turin has drawn up, with one consenting voice, a counter-address to the King, calmly asserting the rights of Italy to her historic capital.

No priests were asked this year to celebrate the anniversary of Cavour's death, or the national festival of the "Free Constitution." In Milan, Naples, and Florence,

the clergy have, of their own accord, joined with the people in these ceremonies; in Leghorn and elsewhere the churches have been denied on both occasions, and the episcopal mandates have strictly prohibited, under severest penalties, the participation of their subordinates in any such popular rejoicing. Lessons so very plain and practical are not lost on the people. "How long is this to last?" is the daily question of the influential journals. How long is the nation to be defrauded of Rome, and the people debarred from the grand temples built by their pious ancestors? You would be surprised to overhear the discussion everywhere among the better classes of a schism in the Church. The *Mediators* of this week is full of addresses to the Pope from companies of priests in all quarters of the country, beseeching the relinquishment of the temporal power, in order to save the ruin of the Church. The same journal publishes a third list of a thousand priestly signatures to the monster petition drawn up in the same sense by the editor, Passaglia, and eloquently contrasts the liberty accorded under the new régime to the Church with the grinding despotism exercised by the bishops, in concert with the Pope, over liberal priests in the various dioceses. Popery is fast losing its hold on the hearts of men, through the blind and bigoted policy of the Roman Court.

## SYNOD OF THE VAUDOIS CHURCH.

The annual synod of the Waldensian Church opened on Tuesday, 20th May. The only strangers present this year to express the sympathies of Christendom with this vigorous Italian Church were the Rev. Dr. Stewart, of Leghorn, and Mr. M'Dougall, of Florence, ministers of the Free Church of Scotland. I need not write at length of the admirable sermon of Mr. Pilatte, the unanimous censure passed upon the opinions and conduct of Mr. Bert, of Turin—happily the only Broad Church minister in the Church—the resolution to maintain Bible-teaching in the La Tour College, despite the opposition of Govern-

ment, nor the excellent arrangements adopted with regard to Waldensian licentiates, so as to facilitate the work of evangelization. By far the most novel and interesting meeting of the week was that at which the evangelists from Aosta, Genoa, Milan, Leghorn, Modena, Florence, Palermo, and other places, gave an account of their labours during the past year. Were their speeches printed, or were it possible to reproduce such a meeting in every part of England, there would be no lack of sympathy or enthusiasm in the work of these devoted men. Through the liberality of John Henderson, Esq., of Park, three prizes of 25*l.*, 20*l.*, and 15*l.*, respectively, were offered for the best essays on the "Sabbath," in regard to the Divine institution and perpetual obligation of which it is most desirable that our fellow-Christians in the Valleys and throughout Italy should be further enlightened.

#### PROSECUTION OF PROTESTANTS RELINQUISHED.

It affords me the greatest pleasure to inform you that the whole series of Tuscan prosecutions, of which your February number contained a detailed account, has happily terminated. That against Gavazzi was allowed to fall to the ground after a preliminary hearing, in which Christian courage and steadfastness were displayed by the eloquent padre.

Peccennini, the Elba evangelist, was condemned at Lucca, for a simple evangelical tract circulated in the island. Just as an appeal against the unrighteous sentence was being taken to the higher court of Florence, the King proclaimed at Naples the removal of all sentences pronounced in connexion with offences against the laws of the press, whereupon Peccennini was immediately absolved.

Last week the Waldensian student, Gregori, and his right-hand man, Del Buono, in the Elba Mission, were acquitted, by a majority of nine to three, in a jury of twelve, at Lucca, of all blame, in circulating tracts in defence of Evangelical truth. For the present the arm of the persecutor hangs down. Your readers cannot have been more tired of monthly re-

ferences to these petty trials than we have been during the past winter annoyed by the various moves in these vexatious proceedings of intolerance and bigotry. We thank God that we are now relieved; and hope the possibility of their recurrence will be soon cut off by the assimilation of the Tuscan criminal code to that of the rest of Italy, to effect which a bill is at present under the consideration of Parliament. As an evidence that we are nearing such a consummation, and that none but priests and their tools are interested in preserving the *status quo*, I may mention that the advocate who defended Gregori admitted the charge of the Crown prosecutor, and the breach of the Tuscan law committed by his client, but so clearly showed the new state of things in Italy, so eloquently expounded the principles of religious liberty, and so forcibly appealed to the jury, as Italians of the year of grace 1862, that, despite the letter of the law, he obtained a favourable verdict.

#### BRITISH AND AMERICAN LABOURERS IN THE ITALIAN FIELD.

The arrival of the Rev. Simpson Kay, a licentiate of the United Presbyterian Church of Scotland, with the view of acquiring the language and evangelizing among the Italians, under the auspices of the Edinburgh Italian Society, is the practicalisation of an idea first suggested by Mr. Pilatte, of Nice, and supported by Sheriff Jameson, Dr. Revel, Dr. Stewart, and others. We are aware that Gavazzi is stoutly opposed to this plan, but the paucity of labourers in the Italian field calls for such a step on the part of our home churches, and I hope Mr. Kay will be followed by many other young men of ability and missionary zeal. What relation these labourers will hold to the Waldensian and Free Italian Churches, will be determined by circumstances in after years. Meanwhile it is right to state that both the English Wesleyans and the American Foreign and Christian Union have established missions in Italy independent of the native churches. The former body is well represented by Mr. Piggott, in the valley of Aosta, where, with

a converted priest for his assistant, he has already gathered a goodly congregation. The Rev. Richard Green, to the regret of all the friends of Italy, has been obliged to leave Naples, and return to England in ill health. The American agent in Italy is the Rev. E. E. Hall, of Florence, who has several evangelists and colporteurs in his employ in Elba, Tuscany, and Piedmont. In contrast to this, there are no Scotch missions in Italy, as the ministers from the Free Church of Scotland have for many years past confined themselves to aiding the Waldensian and Free Italian Church operations. Our only desire is that all these various methods and agencies may be made abundantly useful, and that other churches and societies may be led to enter the field and aid in the regeneration of Italy.

The examinations of the three Evangelical

schools in Florence have recently taken place, and given great satisfaction.

Mr. Salamon, the Waldensian pastor at Modena, has published an able defence of his principles in reply to an ignorant article in the newspaper of the place, warning all good Catholics to stifle their curiosity, and on no account visit the heretical meeting-house.

The Rev. Mr. Appia, of Palermo, has sent forth "Rome and the Scriptures," as a reply to "Catholicism Expounded to the Waldenses," by Turano, a Sicilian priest. It is a large work, covering the whole field of controversy, and written with talent and Christian earnestness.

In Florence, on the 27th of April, one of the leading ornaments of the American pulpit, Dr. Bethune, of New York, grandson of the sainted Isabella Graham, entered into his rest.

## GERMANY.

Frankfort, June 13, 1862.

### COURSE OF EVENTS IN PRUSSIA AND ELECTORAL HESSE.

The two countries of Germany of which I spoke to you in my last letter each proceeds in its course of political renovation, which will not remain without its influence upon the religious interests of these two peoples. The countries in question are Prussia and Electoral Hesse. At Berlin, a new Chamber of Deputies, still more liberal than that which was dissolved, has been opened, and has commenced its labours by the discussion and adoption of an address to the King, in which it professes, in the most energetic language, its monarchical principles, and denies, in the most absolute manner, the accusations advanced against it in this respect, not only by the retrograde press, but in the imprudent circular of the new Ministry upon the eve of the elections. On the other hand, the Chamber declares, with not less precision, that it takes the constitutional government as meant to be a reality; and its voice may well be considered as that of the nation, as it has been a second time elected by imposing majorities. In England, the Ministry would at once resign, after such an expression of the

opinion of the country. At Berlin, it remains in office—a proof that it does not understand representative government, which determines the duration of the personal government. And this impression is confirmed by the reply of the King, on receiving the address of the Chamber. It is impossible that the conflict should not again break forth upon each of the great questions to be discussed. God grant that the struggle, whatever its issue, may be confined to the field of politics, properly so called, and that by no party any attempt may be made to extend it to religious questions, which have everything to lose by being mixed up with such discussions!

In Electoral Hesse the despotic Ministry has at length fallen, not in obedience to the popular will, so often expressed throughout the country, but because the German Diet positively required that its legal constitution should be restored to it, and because Prussia had concentrated her troops upon its frontier. There is, therefore, an end of the politico-religious system, which has been pressing for ten years upon the people of this small state, and by which injustice and oppression were practised in the name of Christianity. In future, whatever may

be the politics of the new Ministry, it will be a *lay* Government, and no longer a power at once clerical and despotic. In future, it will be possible to preach and profess the Gospel of Jesus Christ without passing, in the eyes of the people, for an agent of the Court, pursuing earthly and selfish objects in disguise. They have accustomed this people to identify a certain political system with religion; let the popular mind be again permitted to separate them, and to believe in the sincerity of Christians, and a great step will be taken towards bringing it back to the pure sources of Christianity. And the wish I thus express for the people of Electoral Hesse may apply equally to the greater part of Protestant Germany. And might I not add, Roman Catholic Germany? This leads me to speak of the

#### GERMAN EPISCOPATE AT ROME.

There is now being discussed at Rome, with agonising earnestness, the great question of the temporal and the spiritual powers, so miserably confounded with each other, even among Protestant nations. Now, is it not very remarkable that, amidst the immense concourse of cardinals and priests who are at this moment agitating around the Papal throne, it is the German bishops who are playing the least important part? The Archbishop of Vienna himself is "conspicuous by his absence!" Must we conclude that our episcopate has ceased to be Ultramontane, and has given up the temporal sovereignty? No. But it is kept within bounds by an enlightened nation, and by being brought into daily contact with Protestantism. It must be said, moreover, that, having religious and moral principles more in accordance with truth than the clergy of the South of Europe, it better understands Catholicism, as it exists in that miserable little earthly kingdom, already half lost, and occupied by the troops of Victor Emmanuel. And then, may it not be imagined that this German episcopate is ashamed of a council stealthily convened, under a false pretext—that is to say, by means of a public falsehood, sanctioned by the head of the Church? Doubtless it is not without representatives at Rome;

but it leaves the French bishops and abbés to agitate and intrigue under the protection of their own Government; it leaves the Bishop of Orleans and your Wiseman to employ their rhetoric in the composition of the address to the Pope—the real object of the Council, notwithstanding the solemn declaration to the contrary, twice repeated, of Pius IX. In this last effort to save a lost cause it places itself in an obscure rank among the combatants, where it can scarcely be seen. May we not believe that it will gain the more in the mind of the German nation?

#### THE AUSTRIAN CONCORDAT.

As for the Archbishop of Vienna, he had another reason for not appearing at the Vatican. His Government is taking measures, at the present moment, to repeal certain clauses of the Concordat, upon which, in the eye of the Holy See, its sole value depends. All that relates to mixed marriages, by which parents are compelled to educate their children in Roman Catholicism, all that relates to public education, handed over by the Concordat to the will and pleasure of the bishops, and many other similar provisions, are about to disappear officially from this famous Concordat, already wounded to the heart by the liberties granted to the Protestants of Austria. Now, it must be confessed that the Primate of the empire would, at such a moment, have presented a rather sorry figure at Rome. He would have been received there somewhat like a general who presents himself to his sovereign after a lost campaign.

Is it in a spirit of triumph that we relate these facts? God forbid. We know how to sympathise with the moral sufferings of men who have believed in that which is erroneous, and who behold it perishing in their hands. Woe to him who at the sight of such Divine judgments should not feel humbled! Besides, the causes for depression in our own churches amply suffice to prevent us from feeling elated in the presence of Catholicism. But behind the *mon* there is a *system*—a system of error which conceals the truth of God from the eyes of millions and hundreds of millions of im-

mortal souls—a system of oppression upon the conscience which, for fifteen centuries, has triumphed in its pride by fire and sword. And to see the end of this system approaching must bring joy to every enlightened mind and every upright conscience.

#### SEPARATION OF CHURCH AND STATE IN HOLLAND.

Since the great question of the day, the separation of the temporal from the spiritual, has come under my pen, it will not be without interest to remark that this question has just been officially and definitively determined in one of the Protestant countries of the Continent, the most worthy of respect, from its religious history. That country is Holland, where, from the 1st of July next, the Ministries of Protestant and Catholic Worship will be suppressed. The State, in virtue of stipulations formerly entered into, will continue its grants to the different denominations for a certain number of pastorates; but it will no longer take any cognisance of their internal condition. This important measure, which secures to all the churches entire religious liberty, is, in reality, only the execution of the fundamental law of 1848, which laid down the principle of the separation of Church and State. It was worthy of this noble and interesting nation to take this initiative before all the other old churches of the Reformation upon the European Continent. Here, as everywhere else, there were two parties, opposed upon other matters, who unite in regretting this decision. These are the Ultra-Protestants and the Ultramontane Catholics; the latter, because they always think of leaning upon the arm of the State, in order to secure the ends of their earthly ambition; the former, because they persuade themselves that the Reformed Church loses its power over the nation by losing its political privileges. But they are too thorough Christians not to perceive soon, by the light of experience, that they were deceived. For ourselves, we adopt, in full, the remark upon this subject which is made by the correspondent of a Paris journal, who writes from the Hague: "It is for every Church

now to demonstrate what its principles are worth. That Church which shows itself able at once to inspire and direct the national mind—which shall display the most enlightened spirit, the greatest beneficence, and shall best reduce religion to practice—will always be sure of occupying the most commanding spiritual position in the country; and what other ambition ought a church to have?" May our beloved brethren in Holland, instead of giving way to useless regret, feel increasingly the greatness and elevation of the mission which God has in these days confided to them!

#### DR. DORNER'S CALL TO BERLIN.

In Germany we are still far from seeing ecclesiastical questions decided in the manner referred to above. Even the most enlightened men never think of the Church but as supported by the arm of the State, though some of them wish it to possess more independence. It is only thus, as they think, that they can get hold of the entire nation. But patience: events will show themselves stronger than theories. In the meantime, the Protestant Church, and the councils by which it is governed, are strengthening themselves internally against the day when the external situation shall be altered. In Prussia, especially, there have taken place, amidst the existing agitation, some good appointments, among which we observe the call of Dr. Dorner to Berlin, as Professor of Theology and member of the Supreme Ecclesiastical Council (*Oberkirchenrath*). Dr. Dorner is known to your readers through his interesting correspondence with the Bishop of Cork, which you inserted in the February number of *Christendom*. He is still better known to the theological world from his great and profound historical and doctrinal work on the person of Jesus Christ. In him the University of Berlin gains a professor equally eminent for learning and piety; the Supreme Council a member of broad, enlightened, and moderate views; and the Prussian Church an humble Christian, though in high position. In view of the inevitable changes which the ecclesias-



tical affairs of this kingdom must undergo in our time, it is gratifying to know that the first religious authority of the country has been strengthened by the accession of this excellent man. Dr. Dorner—a Würtemburger by birth, and in character—has hitherto occupied a theological chair at Göttingen (Hanover University), whence he was called to Berlin, under the ministry of M. von Bethmann-Hollweg. He will there rejoin his eminent fellow-countryman,

Dr. Hoffman, General Superintendent and Cathedral Preacher, with whom he will sit in the Supreme Council. There may be great advantage in this exchange of diverse gifts between nationalities so different as those of the South and the North of Germany. May the Church of Germany be thus enabled to realise the apostolic saying, "There are diversities of gifts, but the same Spirit!"

## HOLLAND.

THE NETHERLANDS EVANGELICAL ALLIANCE—OPERATIONS OF THE INNER MISSION—RATIONALISM IN THE PULPITS AND INDIFFERENCE IN THE CHURCH.

### Amsterdam.

I will not longer delay giving you some details as to the position and labours of the Netherlands Branch of the Evangelical Alliance; but in order to do so with any degree of correctness, it is necessary to glance at the religious condition of this country generally, because this bears upon our practical efforts. In our country it is not as in England, where large bodies of different denominations exist beside the Establishment, and in every one of which there are a certain number of faithful ministers and laymen. In such circumstances the Evangelical Alliance, uniting on a large but decidedly Evangelical basis the believers of different denominations, have a common ground to maintain, without any regular labour or activity; but it is not thus in the Netherlands. The National Church contains 1,400 or 1,500 clergymen; but the Dissenters altogether—Separatists, Lutherans, Baptists, &c.—have not, I presume, 200; and, except in the case of the so-called Reform Separatists, you scarcely find amongst the Dissenters even a very small number of believing men. In our branch of the Evangelical Alliance, therefore, most of the members are of one denomination—that of the Reformed Church. Hence, as you may suppose, the very ground for an Evangelical Alliance (in the true sense of the word, as a union of believers of *different* denominations) has no place amongst us. Notwithstanding these unfavourable circumstances, we were so happy, nearly ten years ago, as to establish

a branch on the same footing as the other branches, and on the nine articles of the basis; but we felt the necessity, in order to maintain our young society, to connect it with some active effort; and nothing seemed to us more appropriate, in the peculiar religious state of Holland, than to take up the case of the neglected and indigent classes of the community, spread over the whole land. The *Inner Mission* has therefore been connected with our branch of the Evangelical Alliance; and we may say that the Lord has, in the midst of great difficulties and trials, blessed our efforts in a peculiar manner. At present, we have more than forty localities, visited by fifteen evangelists, who are daily occupied in the different departments of the Inner Mission. They are as follows: 1st. The elementary religious instruction of the little ones. We may estimate the number of little children under instruction in the Sunday-schools, every week, by our evangelists, at from 3,000 to 4,000. 2nd. The catechetical instruction of young men and girls. This has been blessed by many. 3rd. The instruction of men and women whose religious education has been utterly neglected in early life. 4th. Visiting the poor and the sick. Many have been converted by the instrumentality of our labourers. We may estimate the number daily visited by our evangelists at from 200 to 300, and of these the greatest number have not been visited by the clergyman for many years. 5th. The holding of Bible readings, and the delivery of very

simple practical expositions, which are most useful, because in these localities an unsound, Rationalistic, soul-perverting doctrine is preached. 6th. The formation of societies for Christian lectures, young men's societies, and Sunday-schools. 7th. The circulation in all directions of the Word of God, good books, and tracts. Now you can form an idea of the extent of our labours, and of the unparalleled usefulness and importance of our Inner Mission. Of the 1,500 clergymen, I may say, without fear of contradiction, that not a tenth are preaching a soul-saving Gospel; and in a very large portion of our villages and cities the decay of Christian faith and Evangelical

life is awful. Taking into account how few are the evangelists in our service (and may the Lord give the means of extending our activity!), they are indeed the most valuable element for the preservation of the truth as it is in Christ, and are working as a leaven among the masses.

May the Lord our God send down His life-giving Spirit, and bless the efforts made by the instrumentality of the Netherlands branch of the Evangelical Alliance, of which I am now the president, after having been eight or nine years the secretary.

I ask your fervent prayers and sympathy.

Yours in the Lord,

DR. CAPADOCSE.

## SWEDEN.

### THE NEW LAW ON RELIGIOUS LIBERTY—CASES OF PERSECUTION—COMPULSORY INFANT BAPTISM.

A Stockholm correspondent writes us as follows:—

The so-called new Religious Liberty Law, so properly termed by the Evangelical Alliance a "compromise," has not yet been accepted by any Dissenters in Sweden, unless by the Roman Catholics. While Dissenters have continued to be harassed by lawsuits for administering the ordinances, holding meetings during the same hours as the State Church, keeping schools, &c., the final decision of such lawsuits has for a time generally been a defeat of the accuser; but through a sentence signed by his Majesty, a Baptist in Helgum, North Sweden, has been compelled to pay a fine of 150 rixdollars for administering the ordinances. A poor brother in Wernland, who had been away some distance from his home for the purpose of supporting his family during the winter, on his return was fined 50 rixdollars, the whole amount of his earnings, for having held Sunday-school during the time that the State Church held its religious services. The brother in whose house the Sunday-school was held was also fined to the same amount.

A certain class of persecutions must here especially be mentioned—viz., compulsory infant baptism. The priests coming to the houses of

Baptist parents, and, against their expressed will, "christening" their infants, is the standing rule; and it is a rare exception that any child escapes their hands. But in several cases a still more shameful course is followed. When parents, from conscientious conviction, do not bring their infants to the church, the priests notify the civil authorities, who take the children by force, have them sprinkled, and charge the expenses to the parents. If in any case there should be inability to pay, personal property is seized upon. We have before us reliable information of several such cases.

While these persecutions are going on against Christian Dissenters, the professors and teachers of metaphysics at the University of Upsala, without the slightest hindrance, are allowed openly to advocate and defend infidel sentiments. And the consequence is that almost all men of education are tainted with such pernicious sentiments. The leading public papers have highly recommended a translation of Colan's Sermons, and severely reprobated the proceedings of the Consistories of Strengnäs and Gothenburg against a rector and a member of the last-named Consistory, who have both of them openly avowed infidel sentiments.

## AMERICA.

### ACTION OF THE PRESBYTERIAN AND BAPTIST DENOMINATIONS RESPECTING SLAVERY AND THE REBELLION.

Albany, N.Y., June 6, 1862.

#### ACTION OF THE OLD SCHOOL ASSEMBLY.

Among the transmutations of opinion which are now going on in this land, especially on the subject of slavery, there is

none more remarkable than that which has been just expressed by the General Assembly of the Old School Presbyterian Church. It is to my own mind most honourable to that body, and a significant indication of the

good which Divine Providence is about to bring from the rebellion which now afflicts this nation. The members of this body, from year to year, have been distinguished for their determined exclusion of all political subjects, their special aversion to discussion on the subject of slavery, and their resolution that their Church should not—like all others, excepting the Episcopal—be sundered on its account. Indeed, so generally prevalent and powerful was this resolution, that a favourable reference to the abolition of slavery was enough to excite a suspicion of disloyalty to the Church.

Twelve months ago, when the Assembly met in Philadelphia, and near two months after the rebellion had broken out—when, moreover, the Federal Government needed expressions of sympathy from its loyal subjects—the venerable Dr. Spring, of New York, proposed for adoption a resolution affirming “the duty of the ministers and Churches under its care to do all in their power to promote and perpetuate the integrity of these United States, and to strengthen and uphold the Federal Government.” This resolution, though so mild, and without the most *distant allusion to slavery*, provoked earnest and extended opposition; it was discussed through several days. A large and able minority declared it to be inexpedient and dangerous, and voted against it. It was, however, adopted, and has resulted in much good.

Now observe the change, for it is bold, remarkable, and highly gratifying. The Rev. Robert J. Breckinridge, D.D., of Kentucky, who has been a prominent pro-slavery man, and who, it may be remembered by some, held a public discussion on this subject sixteen years ago with George Thompson, Esq., in the city of Glasgow, was this year a member of the Assembly. Early in its sittings he submitted for adoption a paper which is emphatically outspoken in reference to the rebellion and its cause. It declares that there is “an almost superhuman effort in the present rebellion to base the entire framework of government on the single principle of hereditary servitude; and that the power and patronage of the general Government

have, to a great extent, been wielded in aiding and abetting this effort.” It affirms that “the system that makes, or proposes to make, the relation of master and slave hereditary, perpetual, and absolute, must be wrong, as it is a negation of the principles and precepts of the Gospel, and of the very idea of civil liberty and inalienable rights.” It denounces the rebellion as a “traitorous attempt to overthrow the National Government by military force, and to divide the nation, contrary to the wishes of the immense majority of the people of the nation, and without satisfactory evidence that the majority of the people, in whom the *local sovereignty* resided, *even in the states which revolted*, ever authorised any such proceeding, or ever approved the fraud and violence by which this horrible treason has achieved whatever success it has had. This whole treason, rebellion, anarchy, fraud, and violence, is utterly contrary to the dictates of natural religion and morality, and is plainly condemned by the revealed will of God. It is the clear and solemn duty of the National Government to preserve, at whatever cost, the National Union and Constitution, to maintain the laws in their supremacy, and to restore the reign of public order and peace to the entire nation, by whatever lawful means that are necessary thereunto. And it is the bounden duty of all people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military, in all their lawful and proper acts, unto the end hereinbefore set forth.” The introduction of this paper occasioned much uneasiness among those who sympathised with the rebels, or who cherished a time-serving spirit. It led to a discussion which continued through three days; and, after various resolutions to defer or prevent action had been negatived, it was adopted by the decided vote of *one hundred and ninety-nine to twenty*. This action is both surprising and gratifying; and it has drawn to Dr. Breckinridge personally, and to the Assembly, the affection and gratitude of many belonging to other denominations. It will,

I am sure, be followed with good to the cause of truth and freedom in this and other lands.

#### ACTION OF THE NEW SCHOOL ASSEMBLY.

The General Assembly of the New School Presbyterian Church, which met at the same time as the other, in the city of Cincinnati, made a long and full deliverance respecting slavery and the rebellion. The following is the language of one of their resolutions: "Resolved—That, in our opinion, this whole insurrectionary movement can be traced to one primordial root, and to one only—*African slavery, and the love of it, and a determination to make it perpetual*; and, while we look on this war as having a grand end in view, the restoration of the Union, by crushing out the last living and manifested fibre of rebellion, we hold that everything—the institution of slavery, if need be—must be made to bend to this one great purpose."

This body addressed a very excellent letter to the President of the United States, in which they express their confidence in his administration, their admiration of his course, and pledged him their prayers and support.

#### ACTION OF THE BAPTISTS.

Another illustration of the gratifying change which has taken place in public sentiment in reference to slavery has just been given by our brethren of the Baptist denomination. Their special anniversaries, which annually bring together a large number of prominent ministers and laymen from all parts of the Eastern, Middle, and Western States, were held last week in the City of Providence, Rhode Island; and they improved the occasion to give expression to their views respecting the present great crisis in our national affairs. The following resolutions were unanimously and applaudingly adopted:—

Resolved—That we regard the war now waged by our National Government to put down the unprovoked and wicked rebellion that has risen against it, and to establish anew the reign of order and of law, as a most righteous and holy one, sanctioned alike by

God and by all right-thinking men, involving our very life as a nation, and everything precious depending on that life, and related most intimately to the progress of civilisation, freedom, and Christianity throughout the earth.

Resolved—That we believe the institution of slavery to have been the principal cause and origin of this attempt to destroy the Government, and that a safe, solid, and lasting peace cannot be expected short of its complete overthrow.

Resolved—That we tender to the President of the United States and his associates in the Government our hearty sympathy and support, with the assurance of our fervent prayer that the same Divine hand which has so manifestly guided them in the past, may lead them into the full and triumphant establishment of union, justice, and liberty over the whole country, and among all ranks and conditions of the people.

#### THE ANNIVERSARIES IN BOSTON.

In conclusion, I will just say that it was my privilege to attend the anniversaries of our prominent religious societies, held last week in Boston, and which correspond to the May meetings in London. And though I have had this pleasure many times before, I never previously listened to such glowing expressions of Christian patriotism, such earnest and manly denunciations of slavery, nor such determined utterances of increasing opposition to that cruel, malignant, and destructive system, as were then given. Whatever the special object of the meeting, this spirit was prevalent, and it influenced the thoughts and words of almost every speaker. It was impossible to mistake the popular feeling; and while its utterances were not always wise, it unquestionably evinced a power which will continue to grow till the death-knell of slavery is heard throughout all this land.

I am thankful to say that the reports of our several societies indicated less pecuniary embarrassment, and a larger measure of success, than I expected; but my limits forbid all detail. We are hopeful that the result of this terrible crisis will be in a great and varied degree beneficial to this nation, and contribute, through us, to the advancement of the Saviour's kingdom through the world.

D. D.

## SOUTH AFRICA.

EFFORTS OF A NATIVE CHURCH TO ATTAIN SELF-SUPPORT: DIFFICULTIES IN THE WAY—THE WEEK OF PRAYER—TOKENS FOR GOOD.

At a time when the importance of educating the mission churches in the principle of self-support is receiving such striking practical confirmation, a statement of some of the difficulties which present themselves in the way of that desirable result will be read with interest. The writer is one of the agents of the London Missionary Society:—

Craddock, South Africa, March 3, 1862.

My own immediate charge is, as you are probably aware, composed of natives, comprising Hottentots, Bastards, Fingus, and those formerly styled Apprentices. About half the congregation reside in the village, the rest are scattered, in larger or smaller portions, on different farms in the district. The families in the village form the regular stated congregation; those in the country come in occasionally to chapel, and at other times are visited by me at their places of abode. Those in the village have, for some two or three years, been striving hard to attain the point of entire self-support, and are still striving. Were they sustained in their efforts, as they ought to be, by those in the country, the end desired would have been attained. But, unhappily, the native is inclined to look upon the calls upon his purse as a hardship (*zwarigheid*); and it is only by the regular, systematic visits of a collector, week by week,

that the spirit of giving can be sustained; and as parties in the country cannot be thus reached, very few do anything at all towards the maintenance of religious ordinances. I have tried several times to get the system of weekly subscriptions established on the several localities where the people reside, in order to rectify this deficiency; but for want of some one thoroughly interested in the matter to act as agent, my efforts have hitherto been without the success I could have wished. You will be glad to hear that the "Week of Prayer" was observed by our people in the village. Much to my regret, I was compelled by circumstances to be absent from home during that week. I received, however, very pleasing accounts of the manner in which the several services were attended.

Looking beyond the bounds of my own immediate sphere, there are tokens for good, I think, in the whole of this district. The Dutch farmers, who form the majority of the population, have lately been greatly blessed by the acquisition of a zealous, devoted minister, and they appear to be aware of the favour vouchsafed them by God, and grateful for it. The English farmers also are desirous of greater facilities for enjoying the blessings of religious ordinances, and have been bestirring themselves in order to obtain what they desire. At present I can only thus briefly refer to these points of interest; at another opportunity (D. V.) I may be more explicit.

## CHINA.

One of the agents of the London Missionary Society at Shanghai writes us, describing the difficulties experienced by himself and his fellow-labourers, especially under the trying circumstances in which they have been placed by the approach of the rebels to that town:—

Shanghai, March 18, 1862.

DESTRUCTION OF LIFE AND PROPERTY BY THE REBELS — MISSIONARY OPERATIONS RESTRICTED.

With regard to the prospect of extensive missionary work in this district there is not much encouragement. The rebellion, which is continually gaining ground, in this neighbourhood at least, is effectually preventing any systematic efforts from being made in the surrounding country. We are necessarily, therefore, to a very great extent, limited to Shanghai and its immediate vicinity. During the last few weeks the rebels have advanced in great numbers to within a few miles of Shanghai. Their presence has been marked by desolation

and death. The country for miles around has been wasted by them, and thousands of the unhappy Chinese have been reduced to poverty by their ravages. It is painful to contrast the present aspect of the country with its former comparatively prosperous condition. The villages and homesteads, which only but lately abounded with every sign of rustic activity, have been deserted by their inhabitants, and the blackened walls and smouldering ruins bear sad but decisive evidence as to the character of the invader. Their design in coming has been to gain possession of Shanghai. Every preparation, however, has been made by the foreigners to resist their attempts. Upon several occasions they have been attacked by the allies and thoroughly repulsed. The large populations which were formerly accessible to the missionary have now disappeared. Immense numbers have been murdered, whilst the rest have either been compelled to become rebels or have been scattered over the face of the country. A more thorough destruction could scarcely have been accomplished.

## OPPORTUNITIES FOR LABOUR IN SHANGHAI.

But whilst all without wears so unpromising an aspect, in the city of Shanghai there is much to encourage. The population of this place has, within the last two years, increased immensely. The fall of each successive place has gradually swelled its numbers. Many of the former inhabitants of Su-chow and of the other large cities in this province have fled to this place, trusting to the presence of foreigners for protection against the rebel armies. The consequence is, we have an exceedingly mixed population. Thousands of these had never heard the message of salvation before they came to Shanghai. It is gratifying to find that adversity has already done much to modify the feelings of opposition which the Chinese used to exhibit towards the Gospel. It is now listened to with attention by the hundreds who weekly enter our chapels. It is to be hoped that the present favourable feelings may be strengthened into sincere and devout belief, such as shall result in the conversion of many souls.

## DIFFICULTIES ARISING FROM THE CHINESE CHARACTER.

The Chinese character, however, is such

that, humanly speaking, the missionary must be prepared to expend years of toil before he can expect great results. It is a hard and stony soil on which he has to work. The spirit of the world has so entered the Chinese soul, and taken such complete possession of it, that the difficulties which are continually presenting themselves seem innumerable. They are brought up in a total want of reverence for their gods. When Christianity therefore would impress upon them the necessity of cherishing reverential feelings for the Supreme Being, it is long before they can be made to comprehend what is the nature of the duty which they are called upon to perform. This no doubt will be found to be the case in almost every heathen land, but not to such an extent, I think, as in China. Again, too, their ideas of sin are exceedingly imperfect. Many indeed are unwilling to confess that they have any sin. Those who believe in the existence of sin, refer rather to the infraction of social duties and statute laws, than to any transgression of the law of God. To the Chinese, therefore, it can never appear in that aggravated character in which Christians are wont to view it.

## Miscellaneous Intelligence.

## MISSIONS OF THE BRITISH PRESBYTERIAN CHURCHES.

A correspondent obligingly furnishes the subjoined statement, by way of supplementing that contained in our last number (p. 313), respecting the various London religious societies. The amount raised for missionary purposes by the British Presbyterian Churches was, according to the last published accounts, in each case in which the exact sum could be ascertained, as follows:—

Free Church of Scotland: Foreign and Home Missions .....	£40,607
United Presbyterian Church: Foreign and Home Missions .....	27,570
Irish Presbyterian Church: Foreign and Home Missions .....	12,148
Four other bodies, whose exact missionary income is not ascertained—viz., Established Church of Scotland, Scottish Reformed Presbyterian Synod (Covenanters), English Presbyterian Church, and Welsh Presbyterian Church—raised at least.....	30,000

"Thus," adds our correspondent, "you will have a total of 110,000*l.* by the Presbyterians of the United Kingdom for the extension of the Gospel at home and abroad, of which the

home work may require 30,000*l.*, and the foreign 80,000*l.* The other Churches of Christ throughout the three kingdoms, and throughout the world, should know this fact for their encouragement. By such fraternal emulation we may provoke to love and good works."

## RELIGIOUS MEETING AT BASLE.

The fifth Conference of the Protestant Churches of Switzerland was held on the 17th of June, at Basle. Among the other subjects which engaged attention was that of the revision of Luther's translation of the Scriptures. Some of the members were desirous of carrying revision to such an extent, that it would be, in some sort, a new version. To this, however, the general feeling of the Conference was averse.

The Conference rose at five in the afternoon, and the President invited the members to take part in the inauguration of the statue of the Reformer *Ecolampadius*, which had just been finished and placed in an appropriate position near the cathedral. The ceremony is described as having taken place in the most touching manner. The speakers were M.M. Sarasin, Director of Public Works; Professor Hagenbach; and Pastor Güder, of Berne.

A few days before, at the Basle Mission Institute, a valedictory service was held in connexion with the departure of David Asante, a young negro, for Africa, and the Rev. Mr. Mader, an experienced missionary, who returns thither to his former field of labour.

#### A VISIT TO FELIX NEFF'S VALLEYS.

We have great pleasure in inserting the following letter, in the hope that the object of the writer may thus, in some measure, be promoted:—

Lyons, May 26, 1862.

Dear Mr. —,—Have you ever visited Felix Neff's valleys? We have been rambling through the two principal valleys in which Neff's congregations are scattered, Val Queras and Val Fressinières, both easily accessible from Briançon, to which we crossed from Laza. We fancy that if the beauty of the scenery in that part of the French Alps were more generally known, many more travellers would visit the neighbourhood than at present; and we feel sure that many who have been touched by the simple story of Neff's self-denying labours would, on visiting these scenes, be thankful to help those who are trying to revive the languishing condition of these missions. Missions I call them, for since I travelled through New Zealand, some years ago, I never saw anything that so fully realised my idea of the life and work of a missionary as the life and work of a pastor in these Alpine valleys.

We were very glad to find that one or two English friends, who for some years have taken great interest in these valleys, and who, in fact, have done all that has been done to provide permanent residences for the pastors, have just been concerting with the two excellent men we saw stationed in the valleys a plan for inviting some of their friends—Vaudois, French, and British, &c.—to a conference to be held in the valleys in August, if all is well, for prayer and consultation on the best mode of providing a more efficient staff of pastors and evangelists. Last week the two pastors, M. Jules Denys, of Guillestre, and M. Charpiot, of Cervieux, jointly wrote to the Moderator of the Vaudois Synod, to request that some of the members might be deputed to take part in this conference. At their request, I ventured to add a letter to our good friend Dr. Revel, to ask him to support their application, if it arrived in time to be laid before the Synod. The present most urgent needs appear to be: (1) To secure an efficient resident pastor for the Val Fressinières, which, unfortunately, has been nearly two years without a resident minister. At present, M. Jules Denys, who is in charge of Guillestre, at the opening of the Val Queras, with the mountain church of Vars, also takes charge of Fressinières, but he is not strong, and not at all fit, physically, to winter in Val Fressinières, or during winter to visit

Dourmillieuse, at the upper extremity of the valley, and the special scene of Neff's self-devotion. Then (2) there is a great need of two efficient evangelists, of a stipend of about 50*l.* each; one to be stationed at Dourmillieuse, to co-operate with the pastor of Val Fressinières; the other at Pierregrosse, Val Queras—at all events, till a district pastor can be placed there, to relieve M. Charpiot of that distant part of his charge. M. Charpiot is an admirable man for these valleys, hale and hearty, with his heart in the work, and a vigorous body to go through with it. His daughter, too, is a good schoolmistress, and keeps the communal school at Brunessard, which, with La Chalope, where the father lives within a walk, form the two chief Protestant populations near Cervieux. M. Charpiot also regularly takes charge of Pierregrosse, where a new presbytery is building, or rather is stopped for want of funds, and St. Veran, the highest commune in the French Alps, perhaps in Europe. We accompanied him to St. Veran on Sunday, and were much interested in his little flock there, and in the manifest good work going on. Towards the conclusion of the afternoon service we were much surprised to see a cluster of Roman Catholics round the open door of the little church listening to the sermon, which we found was not an unusual occurrence there; indeed, both the pastors feel that if these missions could be sufficiently worked, there is reason to hope that much good might result from the readiness with which Roman Catholics have of late purchased copies of the Scriptures, and from their generally friendly disposition. At Guillestre M. Denys has an efficient school, under an excellent mistress, Madame Laugier, daughter of the Brigadier of Gens-d'armes in Val Queras. M. Laugier, with his wife and daughter, have all become converts within the last two years, under M. Denys' good influence. He is an excellent man, and came to the valleys drawn by Felix Neff's memory, but he is not strong enough to rough it in the high valleys in the winter. It would be a great matter if pastors and evangelists in these valleys could be men combining what Neff so happily combined—the power of earnest religious teaching with the power of teaching and causing the people to improve their domestic and physical condition; for they are in sad need of bodily improvement, and certainly require to be taught and shown that Christianity ought to include the renovation of the whole man. The Val Queras population are in this respect, however, decidedly ahead of their Val Fressinières neighbours, who are the most deplorable set of poor creatures I think I ever saw. Cretinism seems to prevail amongst them sadly, but it does not in Val Queras, and both are pretty equal as to poverty; the one is much more energetic and self-dependent, and consequently higher in standard than the other. Begging is almost unknown in Val Cervieux and St. Veran, &c., but by no means so in Val Fressinières or at Guillestre. Perhaps you already know Mr.

Fremantle, Rector of Claydon, Bucks, who, with Mr. Milson, an English merchant here, seem to be the only two English mainstays for these valleys of late years. Mr. Burgess has kindly helped, through these two gentlemen, from his Foreign-Aid Fund, but there does seem real need of increased help.

### SCHOOLS IN NAPLES.

We have been favoured with the following extract from a letter, written by a Protestant lady, wife of one of the Italian senators:—

Turin, May 26.

While at Naples, I went to see our school, founded by the Italian Ladies' Association, at Torre del Greco—consequently Roman Catholic, without bigotry. It has now been opened two months, and there are about seventy little girls rescued from among the houseless victims of the late eruption of Vesuvius. They still looked as if their dwelling were in the midst of the dust and ashes, in a land where the walls are choked up with lava—where the earth breathes forth noxious vapours—and where, still more, ignorance is universal, and misery is accepted as the necessary state of the class to which they belonged. But these poor children were busy knitting; they could already spell easy words; they had been trained into some degree of discipline, and were learning obedience, and on the way to being taught honesty and decency. I also visited some other schools, under the guidance of one of the Evangelical party—or rather the Society for Neapolitan Evangelization. I saw three of the schools, one very recently opened and conducted by a Signor Barra, a most intelligent, energetic man, a lawyer, who gives his services gratis. He has invented a most expeditious system for teaching children to read in a few lessons, and this system seems admirably suited for the rapid genius of the children of the South. This school had been opened twenty-seven times. The little boys read words of four syllables, and pointed out all the chief cities of Europe, and showed on the map the triumphant itinerary of Garibaldi! A school for girls, taught by the Countess Stenboch, was a lovely specimen of a woman's (a superior woman's) influence, aided by music. It was touching to hear the words of Christian prayer and praise breathed out in sweet, low, and soft sounds by girls who, a year ago, scarcely knew their own names. Then there was another school in St. Pietro Majelli for about ninety boys from seven to fourteen years of age—the elder ones with their Bibles and "Pilgrim's Progress," the little ones being taught to spell and write by a former priest. I regretted much not having been able to attend any of the meetings for edification, which are attended by persons of all classes. In short, there is a movement, there is life; and if I might give advice to my English friends anxious to forward the good

cause in the South of Italy, I should say, make a strenuous effort to raise funds for the opening and extension of these Evangelical schools in the city of Naples, and especially for carrying on the education of the most promising pupils, male and female, fitting them for schoolmasters and mistresses, acquainted with the best systems of instruction in reading, writing, and arithmetic, as well as female work. The good to be done is *immense, certain, immediate*. The Government will neither interfere nor assist. The primary schools depend on the communes, who have already more than they are able or willing to do. There is room for all. The clergy are divided—the liberally-disposed begin to declare that the Bible is *for all*, that the people are to be educated, abuses reformed, &c.; the *neri* (the dark ones) are more furious than ever; but the people are not with them.

### HIERARCHIES OF THE EASTERN ["ORTHODOX"] CHURCH.\*

I. PATRIARCHATE OF CONSTANTINOPLE.—A. *Turkish Empire*: 1 patriarch, 82 metropolitans, 2 archbishops, and 84 bishops, besides 12 bishops without sees, or supernuuated.—B. *Danubian Principalities*: 2 metropolitans, 1 archbishop, and 8 bishops.—C. *The Ionian Isles*: 3 metropolitans, 2 archbishops, and 3 bishops.

II. PATRIARCHATE OF ALEXANDRIA (the smallest of all).—1 patriarch, 1 metropolitan, and 1 bishop.

III. PATRIARCHATE OF ANTIOCH.—1 patriarch and 14 metropolitans.

IV. PATRIARCHATE OF JERUSALEM.—1 patriarch, 1 metropolitan, 5 archbishops, and 5 bishops.

V. THE RUSSIAN CHURCH.—*The Holy Synod of Russia*: 4 metropolitans, 20 archbishops, 28 bishops, and 15 suffragan bishops.—*In the Caucasus*: 1 archbishop, or exarch, and 5 bishops, besides 15 bishops without office, or supernuuated.

VI. HIERARCHY OF THE ISLAND OF CYPRUS.—1 archbishop and 5 bishops.

VII. IN THE AUSTRIAN EMPIRE.—1 patriarch and 10 bishops.

VIII. IN MOUNT SINAI.—1 archbishop.

IX. IN MONTENEGRO.—1 metropolitan.

X. HELLENIC HIERARCHY.—*The Holy Synod of Athens*: 1 metropolitan, 11 archbishops, and 14 bishops.

Total: 311 prelates.

As to the number of the Christian populations in the Turkish empire, the *Star of the East* gives the following statistics:—

<i>Turkey in Europe.</i>		<i>Turkey in Asia.</i>	
Orthodox,	11,370,000	Armenians,	2,360,000
Protestants,	330,000	Catholics,	990,000
Total: 15,050,000.			

A. PETROFF, Archpriest.

Geneva, May 1<sup>st</sup>, 1862.

\* From the *Bulletin du Monde Chrétien*.



## Literature.

### MR. ROBERT YOUNG AND "EVANGELICAL CHRISTENDOM."

A FRIEND has sent us a circular of Mr. Robert Young, of Edinburgh, which contains some of the notices of the press on his "New Translation of the Bible." The following is an exact reprint of part of that circular which bears on our journal:—

*Evangelical Christendom*, Feb., 1862, writes: "As for the correctness of these works [of Mr. Young] we can say nothing, not having ever seen them; nor would they be worth examination, if we had them on our shelves, where we confess we have some useful works of Mr. Young! . . . We have never read greater caricatures of the Holy Word of God."

[The origin of these and similar remarks is found in the simple fact that Mr. Young was one of many who considered the notice of Mr. De Burgh's Commentary on the Psalms, which appeared in *Evangelical Christendom* in the course of 1860, to be a most unjust and unchristian personal attack on Mr. De Burgh. Mr. Young wrote to the editors of *Evangelical Christendom* regarding this subject, and the critic has never forgiven it. Hence this grief! From a communication received from Mr. De Burgh, it appears that the sole cause of offence arose from his having refused to take part in some proceedings of the Evangelical Alliance, and the critic, in his zeal for the Alliance, resolved "to compel him to come in" by an abusive review. Pity that a good cause requires such advocacy!]

It will no doubt occur to every reader of good breeding and good sense that the man who could write such a paragraph as the above is to be sincerely pitied rather than replied to. If there be anywhere any recognised organ of either secular or Christian literature which prostitutes the office of public journalist and critic to the purposes of personal spite in the manner in which Mr. Young's imagination conceives *Evangelical Christendom* to be conducted, it is beyond the sphere of our acquaintance. We do not believe in the existence of such an organ, except in the said imagination; but if his experience have been larger than ours in that direction, we do not envy him his felicity. We may, however, observe that the ingeniously-garbled extract from our review which Mr. Young has so curiously produced as a "puff indirect" for himself, exhibits us as writing self-contradictory nonsense rather too transparently to deceive even the dullest of readers into the belief that we ever could have so penned it. The works of Mr. Young criticised or commented on by us were of two kinds—viz., his Biblical translations, *which we had read and criticised*; and his translations and transliterations of the "Song of a Finnish Country Girl," and of the "Shorter Catechism" into Hebrew, Hebrew-Samaritan, Chaldee-Samaritan, Chaldee, and Syriac, which translations *we said we had never seen, nor cared to see*, inasmuch as all those languages are in their classical type dead, and Hebrew-Samaritan and Chaldee-Samaritan are little else than Hebrew and Chaldee printed in the old Samaritan characters.

If our readers will refer for themselves to our reply (in the number for December, 1860) to Mr. Young's remarks on our critique on Dr. De Burgh, and on the Romanising of the Indian Alphabets, they will see with how much kindness and praise our censures were mingled. The same feeling of consideration actuated us in our remarks on his translation of Solomon's Song, and on several other occasions. But on examining Mr. Young's later translations—those of Job and of Genesis—we could not honestly forbear expressing our opinion that

they tended rather to render the Word of God ridiculous than otherwise, and clearly proved Mr. Young's peculiar unfitness for the work of translating Scripture. Enough instances have been given in our previous numbers, and we may yet again return to this disagreeable subject.

As to Dr. De Burgh "having refused to take part in some proceedings of the Evangelical Alliance," we never heard of the fact, and, if true, it is a matter of utter indifference to us. We have no personal acquaintance with that gentleman whatsoever, and are concerned with none of his proceedings except his publications through the press. We reviewed his work impartially, but unfavourably, because we thought it a very inferior production; and we are still of the same opinion. Our article, therefore, contained no "personal attack" on Dr. De Burgh, unless to criticise a man's opinions and writings be personal. But as among the "Notices of the Press" which appeared on the cover of some numbers of Dr. De Burgh's work were several in which he was said to be one of the greatest Hebraists of the age, we considered it advisable to remark, that, though such might in the opinion of some be the case, we had been led to entertain a somewhat different opinion from a perusal of his "Hebrew Grammar" and his "Commentary on the Psalms." Other journals as well as our own have expressed a very unfavourable opinion of Dr. De Burgh's work—e.g., the *Educational Times* and *The Church of England Monthly Review*.

We may as well take this opportunity to repeat that the Evangelical Alliance is wholly irresponsible for what appears in our columns beyond that small portion printed officially (now once a quarter), under its special head. And, on the other hand, we are at perfect liberty to criticise and to dissent from the proceedings and publications of the Alliance itself, or of any of its members. Opinions may differ as to the length of severity to which a Christian critic ought to go in reviewing literary productions; and it may not be possible, in the hurry of composition, to attain at all times the exact measure and expression of "the more excellent way." But as we feel it to be essential to the interests of truth and literature to speak with perfect freedom, and without respect to persons, we shall not be deterred from doing so, according to the best of our judgment, either through deference to the sensitive over-tenderness of any Christian brethren, on the one hand, or through fear of the imputation of mean and spiteful motives by gentlemen of the calibre of Mr. Young.

*Gotthold's Emblems*; or, Invisible Things Understood by Things that are Made. By CHRISTIAN SCHRIEVER, Minister of Magdeburgh. 1871. Translated from the Twenty-eighth German Edition. By Rev. ROBERT MENZIES HODDAM. Edinburgh: T. and T. Clark. Hamilton, Adams, and Co.

WHILE we have imported more than enough, perhaps, of Germany's theological lucubrations in certain departments, we have (it is asserted in the preface to this book) translated only Bogatzky's "Golden Treasury," as the solitary specimen of her strictly devotional literature. Yet we are informed that she is rich in that class of works; and the present publication is offered as a specimen, "nearly

two centuries old, but still instinct with the vigour and freshness of youth, which reappears like the spirit of a departed saint, and claims audience, while—in accents strangely sweet and solemn—it discourses to us of eternal things."

These emblems, or "Incidental devotions," are 366 in number, and one is adapted to each day of the year. They are many of them quaint and curious, many are beautiful, and all breathe a true spirit of piety; though they are somewhat extravagantly extolled when styled "a costly set of pure and genuine diamonds, each of them reflecting heaven." Let us, however, take one as a specimen—"The

Child Learning to Walk"—which is such a diamond:—

"A child, just beginning to walk, was exercising its feeble steps with the help of chairs and benches, the mother meanwhile sitting at a little distance, and, with endearing words and a sight of the breast, enticing it to quit its hold and advance to her alone and unsupported. This at last it did, cautiously setting one foot before another, till it came within her reach, and then, in an ecstacy of delight, fell into her arms. Gotthold watched the scene with peculiar pleasure, and thought within himself, Most beautifully is the Divine training of my soul here shadowed forth! What else is my Christianity, but the timid tottering of this little one? What all my perfection, but imperfection felt and deplored? What my strength, but weakness? The Saviour, however, acts towards me the mother's part, attracts me with the sweet words of His promises, uncovers the breasts of His grace and everlasting consolations, and opens and extends to me His arms. Well, then, Lord Jesus, I will creep, if I cannot walk, and will hold by Thy word. When I stumble, Thou wilt support me; when I fall, Thou wilt extend to me the Cross, and help me to rise again, until at length I reach the place where Thou art, and with all my weaknesses, anxieties, and wants, cast myself into Thy bosom."

*Conferences with God*, in the Morning Hours of Every Day of the Year. By C. C. STURM, formerly Chief Pastor at St. Peter's Church, Hamburg. Literally translated from the last Remodelled Editions, published by Hahn, Hanover, 1855. Nisbet and Co. 1862.

In a manner entirely differing from "Gotthold's Emblems," noticed just above, we have here another valuable specimen of German devotional literature. The title "*Conferences with God*" sounds somewhat harsh in English; "*Communings*," perhaps, would express the German *Unter hultengen* more nearly, and would be better, if we might coin such a substantive out of the participle. (Gen. xviii. 33.) A meditation for every day of the year in the style of this book has, at sight, a certain air of heaviness and monotony; but, on perusal, we find considerable variety as well as beauty in the author's method of handling his subjects. And it is still more important to note that sound doctrine pervades these papers, no less than a highly-sanctifying and elevating devotional element. They are calculated indeed to edify Christians in the Divine life.

And if many such works as these be now introduced from Germany, it is not rash to prophesy that they will live in our language, and be popular with thousands of real and loving Christians for generations to come. when loads of theological and polemical rubbish will have been consigned to merited oblivion, with the rancorous and stupid controversies which gave it ephemeral importance.

*The Spirit in the Word: Facts Gathered from a Thirty Years' Ministry.* By W. WELDON CHAMPNEYS, M.A., Canon Residentiary of St. Paul's, and Vicar of St. Pancras. Seeley, Jackson, and Halliday.

MR. CHAMPNEYS, in the introduction to this little work, appeals to a principle frequently insisted on in our own pages—viz., the evidence for the Divine origin of the Bible which is supplied by its power in the world of mankind. "If that Book has not done in the world the works which no other book has done—if it has not exercised an influence which no other book has—if it has not effected changes in man's moral character—if it has not acted upon his conscience, awakening, enlightening, informing, disciplining it in a way which no other book has—if it has not preserved in their integrity, sustained in their obedience, upheld amidst all their difficulties, trials, and persecutions, myriads of the '*people of the Book*'—then would men be less guilty in despising and rejecting it." This argument is well pursued and sustained. And as gold-seekers at the diggings are induced to search because others have sought and found gold before them, so every soul that has found the unsearchable riches of Christ in His Word is a witness and a warrant to others to come and do likewise. The publication before us consists of some two dozen short papers illustrative of this principle, gathered from the author's own experience. Many of the papers are rich in interest, and the whole from such a quarter could not fail to be profitable.

*The Study of the Bible; a Series of Chapters, with an Introduction on Biblical Interpretation, and an Appendix on the Great Want of the Age.* Interpreter Series. Simpkin, Marshall, and Co.

WHATEVER may be thought of this volume, in some respects, by those who, upon certain important points, differ from its author, we must acknowledge that it possesses the not too common merit of fully answering to its title. Some of the topics upon which it touches, indeed, are handled in a very different mode from that generally adopted, while others are

introduced which are not usually to be met with in works of this kind; but none are irrelevant, and a serious, painstaking method and a conscientious spirit is apparent in the treatment of all. The author only glances at the question of the authority of Scripture, in which he assumes that his readers, like himself, believe; he eschews, on the one hand, dissertations upon the formation of the canon, the history of versions, and the like; and, on the other, such elementary formation respecting the ancient economy as is universally accessible; and after some trenchant remarks upon what he regards as prevalent errors in the present system of Biblical interpretation, he addresses himself to such questions as these: What is meant by inspiration? on special light from Heaven; on distinguishing between Scripture facts and human inferences; on bias as arising from personal and ecclesiastical interests, and from other causes; on the accommodation of Scripture; on perversions and exaggerations of Scripture; on typical and allegorical interpretations; and how helps may become hindrances. Such are a few of the topics discussed, and which indicate but imperfectly the wide range of the author's observations. One peculiarity which distinguishes him from other writers of books which at first sight might be classed with this is, that instead of viewing the Sacred Volume by itself, or only in connexion with the past, he considers it in relation to the present—to the individual believer and to the Church of Christ, in this second half of the nineteenth century. This brings him face to face with what he conceives to be errors of doctrine, perversions of primitive ecclesiastical order, and mistakes and departures from the teaching of Scripture in practical life. The volume contains much which commends itself to our best judgment and feelings, mingled with peculiar and novel views, from which we wholly dissent. Thus marred, as we deem it, are some otherwise beautiful and suggestive chapters (in the Appendix) on "the great want of the age"—this want being "a revival of spontaneous and intelligent personal agency for all the purposes of Christian charity, in place of hiring substitutes." To each chapter in the body of the work is appended an appropriate collect designed to promote its perusal in a devotional spirit. Some of these are from the Book of Common Prayer; others appear to be original. We have been struck by the fact that while again and again we have been compelled to differ from the writer

in his teaching, we have not once been obliged to stand aloof from him in his petitions. Happily men may disagree even upon somewhat important points of doctrine and practice, and yet when they come to pray, find the same words most naturally and appropriately embody their common aspirations to their Father in heaven.

*Practical Meditations on the First Three Chapters of the Apocalypse.* Nisbet and Co.

THE chief point in this little book seems to be to make *individual* application of the warnings and promises to the Seven Churches of Asia. The writer thinks—an opinion, however, which is controvertible enough—that the Apostolic epistles address rather the Church collective; but that in these early chapters of the Apocalypse *individuals* are specially addressed by the Lord. The writer does not adopt the prophetic notion of Blunt and others. In most respects we find nothing very striking, and certainly nothing offensive to common-sense or good taste, in these pages. The praise is negative; but with the loads of rubbish continually vented on this topic, it is something for a reviewer not to have been disgusted.

*Central Truths.* By CHARLES STANFORD. Second Edition. Jackson, Walford, and Hodder.

WE are glad to find that the merits of this volume, to which, on its first publication, attention was called in these pages, has been so far appreciated by the public, as to lead to the issue of a second edition. The author's sound theology, felicitous mode of illustration, and chaste and accurate diction, fully entitled his work to this mark of approval from those who, after all, constitute the ultimate tribunal of all criticism. Well would it be for society if the verdicts of that tribunal could be as fully justified in every case as in this. More utterances like these are required, both from the pulpit and the press.

*The Fathers of the Wesley Family.* By WILLIAM BEALE. Second Edition. Wm. Freeman.

BARTHOLOMEW WESTLEY was Rector of Charmouth, 1650—1660; and John, his son, was Vicar of Winterbourne-Whitchurch, 1658—1662; parishes in Dorset. The former was the great-grandfather, and the latter the grandfather, of the founder of Methodism. Both were ejected from their livings after the Restoration. Respecting the Rector of Charmouth Mr. Beale is able to tell us very little; of the Vicar of Winterbourne-Whitchurch we have

a somewhat particular account. Among other facts of his personal history, we learn that he married a niece of the celebrated Dr. Thomas Fuller—a neighbour of his father's—and that although he painfully felt the operation of the Five Mile Act, and repeatedly suffered imprisonment for his sentiments, he was an occasional conformist. One object of the author is the erection of a chapel at Weymouth, almost within sight of which town the remains of John Wesley, the ejected minister of Whitechurch, now lie wholly unnoticed. This proposed memorial is, of course, suggested by the occurrence of the bicentenary of the ejection.

*The Junior Clerk; a Tale of City Life.* By EDWIN HODDER. With a Preface by W. E. SHIPTON, Secretary of Young Men's Christian Association. Jackson, Walford, and Hodder.

THIS tale, we are told by its author, is a fiction; the writer of the preface tells us, however, that "for every one of its statements he could supply a fact." The moral of the story is, that young men starting in business life in London require peculiar surveillance and help against besetting temptations, and that these helps are frequently lacking to them. The tale is at first a sad one; a fresh and virtuous and religiously-educated youth yielding to evil influences, wounding conscience, declining from the integrity of truth, and lapsing into the snares of infidelity and vice and exposure. But sorrow is turned into joy, the lost sheep is sought and found, and his latter end is far brighter than his beginning. The story is natural and powerful, and calculated to influence for good.

#### POETRY.

*The Last Judgment; a Poem in Twelve Books.* New Edition, Revised and Amended. London: Longman; Edinburgh: Nimmo.

*The Distressed Queen; or, Triumphs of Grief.* By G. ROCHFORD CLARKE. J. H. and J. Parker.

*Tears Royal; or, A Nation's Grief; a Christian Monody, &c., on the Death of the Prince Consort.* Hatchard and Co.

WE remember an eccentric old gentleman who, whenever he saw "poetry," in book or journal, used to exclaim "Pshaw, rot, rot, rotten." Whether he indulged any different feelings towards Shakespeare, Milton, and other true and immortal sons of song, we don't accurately know; but of a verity much rhapsody does issue from the press well calculated to excite some such splenetic criticism. A composition of twelve books in heroic rhyme upon

such a subject as the Last Judgment, and boldly essaying "A Flight as lofty as the Eternal Throne," would demand a considerable amount of genius in the composer, or of patience in the reader, to be endurable. Vigorous versification and well-intended theology are no doubt meritorious qualities, but they do not constitute poetry. And while a dull sermon may perhaps be condoned on account of its sound tendencies, a dull poem will certainly not. The higher, too, the flight attempted, the greater must prove the failure; the grander the exordium, the more flat falls the abortive performance. Even Milton did not quite escape the perilous snare which is sure to ruin all inferior genius that rushes too boldly into the scenes and subjects demanding heaven's own inspiration to depict. There are, however, passages in "The Last Judgment" which show that in a less ambitious essay the author could exhibit poetical grace and feeling.

Of "The Distressed Queen," as well as of "Tears Royal," it is difficult to say anything without infringing upon the claims of sorrow on the one hand, or those of impartial criticism on the other. It is psychologically curious, however, to note how sober people will perpetrate, in the guise of versification, what in plain prose they would blush to do, or never dream of doing.

#### HYMNICIDE.—TOPLADY OR CHARLES WESLEY?

WE have received a long letter from "A Constant Reader" upon the subject of the hymn commencing "*Christ whose glory fills the skies*," which is designed by our correspondent to settle the question in favour of the authorship of Augustus Toplady. He says: "*The hymn, as quoted by Miss Whately, is unquestionably the production of Mr. Toplady's poetic pen.*" He speaks of the "great error" of Mr. J. Montgomery, in attributing it to Charles Wesley; and he points out the difference between this hymn and that which appears in the Wesleyan Hymn Book, whose only likeness is in the first line of the first verse. "He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him." And we have received a note from Mr. George John Stevenson, of the *Wesleyan Times* office, asserting, on the contrary, that this very hymn will be found in page 24 of Charles Wesley's "*Hymns and Sacred Poems*," published in 1740, the very year in the November of which Toplady was born. And

Mr. J. A. Eberle, of the Moravian Brethren's Church, at Woodford, near Daventry, writes to us to precisely the same effect. If the statement of these two gentlemen be correct, and there be no misconception, this, of course, would settle the question of the authorship of this hymn, so far as Toplady is concerned.

We have not the hymn-book of 1740 before us; but in the Wesleyan Hymn Book in ordinary use, with a preface by John Wesley, dated October, 1779, we find him stating that only a small part of the volume then published was by himself; and also that the former hymn-books compiled by him and his brother were "*extracted from a variety of hymn-books.*" Supposing, therefore, that the hymn in question were even found perfect in print in 1740, this would not prove that Charles Wesley was the author, though it would prove that Augustus Toplady was not.

But there is more about this question which is worthy of investigation. The hymn, as it appears in Toplady's works, consists of three verses, as follows:—

#### A MORNING HYMN.

1. Christ, whose glory fills the skies,  
Christ, the true, the only light,  
Sun of Righteousness, arise,  
Triumph o'er the shades of night.  
Day-spring from on high be near,  
Day-star in my heart appear.
2. Dark and cheerless is the morn,  
Unaccompanied by Thee;  
Joyless is the day's return,  
Till Thy mercy's beams I see;  
Till Thy inward light impart,  
Glad my eyes and warm my heart.
3. Visit, then, this soul of mine,  
Pierce the gloom of sin and grief,  
Fill me, radiance Divine,  
Scatter all my unbelief.  
More and more Thyself display,  
Shining to the perfect day.

The late Rev. Edward Bickersteth quoted this hymn accurately, as above, but attributes it to Charles Wesley. Other hymn-collectors have quoted it verbatim also, but attributed it to Augustus Toplady.

In the Wesleyan collection, hymn 531, we find the following:—

Christ, whose glory fills the skies,  
That famous Plant Thou art;  
Tree of life eternal rise  
In every longing heart;

Bid us find the food in Thee  
For which our deathless spirits pine,  
Fed with immortality,  
And filled with love Divine.

Two more verses follow, of eight lines each; but neither metre, nor subject, nor verse, has the slightest resemblance to the former hymn. This was pointed out by "A Constant Reader," mentioned above, in his letter to us.

But in the same Wesleyan collection we find a hymn, No. 156, which has escaped the notice of "A Constant Reader," and whose first verse is as follows:—

O disclose Thy lovely face,  
Quicken all my drooping powers,  
Gasps my fainting soul for grace,  
As a thirsty land for showers;  
Haste, my Lord, no more delay,  
Come, my Saviour, come away.

Then, appended to this verse, are *the second and third verses of the original hymn* (attributed by us to Toplady); and nowhere in the Wesleyan collection do we find the first verse of that hymn, nor any portion of that first verse, except the single line, "*Ohrist, whose glory fills the skies,*" which heads the hymn 531 of a totally different metre, style, and subject, as above quoted!

Query, therefore, did Charles Wesley write two hymns beginning with that line? This is not likely. Then who wrote the hymn 531, beginning with that line, and going on so differently, "*THAT FAMOUS PLANT THOU ART?*" And did Charles Wesley, or who did, write the hymn commencing "*O disclose Thy lovely face!*" or is that a combination of two or more different hymns?

To us it seems that the hymn, as quoted in full by us from Toplady's works, must be the original production, whoever wrote it. There is an unity throughout it, and a perfectness which belong to none of the others, and which stamp it as the work of a true poetic genius. If it be found, *in this perfect shape*, in print in 1740, of course it cannot be Toplady's. In such case it will be interesting to settle whether Charles Wesley wrote it himself, or compiled it only. And in any case, we have here a new illustration of the unhappy practice of hymnicide, which is as unjust to the authors of hymns, as it is generally detrimental to poetry, and injurious to the public.

## Monthly Retrospect.

### HOME.

THE grave has closed over the mortal remains of Earl Canning. His sun went down at noon; he had not completed his fiftieth year; and the prospect of a long, useful, and honoured life was before him: the highest offices of the State appeared to be within his easy reach. It was not to be. Like his predecessor, the Marquis of Dalhousie, he returned home from his stormy viceroyalty only to die. He has lived long enough, however, for his own fame; and his life, short as it appears, was, at any rate, long enough to enable him to render eminent service to the English Empire in India, and, through her, to the world. He was, perhaps, slow to recognise the greatness of the crisis at the first outburst of the mutiny; but when he once realised it, he never faltered in his course. At one time censured by those around him for over-lenity, at other times rebuked by his superiors for over-severity, he was not moved by either the one charge or the other, but continued calmly at his post, discharging his duty and perfecting his work. And when the mutiny was suppressed, he gave his sanction to reforms which staggered some of the most sanguine reformers by the boldness of their innovations; and which bid fair, at no distant day, to change the aspect of Indian society. On one point only—and that unfortunately the most important of all—he allowed himself to be trammelled by the associations of the old Indian Government—he gave no countenance to the religious education of the native children in the Government schools. Yet he was not actively hostile; and under his administration Christianity has made a progress, and taken a hold of the people, which it had never done before. Looking at his great qualities and his untimely death, we can only see how much England might have hoped for from him who lies buried in his grave.

Judgment has been delivered by Dr. Lushington, in the Court of Arches, on the "Essays and Reviews;" or, at least, upon two of the compositions in that volume—the essays of Dr. Rowland Williams, Vicar of Broad Chalke, and of the Rev. H. B. Wilson, Vicar of Great Staughton. As in the case of Mr. Heath, the learned judge refused to go into the meaning of Scripture, or the opinions of divines; but confined himself to a legal construction of the Articles of the Church of England, and to the consideration how far the opinions of Dr. Williams and Mr. Wilson impugned those Articles. Acting on this principle, he rejected a great many of the articles of accusation—that is to say, he acquitted the writers of heresy in holding them—that relating, for instance, to the authorship of the Epistle to the Hebrews, the Second Epistle of Peter, the Book of Daniel, the interpretation of the prophecies, &c., on which he said the writers might be right or wrong—sound or unsound—but in which they did not contradict any of the Articles of the Church. In the case of Dr. Williams, the general allegation, that "the tendency, object, and design of the whole Essay is to inculcate a disbelief of the Divine inspiration and orthodoxy of the Holy Scriptures, to deny the truth of parts thereof, and to deny the doctrines of original sin, justification by faith, atonement, propitiation, and the incarnation," is rejected by the Court as unprecedented, and as contrary to the fair rule established by the Judicial Committee in the case of "Burder v.

Heath"—viz., that the words or writings of the person accused must be pleaded; that the meaning which they are alleged by the prosecution to convey must be pleaded; and the particular Articles of Religion, or parts of them, asserted to be contravened, must be pleaded also. But the learned judge finds the declaration that "the Bible is an expression of devout reason" inconsistent with the twentieth Article, in which it is denominated "God's written Word." "Devout reason," says Dr. Lushington, "belongs to the acts and doings of man, and not to the works of the Almighty." This passage, therefore, he condemns. The declaration that "the Bible is the written voice of the congregation," although it is admitted to be "not a denial that the Bible is inspired," is declared to be contrary to the sixth and seventh Articles. The doctrine of propitiation put forward by Dr. Williams, according to which a merely subjective change, and not a new relation brought about by a mediatorial act, is signified, is condemned as contrary to the thirty-first Article, and similarly his doctrine of justification is declared to violate the eleventh Article.

In the case of Mr. Wilson, the doctrine contained in the fourteenth charge against him—that he teaches an intermediate state, and denies everlasting punishment—was condemned; as were the doctrines contained in two other charges, denying the inspiration of the Bible, and in the twelfth, denying original sin. These last articles of accusation were ordered to be reformed. The others were rejected. The judge did not pronounce sentence, but allowed both parties the right to appeal.

The International Exhibition is now in full operation; the whole of its wonders stand revealed to the eye of the visitor; its vast area is daily filled with crowds so vast, that they impede each other's progress; and the streets of London are choked with the influx of traffic and passengers. In this great gathering of the nations the friends of religion have not been idle. Clergymen have been employed, and services have been performed in almost every language in Europe. The Established churches and the Dissenting chapels have each been freely opened for the purpose: the German Chapel at St. James's was at once thrown open to the French and Germans; and the noble pile of Westminster Abbey was on one occasion crowded with an attentive audience, while Dr. Jeune, the Vice-Chancellor of Cambridge University, conducted the cathedral service, and delivered an impressive sermon in French. In all this we recognise a beautiful illustration of our insular stiffness bending to the Apostolic example of "becoming all things to all men." But that example was surely strained beyond all fair construction, in certain notices distributed at the doors—it was said, by members of the Church Union—attempting to show that there is no real difference between the Church of England and the Church of Rome—that the former Church holds in a modified form all the doctrines maintained by the latter. For this foolish and false assertion it is but right to say that the authorities of the Abbey were in no way responsible.

We noticed, a few months ago, the fearful outbreak of assassination that had taken place in Ireland, and, what was still more lamentable, the unwillingness of the general population to denounce the murderers. A special commission is now sitting to try the prisoners apprehended for these crimes, but the effect upon the population is doubtful. At Limerick the jury had no hesitation in returning a verdict of guilty against the prisoners. At Clonmel,



on the other hand, they have acquitted prisoners in the face of positive testimony. It is true that evidence was brought forward equally positive on the other side; and the juries were bound to give the accused the benefit of any doubt they entertained. But here, again, it is painful to observe that the people, while they had no sympathy for the victims of these foul assassinations, went into a delirium of joy at the escape of the prisoners from the gallows. There is a principle of evil at the bottom of all this, which it is equally difficult to detect and to eradicate.

The Rev. John Burnet, of Camberwell, an eminent Dissenting minister among the Congregationalists, died last month, upwards of 70 years of age. He was a native of Perth, in Scotland; attended the ministry of the Rev. Mr. Orme there, who afterwards came to London, while Mr. Burnet became a Congregational minister in Cork. In 1839 he succeeded his old pastor in Camberwell, when Mr. Orme became Secretary of the London Missionary Society, and remained there till his death. He took an active part in political as well as religious questions, but he never forgot his ministerial character, and was respected and honoured through the whole of his long life.

### FOREIGN.

The communication we publish this month from our French correspondent will be found to be of great interest. The attitude assumed by the clerical party in relation to the temporal power of the Pope must be embarrassing to the Government of the Emperor; but it does not appear to move him from his purpose, as the rumour is again revived of his intention to withdraw his troops from Rome. We in England, however, can make greater allowances for his hesitation and apparent oscillation when we see the mass of fanaticism with which he has to contend. What, indeed, is to be expected from a people who, as our correspondent describes, make the Virgin the supreme object of their worship, and endeavour to propitiate her with rites which, in all but licentiousness, are the mere counterpart of those which the old Pagans performed in honour of Venus? The wonder is, not that a reaction takes place here and there, as in Haute-Vienne, but that it is not more general. Their zeal, however, does not appear to take the form of pecuniary liberality.

The temporal power of the Pope is approaching a crisis, and no one is more aware of that than the Pope's advisers. To avert their threatened doom they have had recourse to a really ingenious manœuvre. The long-talked-of canonization of some seven-and-twenty Jesuit priests who were murdered upwards of 200 years ago by the Japanese has at last taken place; and bishops and other dignitaries of the Church, more in number than those that formed the Council of Trent, assembled at Rome to assist in the ceremony. Whether any or what effect, spiritual or secular, is anticipated from this presumptuous attempt to assign the honours of heaven, it is impossible to say; for the heart of man is as credulous as it is deceptive; but it is certain that the Pope, or rather Cardinal Antonelli, did not rely solely on this spiritual attempt to prop up his master's tottering throne. Advantage was taken of the presence of so many ecclesiastics, gathered from every state in Christendom, to obtain from them a declaration that the temporal power of the Papacy was necessary to the right administration of the Church's affairs, and that any person who

attempted to deprive the Pope of that temporal power was, therefore, an enemy of the Roman Catholic Church, while the Pope himself, in what he calls an allocution, denounces—in language which, in any other lips, would be called intemperate vituperation—the conduct of all who have injured him as cheats, liars, and perjurers, the enemies of God and man. It is easy to see the effect which these men expect to produce upon the ignorant and priest-led portion of the population in France, Italy, and other countries, by denunciations coming from such high quarters. It is certain that the main hope of the friends of the Papacy now lies in disturbance being created in some quarter of Europe or another—they are not particular where.

In this council—for however disguised, it is nothing else—it is remarkable that the bishops of the German Romish Church make the least conspicuous figure. Cardinal Wiseman was prominent, so was Archbishop Cullen, of Ireland, so was Archbishop Dupanloup, of Orleans; but the Archbishop of Vienna did not attend at all, and the other German bishops, if they attended, took no prominent part. Our correspondent, writing from Frankfort, accounts for this by the altered position of the Romish Church in Austria, the virtual abrogation of the hated Concordat, and the liberties granted to the Protestants. We do not know that Italy herself is in a more interesting condition than Austria is at this time, whether considered in a religious or political point of view. It will be observed also that our correspondent rejoices in the political change taking place in Berlin and Hesse Cassel, for the remarkable reason that religion will now be dissociated from the cause of oppression, and that it will henceforth be possible to preach Jesus in Hesse, without being suspected of being a spy of the police. What a picture of the state of the country do these few simple words reveal to us! All our readers who remember the interesting correspondence between Dr. Dörner and the Bishop of Cork, which appeared in our February number, will rejoice that that profound and pious German theologian has been made Professor of Theology, and member of the Supreme Ecclesiastical Council at Berlin.

The Italian Parliament has voted an address to the King, refuting the claims put forth in the episcopal address to the Pope, and calmly asserting the right of Italy to her historical capital. The Government of the King has also replied to the whole Papal proceedings at Rome—as we learn from our Italian correspondent—in a more eloquent and significant manner, by cancelling all the petty prosecutions that were carried on at Florence against the Protestants, for the publication of tracts on the Romish controversy. Among the men who have profited by this liberal and enlightened measure, the best-known in this country is the eloquent Father Gavazzi. We have before explained that the people of Tuscany, though otherwise well affected to Italian unity, are unwilling to give up their code of laws, which, in secular matters, are more enlightened than those of Turin, while in ecclesiastical affairs they are most intolerant. Hence it happens that, in that particular portion of the Italian dominions, Protestants are still liable to persecution, which can only be averted—as in the present instance—by the exercise of the Royal prerogative. We heartily wish that an interchange of law may speedily take place, that the rest of Italy may adopt the Florentine secular law, and give her, in exchange, their spiritual. For other interesting notices of the progress of religion in

that country, and especially for the efforts of our countryman, Mr. Henderson, of Park, to diffuse among the Italians an understanding of the scriptural idea of the Lord's-day, we refer to our correspondent's letter.

The propriety of the alliance between Church and State has been more warmly debated in this country in former years than it is at present. Those who take an interest in the question will now have an opportunity of watching the results of separation on a pretty large scale; for, as will be seen by the letter of our correspondent, the States of Holland have resolved to put an end to the alliance between the secular and the spiritual power in that kingdom. There are certain payments to be made both to Protestant and to Roman Catholic congregations, which they feel themselves bound in honour to continue, but no more will be added; and even in them the State declines henceforth to take any part in their internal organization, in earnest of which the office of Minister of Public Worship is abolished. The Dutch Churches will, therefore, be left free to demonstrate what is in them, without either the restraint or the patronage of the State. May the true Christian Churches of the land show that they understand their position and their responsibilities!

The deplorable war in America shows few symptoms of coming to a termination. The Federals have indeed made steady progress in the occupation of the principal towns of the South. New Orleans is theirs, and Corinth and Memphis: the whole vast length of the Mississippi, with the exception of the fortress of Vicksburg, is under the control of their gun-boats. Richmond is beleaguered, and Charleston has been attacked. So far, therefore, it would appear the subjugation of the Seceders is making rapid progress. There is, however, something to be said on the other side. The advance guard of General McClellan's army suffered a severe check before Richmond. General Banks was driven out of Northern Virginia, and General Fremont, hastening to his assistance, fell into an ambuscade, in which his army also suffered severely. But we set comparatively little store by the accounts of battles and sieges. Behind all these, there is the commanding fact that the Secession feeling is undiminished, that the Federals command no more than the range of their guns; and that as the strife goes on, union becomes every day more impossible, and the most malignant passions of our nature are more fully developed. A feeble voice is raised here and there for peace, but the cry is drowned as soon as heard by the mad shouts for victory, conquest, subjugation, and blood. The public debt increases at a fearful pace, and no one seems to think of making provision for its payment. The misery of the population is daily on the increase, and the demoralisation is such as we fear it will require many years to repair. It is seldom, however, that any movement is wholly evil. The war has had the effect of rousing the religious spirit of the North to regard slavery in a light which they never did before. We refer our readers to an interesting letter from Albany, in the State of New York, showing the rapid and decided conversion both of individuals and Churches to the opinion that slavery is an evil thing in itself, and that its existence lies at the root of the present rebellion.

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# Evangelical Alliance.

NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head.*

## SPANISH PROTESTANT PRISONERS.

Having learned that a demand had been made by the Spanish Government prosecutor for a still heavier sentence against Matamoros and his fellow-sufferers than even that which has already been pronounced, and against which an appeal has been made to a superior tribunal, and feeling how important it is that prayer should be made of the Church for their persecuted brethren, as was done for Peter when he was kept in prison, the Committee, as was stated in the last issue of Alliance intelligence, resolved to invite Christians of various countries to unite in earnest supplication on behalf of the Spanish prisoners and their unhappy country. Accordingly, an invitation to this effect was printed, naming Monday, the 21st of April, a suitable day for such a concert of prayer, and was extensively circulated in this and other countries.

Very many, we know, in Great Britain responded to this invitation, and remembering with much sympathy our Spanish brethren who are in bonds, cordially joined in earnest prayer in their behalf on the day above mentioned. The same was done in numerous places on the Continent. The following extracts, from communications since received on this subject, will, no doubt, be read with interest.

The first of these extracts evinces an amount of sympathy which might, perhaps, be expected from a people who have themselves been brought so recently into the enjoyment of religious liberty. It is as follows:—

Florence, 21st April, 1862.

A packet of an invitation of the Evangelical Alliance to special prayer on behalf of Matamoros and his fellow-sufferers in Spain, &c., has been received by me. I communicated with the Rev. Mr. O'Neill, the British chaplain, who assented to the proposed meeting being held in the Ante-Camera of the English Church. I have just returned from the meeting. At twelve o'clock, the hour fixed,

the numbers were so great, principally of Italians, that the Ante-Camera would not hold them, so the church entrance was opened, and all flocked in, and the church was filled with a very large Italian congregation. Mr. O'Neill commenced with a few prefatory remarks, and read your printed invitation, which my son afterwards translated into Italian. Mr. O'Neill then called on Signor Geymonat, the Vaudois minister, who spoke with much feeling, read a portion of Acts x., and prayed. Signor Gualtierie, the ex-priest who ministers in the Italian Church, spoke and read with deep feeling the latter part of Rom. xv.—“*Whosoever I take my journey into Spain,*” &c. Dr. Bethune, from America, was next called upon; and though he spoke and prayed wholly in English, there was so much spiritual life in what he said, that it affected the Italians. Dr. Revel followed with a few words, and then Signor Magrini, who also ministers in the Italian Church, spoke and prayed in the same spirit of deep sympathy, strong faith, and earnest affection. Mr. O'Neill added a few excellent observations, and concluded with a scriptural blessing, which my son, who was at his side, translated. *Such a meeting has never been held in Italy; all distinctions vanished in one belief of the truth and in one-hearted fellowship with the sufferers, agreeing together to call upon the Lord, in full assurance that prayer would be answered. Thus were there many with one accord in one place; though, beyond my writing two or three notes of invitation, no direct means were employed to convene a large assembly. At the conclusion two policemen came in to know what it was all about, and, as they went away, they smiled and said that if our religion was to be judged of by good order and good government, we had much the advantage of them.*

The next extract is from a correspondent in Holland:—

Amsterdam, 21st April, 1862.

Your touching appeal of the 6th of this month has been responded to to-day. In the French Church the minister engaged the congregation in a fervent prayer, with supplications for the Spanish prisoners, and in which the Spanish authorities were not forgotten. A prayer-meeting was held in the building of the Free Church of Scotland's mission, and we may trust that many supplications have been sent up to the Throne of Grace of which we shall hear, and many of which we shall not hear—at least in this world. Allow me to express a hope that the efforts of the Evangelical Alliance may have

such success as will be most to the glory of our Lord, and that His blessing may rest on all its works. . . .

The following extract is from Denmark, and is dated "Easter Monday":—

It was a happy thought of the Evangelical Alliance to suggest special prayer for the Spanish prisoners on this day, the usual portion of Scripture for this, the second Easter-day, being the 10th chapter of the Acts. I had the gratification of bringing the subject before a very large congregation who were assembled in my church. . . .

We have in the Danish Church a beautiful prayer in which we pray for "all who are exiled, imprisoned, or bound for confessing Thy name, O Lord, or for any other righteous cause."

I write these lines to you, that you may know that we here also have joined in the movement commenced by you in favour of Matamoras and his brethren, and I do not doubt that in many ways this sacred cause will lie near the hearts of Danish Christians.

The following is from Sweden:—

Christianstad, 18th April, 1862.

I have received the appeal for united prayer on April 21, and will make it known to my friends in the neighbourhood. We will not forget to unite our prayers with yours for our Spanish brethren. I forgot to tell you that in many localities prayer was offered up in Sweden in the first week of this year for the same object. Also in my own parish we prayed together at the annual tract meeting in that week, when brethren from forty or fifty parishes were assembled here. Please give my best respects to the President of the Evangelical Alliance in England. . . . The Evangelical Alliance will do more good than the men of our age can understand. You may be assured that a very great struggle about the Church is now going on in Sweden. It would seem that the next Diet will be compelled to give increased liberty to both the National Church and Dissenters. I rejoice to see that fanaticism cannot succeed in our land; the principles of the Evangelical Alliance are too well known for that to be possible.

Similar letters have been received from Hungary, the Rhine Provinces, the Danubian Principalities, Berlin, Petersburg, &c. At the last-mentioned place we hear that in almost all the Evangelical churches prayer was offered in behalf of the Spanish prisoners.

#### LETTER FROM MATAMOROS.

The subjoined letter, addressed to General Alexander by Matamoras, cannot fail to touch the hearts of the Christian readers of it with deep sympathy for him in his

trials, and with thankfulness to the God of all grace and consolation, who keeps His suffering servant steadfast in the faith, and comforts him in all his tribulation. It is preceded by a few statements and observations by the General, who says:—

I have omitted some passages in the letter which are personal to myself.

With regard to the Duke of Tetuan, I can but repeat what I wrote to Matamoras, and have told every inquiring friend—English and foreign—that nothing could be more gratifying than the frankness and courtesy of his manner and the plainness of his speech. Although he gave no promise, and held out no other hope than that the request I had preferred and the papers I had presented might be again considered at some future time, yet there was that in his refusal which emboldens me to cherish the inference that his decision was pronounced in accordance with the exigencies of his high position as Prime Minister of Spain, with reference to a case still before the Courts, rather than from the private dictates of his own heart and mind. Whether in drawing this inference I was right or wrong must, in a short time, be proved. Unless some occult influence is permitted to retard the sentence of the Court, Matamoras must soon be acquitted or condemned. Not only Christendom, but the whole world, waits with impatient deference upon the observance of the legalities which Spain is still submissive to suffer under; but if the result should be such that humanity shudders to contemplate as possible, then let us evoke that mighty power of universal Christian opinion and moral power before which the persecuting priesthood of Rome shall quail, and which may, in God's good providence, be the means of emancipating Spain from its present thralldom, and leaving such men, as I yet hope and humbly trust the Duke of Tetuan will prove himself to be, free to follow out the only policy that can be congenial to generous hearts and enlightened minds, when priestcraft and superstition shall be trampled in the dust.

The following is the letter:—

Prison of the Audiencia, Grenada,

May 8, 1862.

Honoured and much-beloved Brother in our Divine Redeemer, Jesus Christ, our comfort, life, and hope,—Some time since I had the unspeakable joy of receiving your valued and edifying letter, full of such comforting hope in Jesus, and of touching and important Christian instruction.

Had it not been for the weak state of my health, which is now worse than ever, I should have replied to your communication before. This, to my regret, has been the cause of my delay, but as I feel somewhat better to-day, I will take advantage of this opportunity.

I see in your letter the same Christian

magnanimity which brought you to Spain, to see if you could succeed in bringing consolation to so many families. The Lord in His infinite mercy and wisdom will do justice to your motives, and will reward so much love, faith, and Christian sympathy, though the Duke may not do it. But it matters little; the ways of the world and its justice are not the justice and the ways of God.

However, my heart tells me, to my very great comfort, that the Lord has blessed your desires and Christian efforts. Yes, beloved brother, yes, I can assure you that I observe with joy the effect produced by your Christian course. It has produced a profound and hopeful impression upon the Spanish people—an impression which has already been followed by great results, and will be followed by still greater ones. Public opinion has done justice to your noble and Evangelical spirit, and your worthy attitude has been the object of frequent favourable comments, and thus I have abundant comforting evidence that your Christian mission has not been unavailing.

What does it matter whether the Duke of Tetuan has acceded to your supplications and to those of so many saints? Certainly nothing at all, for a triumph has been gained far greater than I ever expected.

Dear brother, I understand your grief at our sufferings among criminals, in dirty prisons, where we drag on our existence; but is it not a great consolation that we suffer for so holy a cause, and for the Divine name of our Redeemer?

It is true my physical strength declines rapidly. I do not know whether I shall succumb in this prison or in the galleys; but if this should not be, and I should regain my liberty, I know that I shall not recover my health—it is gone for ever. Yet I can assure you most sincerely, that I am very happy—supremely happy—in my sufferings, for the sake of the sweet name of Jesus; and I cannot imagine greater happiness than that of having part in the sufferings of Christ. These sufferings do not bow me down; on the contrary, they form the most beautiful part of my Christian joy. My health is declining fast; but even if death should be near—very near—I would meet it with joy—with great joy in Jesus: I should be happy, and say with the Apostle, “To me to live is Christ, and to die is gain.”

The definitive sentence of the Tribunal may be pronounced any moment; however, dear brother, hard and horrible as this my sentence may be, nothing troubles me, nothing shall ever trouble me; and should it fall upon me to-morrow, the sentence of man cannot interfere with my Christian joy and happiness in Jesus. It cannot deprive me of this, for my faith makes me happy, and the consolations of the Holy Ghost cause me to rejoice.

Christ, that He might give us life, suffered the chastisement of the guilty sinner. My eyes are fixed upon Golgotha, and when I see that for my love to Jesus I have to undergo the cruel

sufferings of a criminal—when I see that on my humble person is vented greater hatred than on those criminals, who spread terror and blood among whole families—I render infinite thanks to the Lord, that He has granted me, not only the happiness of believing in Him, but also of suffering for Him. However, I must close this letter. I will remember what you told me about the Duke of Tetuan. I not only approve your proceeding, but also congratulate you and myself on the good results which your noble and Christian mission has produced, and which become every day more manifest to my beloved country.

I am sorry the state of my health has not allowed me sooner to reply. I repeat my assurance to you, that I felt great delight at receiving your letter; and if you could write to me again, I need not say how extremely happy it would make me. Again assuring you of my eternal Christian gratitude, I pray God that He may grant you peace and mercy, and that He may pour out upon you the precious gifts of His Holy Spirit.—Yours humbly in the Lord,

MANUEL MATAMOROS.

#### RELIGIOUS CONTROVERSIES.

The ADDRESS issued by the Committee in March last to the members of the Evangelical Alliance, “urging upon their prayerful attention the fundamental principles of their union, and the duty of watchfulness over their own spirit, especially in reference to the ecclesiastical controversies of the times,” has been extensively circulated, and it has besides been republished, in whole or in part, in many newspapers and in some literary periodicals. This Address, copies of which may still be had on application to the secretaries, correctly describes, as the Committee believe, what should freely be conceded by brethren in Christ on the points on which they differ, and what ought not to be required of them; so that, on the one hand, they may “seek,” as every Christian is bound to do, “to hold the unity of the spirit in the bond of peace;” and, on the other, that they may be left, honestly and without compromise, to maintain their religious convictions. In addition to this effort to prevent the risk of alienation and bitterness, the Committee, feeling that the great resource of Christians in time of danger is in prayer to God, resolved upon holding public meetings for united prayer with reference to this subject. Accordingly, on the 30th of May, two such meetings took place at Freemasons’ Hall, London.

The morning meeting was presided over by Sir C. E. Eardley, Bart. It was commenced by the singing of a suitable hymn, and the reading, by the Rev. E. Mannerling, of the 14th chapter of the Epistle to the Romans, which was followed by prayer by the Rev. F. Tucker. Short extracts were read from the letters of several persons, who, though unable to be present, expressed their sympathy with the object of the meeting, and, among others, a communication was read from the Rev. Dr. Marsh, who said that it would have been a joy to him to have attended a meeting which was "in unison with the most wonderful prayer that ever ascended from the earth" (John xvii.).

The Chairman then read a brief statement prepared by the Committee, with the view of preventing the possibility of their being misunderstood in convening these meetings. The statement is inserted here, the Committee being wishful to propagate the principles which it contains:—

## STATEMENT

*Read at Meetings for Special Prayer, with reference to the present Ecclesiastical Controversies, held in Freemasons' Hall, May 30th, 1882.*

It is no design of this meeting to stop controversies. The sole object is, that controversy, when it becomes necessary, should be so conducted as not to separate brethren.

The work of the Evangelical Alliance is to cement the divinely-instituted union of God's children of all lands and sects. It does this, positively, by leading them to united prayer, united action for common objects, and occasional assemblies—national or general. It does so no less, negatively, by seeking to prevent those offences which divide believers.

By its fundamental principles—adopted, it may truly be said, with the approval of the Evangelical Christians of all countries, in 1846—it requires from its members, "in their conduct, and especially in the use of the press, to abstain from bitterness, wrath, anger, clamour, and evil speaking, with all malice."

At the beginning of this current year, apprehensive that matters of controversy now rife in our country might expose its members to the danger of neglecting this obligation, the Evangelical Alliance issued a paper, urging on its friends to be more than ordinarily upon their guard on the subject.

There was one measure, however, which, up to this time, it had not adopted. The omission it is the object of the meetings of this day to supply. The meetings of this morning and

this evening are called for prayer—prayer to Almighty God that brethren may not be permitted to become alienated by the controversies of the day. It is hoped that, in answer to prayer, a spirit of Divine wisdom, as well as of Christian love, may be bestowed, and that thus good men, who would not willingly violate any of God's precepts, may be increasingly impressed with the true principles which ought to regulate Christian controversy.

The Committee of the Evangelical Alliance the more desire prayer on this subject because they are deeply convinced that, without Divine assistance, right views and feelings are far from easy of attainment on both sides of the controversies now going on. There are such things as undue vehemence in debate, hasty imputations of unworthy motives, intrusion into the domain of conscience, and a denial of Christian integrity to brethren with whom we differ. On the other hand, there is such a thing as unduly restraining liberty of speech—exacting, as a condition of Christian affection, that our brethren shall say nothing which can offend our habits or our principles. The Evangelical Alliance protests equally against both extremes. It claims for its members and its friends that liberty of speech in things religious and ecclesiastical which it is the right and duty of every Christian to exercise for the benefit of the whole Christian community. At the same time, it demands that this liberty shall be without licence. While it claims the use, it deprecates the abuse.

In closing, let it be distinctly noted, that Christian union is steadily on the increase. Occasional outbreaks of party spirit are no proof to the contrary. There is a far larger measure of generosity among Christians than formerly existed, and the Committee of the Evangelical Alliance have the strong persuasion that, in answer to earnest prayer, the very endeavour of Satan to sow the seeds of discord will be overruled for good, by bringing about a greater amount of mutual confidence, affection, and respect, than has hitherto prevailed among the disciples of the Lord Jesus Christ.

7, Adam-street, Strand, London, W.C.

Prayer was subsequently offered by the Rev. A. S. Thelwall, General Alexander, Rev. W. Tyler, and Rev. T. Nolan.

In the course of the meeting two short and suitable addresses were delivered by the Rev. W. Pennefather, Barnet; and the Hon. and Rev. B. W. Noel.

At the evening meeting the chair was taken by the Right Hon. Lord Radstock. The 17th chapter of St. John's Gospel was read by Dr. G. H. Davis, and the devotions were conducted by the Rev. Dr. Weir, Captain Fishbourne, R.N., Rev. W. Bevan, and

Rev. W. M. Bunting; and appropriate addresses were delivered by the Rev. Aubrey C. Price and Rev. J. Stoughton.

**VISIT OF FRANCESCO MADIAT.**—At a meeting of the Committee of Council, on the 5th of June, Signor Madiat was introduced to the Committee. It is well known that he and his wife, Rosa Madiat, were a few years since, by the combined efforts of the Evangelical and Protestant Alliances, liberated from imprisonment, to which they had been condemned for the Gospel's sake. Francesco expressed the sincere gratitude which, he said, he still strongly feels towards the Evangelical Alliance for this successful effort on behalf of his wife and himself, and he stated that he daily remembers the Alliance in his prayers. He gave an account of the meetings held in Florence, in April last, for united prayer on behalf of the persecuted brethren in Spain; and in reply to inquiries put to him by the chairman, Colonel Walker, who has himself recently visited Italy, interesting information was obtained of the state of religion in Florence. In referring to the case of Matamoros and his fellow-sufferers, Madiat, as might be expected, manifested a strong feeling of sympathy with them. One who has himself been bound with the chain of persecution can feel as none others can for brethren in the Lord who are now suffering bonds and imprisonment for the sake of their religion.

#### FOREIGN CONFERENCE COMMITTEE.

Our readers will be interested in learning that this committee, which, though an independent committee, was originated by the Evangelical Alliance, is pursuing its important labours in the full spirit of the Alliance, and with evident proofs of the Divine favour. It entered upon its work, for which it had for some months been making preparation, with special prayer for the guidance and blessing of God; a meeting for united prayer for this object having been held on the day of the opening of the International Exhibition. The meeting took place in the large room, Freemasons' Hall, and was very numerously attended. The Earl of Shaftesbury presided.

The means of usefulness employed by the committee are as follows:—

1. *Preaching in various Continental Languages.*—Hitherto from eight to twelve services have been held in the Royal German Chapel, the Royal Military Chapel Wellington Barracks; Trinity Episcopal Chapel, Conduit-street; Marylebone Presbyterian Church, Eccleston Chapel, the Swiss Chapel, and other places, every Sunday—conducted in the German, French, Italian, and Swedish languages, by foreign pastors, who have been brought over to England by the committee for that purpose. The attendance, except on a very wet day in last month, has been very satisfactory; and the congregations have consisted principally of the persons for whose benefit the services were intended.

2. *Employment of City Missionaries and Colporteurs.*—These valuable agents meet every morning at the offices in Freemasons' Hall, for prayer, which is offered in different languages, after which they go forth—like the first disciples, “by two and two”—to the railway-stations, the parks, Exhibition, Crystal Palace, and, on Saturdays, to the Houses of Parliament, and to other places where foreigners are to be found in numbers. They keep a journal of their work, which contains deeply-interesting details, and shows already most blessed fruits of their prayerful and energetic labours. They seek for opportunities of speaking to visitors from the Continent on the subject of religion, and they distribute religious tracts, and dispose by sale of the sacred Scriptures in foreign languages. A most marked success has attended this latter department of the work of the colporteurs, who have sold large numbers of Bibles, especially in the German language. Surely such sowing, by the side of all waters, of the incorruptible seed will be followed by much fruit which shall be gathered to life eternal. It should also be mentioned that, among the rest, are two female missionaries, speaking the French and German languages, who are zealously labouring as agents of the committee. Another means of usefulness employed by the committee is this: In order to draw together especially natives of



France, meetings for general conversation are held at Freemasons' Hall every Friday evening, at which M. Napoleon Roussel presides.

It is gratifying to see how the different established societies, whose work this committee in some respects supplements during this special season, cordially assist them in their operations. *The London City Mission* has placed at the disposal of the committee a number of foreign missionaries and col-porteurs, who, as well as others engaged by the committee, are conversant with the French, Italian, and German languages. *The Religious Tract Society* has made the committee a grant of foreign tracts to the amount of 50l., and has kindly promised more when needed.

*The British and Foreign Bible Society* supply the committee, at cost price, with as many copies of the Scriptures in foreign languages as may be required.

GENEVA CONFERENCE VOLUME.—With the aid of a few liberal friends of the Alliance, the Committee have purchased from the Publishing Committee 100 copies of the volume containing a report of the Geneva Conference, with a view of presenting them to distinguished individuals and public libraries. Her Majesty the Queen has graciously signified her willingness to receive a copy.

WEEK OF SPECIAL PRAYER, 1863.—An invitation for prayer during the week January 4—11, 1863, prepared, at the request of the committee, by their venerable friend, the Rev. Dr. Marsh, will shortly be published.

#### INTERCOURSE OF FOREIGN AND BRITISH CHRISTIANS.

Besides opportunities for intercourse between the foreign visitors and British Christians afforded by several meetings in private residences, two more general opportunities have recently been given to many of our English friends to meet the brethren from the Continent, and to hear from them statements of any remarkable facts connected with the progress of the Gospel in continental countries. One of these was on occasion of Sir C. E.

Eardley inviting a number of friends interested in foreign evangelization to meet at dinner in Freemasons' Hall, on the 16th of June, the Bishop of London and the foreign pastors. About 120 guests assembled, among whom, besides the foreign pastors then in London and other foreign Protestants, were the Bishops of London, Rochester, and Jerusalem, the Earl of Chichester, Lords Calthorpe and Radstock, Sir Harry Verney, M.P., Hon. A. Kinnaird, M.P., Edward Baines, Esq., M.P., General Sir Rowland Eustace, Archdeacon Brown, Revs. E. Hawkins (Gospel Propagation Society), Prebendary Burgess, J. D. Glendon (Christian Knowledge Society), J. Stoughton, J. Povah, A. W. Thorold, Capel Molyneux, J. W. Reeve, S. B. Bergne, Dr. Jobson, A. R. C. Dallas, W. Arthur, E. H. Bickersteth, General Alexander, Major Straith, &c., &c.

Addresses were delivered successively by Sir Culling Eardley; Pastor Coulin (Geneva), who referred to the blessed effects of the late Conference in Geneva; Rev. Dr. Krummacher (Potsdam), Chaplain to the King of Prussia; Pastors Beskow (Stockholm), Armand Delille (Paris), Meille (Turin), Signor Mazzarella (Genoa); and the Bishops of London, Jerusalem, and Rochester.

The other opportunity referred to for fraternal intercourse was a public one, afforded by the holding of a *soirée*, arranged by the Committee of the Evangelical Alliance, and which took place on the 19th of June. Tea and coffee were served in an ante-room at Freemasons' Hall, after which the guests assembled in the large room for conversation and addresses. The following are a few of the large number of persons present: Pastors Armand Delille, Napoleon Roussel (France), Dr. Revel, Pastor Meille, Professor Mazzarella, Signor Ferretti (Italy); Professor Strauss, Pastors Fleiderer, Kühner (Germany), Du Pontot, E. Barde (Switzerland), Beakow, F. T. Carlson, Dr. Rothlieb (Sweden); Sir Harry Verney, Bart., M.P.; Generals Sir J. Rowland Eustace, Alexander, Clarke, Fenning; Captains Trotter and Layard; Hon. S. R. Curzon; Revs. Daniel Wilson, A. R. C.

Dallas, R. W. Greaves, Dr. Angus, J. S. Jenkinson, A. S. Thelwall, John Gill, M. Thomas, Dr. Spence, W. Vincent, R. Ashton, R. S. Ashton, P. W. de Quetteville, H. B. Clissold, William Bevan, W. Arthur, John Ross, W. Wickes, Francis Tucker, Professor Hoppus, Carr J. Glyn, John Pulling, Dr. Campbell, Dr. Fry, F. Trestail, John Trestail, P. La Trobe, and J. Shedlock; Messrs. Robert Baxter, W. R. Ellis, Herbert Mayo, R. N. Fowler, H. Carre Tucker, Henry Roberts, W. H. Warton, W. M'Arthur, Edward Corderoy, Charles Roberts, Josiah Foster, C. T. Gabriel, John Hoyes (Torrisdale Castle), and A. Steedman; Drs. Davis, Crawford, Stewart, and Bernard; and Mr. Alderman Oldham (Macclesfield).

At a quarter to eight o'clock the Hon. A. Kinnaird, M.P., one of the vice-chairmen of the Council, took the chair, when the following proceedings commenced. The hymn beginning—

Come, let us join our cheerful songs  
With angels round the throne,

especially appropriate for the occasion, was first sung; after which John xvii. (the prayer of our Lord for the union of His disciples) was read by the Rev. J. Pulling, and prayer was offered by the Rev. W. K. Jamieson, British Chaplain at Amsterdam, who, in the course of it, fervently prayed for the Spanish brethren who are in bonds.

The Hon. A. Kinnaird then delivered the introductory address, bidding a hearty welcome on behalf of the Evangelical Alliance. The present meeting, he said, reminded him of the assemblies which met on the formation of the Alliance in 1846, to the influence of which he attributed much of the increase of the spirit of Christian union since manifested.

Pastor Napoleon Roussel, of Cannes, then addressed the meeting in French, and urged upon his audience the importance of the country of France as a sphere of missionary labour.

Professor Strauss, of Berlin, followed, who spoke of the progress of a revival of religion in Germany generally, and especially in Prussia, among the younger clergy and the professors at the University. This

revival, he said, which was penetrating to the people, began from the throne, owing much to the Christian influence of the late King, Frederick William. He gracefully alluded to the Crown Prince and the Princess — "Your Princess Royal," he said, "and our Princess Royal"—as resident in his parish, and as often attending his church. He could bear testimony to them as true examples of a pious and happy marriage. He then proceeded to acknowledge how much Germany owed to England, and to the Bible Society, for the promotion of religious life and activity.

The Rev. H. Schmettau then read the following translation of a letter, addressed to him by the Rev. Dr. F. W. Krummacher (author of "Elijah the Tishbite"), who was detained in Ireland, and unable, as he had intended, to be present at the meeting:—

Dublin, June 18, 1862.

Dear Brother Schmettau,—I regret exceedingly that I cannot be present at the meeting of the Evangelical Alliance, announced for to-morrow evening.

Most heartily do I wish that I could have raised my voice with that of the brethren, to proclaim emphatically at the present time, when anti-Christianity hastens to its full maturity, the necessity of a closer union of all those who still stand by the banner of our crucified Emanuel.

I should also have pressed upon our brethren the increasing necessity of such an active manifestation of brotherly oneness in the faith of the Gospel, as would openly show itself to the world.

We cannot too loudly and too often proclaim to those who are like-minded with ourselves, that the time has come for awakening from the sleep of security, and for lowering our little party colours before the Divine Imperial standard.

May the brotherly meeting of to-morrow be the means of inducing some one eminently gifted and qualified for the purpose to write a short paper setting forth in a clear light to the children of God throughout the world the signs of the times, and appealing to their heart and conscience as to what is now above all things most needful.

Such a paper would, at the present moment, be most opportune. Ask your dear chairman what he thinks of it, and give him the kindest regards of Lord Roden as well as of myself.

Yours most cordially,

F. W. KRUMMACHER.

The Rev. Dr. Revel, Moderator of the "Vandois Table," next addressed the meet-

ing. He dwelt on the position of the Waldensian Church, and its importance at the present time in Italy, pointing out the remarkable dealings of Providence in preserving that Church, as it were, for the present occasion, when that country is thrown open to the Gospel.

Professor Mazzarella, of Genoa, then delivered an eloquent address in Italian, which was translated with great effect by the Rev. W. Arthur. The speaker confined his remarks to the work of God in Italy at the present time, and the great Gospel principles on which efforts for its promotion should be undertaken and sustained; and in the course of his address paid a warm tribute of gratitude to the Waldensian Church, to whose testimony, so long borne, on behalf of religious liberty, its establishment in Italy, he observed, was so greatly owing. Evangelization, he said, was a proof of love to Christ, and the highest duty of Christians. The very strength of evangelistic effort consisted in feeling the love of Christ towards men. Pecuniary means were an external instrument, but the true strength of the work lay in the principle of love to God. He with much earnestness besought his hearers, and through them others of God's people in this country, to pray that the Italian evangelists might feel that love more and more deeply in their own hearts. It was this, and not open controversy against the Papacy, which would shake the power of the Church of Rome. He deprecated the mixing up of politics with efforts to spread the Gospel. It might have been easy, by a certain political line of action, to bring about an illusory reformation; but the Italian evangelists felt that it was only by making Christ known that souls could be

saved. Christians had opposed to them a colossal power; but let them look, not around them, but above, to Him who sits at the right hand of God. Evangelism aimed at the conscience—not the Italian conscience merely, but the human conscience. It sought not Italians, but men in Italy, to convert them to God. The Gospel ought ever to be preached; and if it did not always convert men, it would always bring glory to God in Christ. This, he said, was the moment to preach in Italy to the conscience, and then the true Church would be formed there, and those that witnessed it would see that it was formed, not on ancient traditions, but by the hand of God, on the foundation of His own living Word; and so they would be constrained to give God the praise.

At this stage of the proceedings the Chairman suggested that it would be appropriate if those present would unite in special prayer for the country which was represented by the last two speakers. Accordingly, special prayer for Italy was offered by the Rev. D. Wilson, Vicar of Islington.

Afterwards addresses were delivered by Pastor Beakow, of Stockholm (who gave some account of the revival in Sweden), Pastor Armand Delille, of Paris, and the Rev. W. Arthur.

The Doxology was then sung, and the Benediction was pronounced by the Rev. P. La Trobe.

Thus terminated a meeting of remarkable interest, and during the proceedings of which those present must have felt that, whatever diversities may exist among God's people, in language and country, and on some forms of worship, there is yet one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.

*Lists of New Members and Monies are omitted for want of space.*

WILLIAM CARDALL,	}	Secretaries.
JAMES DAVIS,		
HERMANN SCHMETTAU, Foreign Secretary.		

# Evangelical Christendom.

## THE PULPIT OF THE DAY.\*

THE difference between criticism and performance is wonderful, and the distance immense. Nothing is more easy than to snarl and sneer. Not very difficult, either, is it to fault-find, whether soberly and earnestly, or ostentatiously and grandiosely, with genuine sincerity, or malicious candour. But to construct something positively excellent is as different a matter as is the difference between planning and erecting an elegant temple, and beating it down, carved work and all, with axes and hammers. In the present day we hear much of what are called "pulpit platitudes;" but not a little might also be said about those platitudes of another kind which are hurled against the pulpit by divers parties.

It is true that the wearer of a shoe need not be a shoemaker in order to be a sufficient judge of a comfortable fit. A hearer may be a competent critic, without any talent for preaching. And to be disgusted by a miserably bad sermon, or to be pleased and instructed by a brilliant and excellent one, is within the range of every ordinary capacity and experience. But, notwithstanding a good deal lately alleged to the contrary from many opposite quarters, we incline to think it probable that as well brilliant excellence, as disgusting incompetence, are now and always the exceptions, and are not the average or rule in this matter. Or if this be liable to be controverted, we should then be inclined to ask, at what period of history were matters very different or very much better? It will not do to select a few names of giants—of Primitive, or Reformation, or Puritan, or Methodist, or other conspicuous periods—whose reputations have come down to us, while their tens of thousands of unknown and unheard of respective contemporaries are ignored. We knew an old clergyman of the last generation (and one not very fastidious, either, on this subject) who declared that, in his younger days, you might ride from the Land's End to London without hearing one sermon that could be listened to. We know, also, how Bishop Horsley spoke openly in his charges of clergy of his place and time, as "Apes of Epictetus," and as "infidels in masquerade." Without question things have generally improved since then.

How easy it is to prescribe and to theorise, both negatively and positively. A sermon ought to be neither too short nor too long. It ought not to be exclusively doctrinal nor exclusively hortatory. It ought to address the intellect as well as the affections; and the affections as well as the intellect. It ought not to be flat, tame, dull, and prosaic; nor flighty, figurative, metaphysical, rhetorical, rhapsodical. It should neither compose men to sleep, nor inflict pain, nor excite too intensely. It ought not quite to ignore the *ipsissima verba* of the Holy Scriptures, nor to be interlarded and crammed with superabundant texts. It should not soar above the capacity of the most illiterate and vulgar hearer, nor be too humble for the taste of the most educated and refined. In fact, it should exquisitely hit the nail on the head;

\* *Preachers and Preaching*, a Critique, with Practical Hints. By a "Dear Hearer." London: J. H. and Joseph Parker. 1862.

*Power in the Pulpit.* By Rev. Dr. Fish. Christian Review (American). 1862.

and that neither too softly nor with superfluous energy. It should be just the thing! Addressed also to a mixed congregation of baptized and still reprobate sinners, and of truly pious spiritual Christians, it should avoid giving offence or wearisomeness to the natural man, and yet not leave the hungry sheep unfed. The fastidious critic, seeking an intellectual stimulus, and the soul of the simple, seeking instruction in wisdom and righteousness, should both go away saying it was "good to be here." To effectuate this as a preacher, you must, moreover, be a gentleman, yet, somehow, avoid letting it quite out that you are so. Beware both of Scylla and Charybdis. Eschew equally the college class-room and the conventicle, while you, nevertheless, blend an imperceptibly perceptible somewhat of both in your harmonious style of thought and delivery. Be natural and be spiritual. No bookworm, yet full of learning and literature. No worldling, yet thoroughly acquainted with the world. Touching pitch, but not defiled. Living in heaven, but not abstracted from earth—and so forth.

How many bushels of the not scarce and somewhat rubbishy wisdom, of which the foregoing slight sketch is a fair specimen, and not a caricature, would produce a preacher after the heart of the cynical critics of the *Times*, newspaper or the *Saturday Review*, is a question that may be left to the followers of the angelical schoolmen, if any there be, to investigate. But besides those not very sanctimonious oracles, the *Quarterly Review*, the Bishop of Oxford, and many other grave authorities, do keep now ringing the changes upon the deficiency of pulpit power, and the general declension of clerical stature in our day. The pamphlet of a "Dear Hearer," before named, reproduces these authorities, and comments upon the topic in a way likely to attract some attention. The first inquiry which suggests itself is, what is the fact? Are the allegations actually well founded and trustworthy? Supposing, in a rough way, that there are some twenty thousand preachers in ordinary to be supplied, what is the probable average of fitness to be reasonably looked for? What is the minimum of proficiency to be tolerated? Then again, if the actual average be too low—if even the intolerable but necessarily to be tolerated *minimum* be steadily sinking to a lower and lower standard, like that of recruits in an exhausting and demoralising warfare (as some bishops seem to say), what are the causes? and what the remedies needed? How is the better supply to be had?

Men will answer these questions according to the standpoint from which they view the subject. We know of not any panacea or patent process to the purpose. Many causes are probably operating, and many remedies might easily be suggested. The principal thing that strikes us is, that if the things alleged be true, *the Head of the Church must have been offended*. If the Lord build not the house, they labour but in vain that build it. When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him, whether against a nation, or against a man only? From the beginning, we know on the very best authority, that the harvest is great and the labourers few; and that prayer to the Lord of the harvest to thrust forth labourers into it is the suggested remedy. But sweeping and indiscriminate "complaints" and "lamentations" on the subject are probably as ill grounded, as the ordinary critical prescriptions for manu-

facturing the raw article into effective preachers are likely to prove ineffectual.

The pulpit, somebody has said, is the proper seat of good sense, and of the good sense of good men. If the preachers who mount the pulpit stairs be not good men, full of the Holy Ghost, it is of little importance what else they be, and of little use to admonish them. If they be such men, some inequalities and blemishes may well be tolerated; they will do their proper and appointed work, probably with their Master's approbation, though certainly not to their own satisfaction. The grace of God, sound good sense, converse with the Scriptures, sobriety, gravity, sincerity, quiet performance of duty, may not make a minister into a popular idol; but they will make him happy, useful, and efficient in his generation. How to prevent men of a different stamp from mistaking their vocation, and intruding themselves on the Church of God, is a problem which seems to have baffled rulers and congregations in every age. It is however certain that Paul, and Barnabas, and Chrysostom, and Luther, and Latimer, and Baxter, and Bunyan, and Whitefield, and Wesley, and all the other worthies of whom we hear so much when men set themselves to descant on this topic, were not manufactured into preachers by the rules and lines of criticism and rhetoric; nor do we think it likely that any others of the stamp ever will. Swift, Cowper, Sydney Smith, and other wits of all ages, have also found fuel for their raillery in the Pedants, and Prigs, and Snaugs, and Dryasdusts, who are likely to supply similar material in all time to come.

Meanwhile "the preaching of the Cross" is now, as ever, the power of God to some, and foolishness and an offence to others. If instead of this we have human dialectics; or if a concrete phantom called "the Church" (meaning bishops and paraphernalia) be substituted for Christ; and if sacraments supplant the Holy Ghost; if, in a word, the salt have lost its savour, there is nothing wherewith it can be salted. How much of the modern disrelish for sermons springs from dislike of Evangelical truth in perverted minds, inclined to false religion; how much from the natural man's ordinary antagonism to the humiliating principles of Christ's pure Gospel; how much from the positive substitution of formality and false philosophy for that Gospel; how much from the impotency of some preachers, and the extravagance of others, it may be impossible to surmise. But it is equally certain that preaching is the grand and distinctive ordinance of our Lord for establishing and extending His kingdom upon earth, and that this ordinance is now the object of a curious, if not formidable, variety of assaults. Nevertheless—

The pulpit, in the sober use  
Of its legitimate, peculiar powers,  
Must stand acknowledged, while the world shall stand,  
The most important and effectual guard,  
Support, and ornament of Virtue's cause.  
There stands the messenger of truth—there stands  
The legate of the skies! His theme Divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders; and by him, in strains as sweet  
As angels use, the Gospel whispers peace.

He 'stablishes the strong, restores the weak,  
 Reclaims the wanderer, binds the broken heart,  
 And armed himself, in panoply complete,  
 Of heavenly temper, furnishes with arms,  
 Bright as his own, and trains by every rule  
 Of holy discipline to glorious war,  
 The sacramental host of God's elect!  
 ARE ALL SUCH TEACHERS?—WOULD TO HEAVEN ALL WERE.

### THE PROCEEDINGS IN THE ARCHES COURT.

THE luminous and remarkable judgment—interlocutory in essence, if not technically so—pronounced in the Arches Court by Dr. Lushington, in the case of two of the notorious "Essayists," is a study for theorists in matters ecclesiastical. We have watched with interest to ascertain whether either of the parties intend to appeal from this judgment; or whether the prosecution is to be continued in the Arches Court upon amended articles; or whether, as has been insinuated in several quarters, but which does not seem probable, the affair is to rest where it is.\* Perhaps this uncertainty as to what was to be the next move may be one cause why so very little of pertinent or satisfactory comment had appeared upon the subject since the judgment was given. In one or two Evangelical organs it has been hailed with modified, but still with distinct approval and congratulation. Other parties appear to have been less satisfied at the outset; and a marked silence has very generally since prevailed. Should either party appeal in the present stage, it does not seem to us very probable that any material variation from Dr. Lushington's most able and impartial decision would ensue. Or if any such variation were to be speculated upon, we imagine it would at the present stage rather incline against the prosecution, and in favour of the defence. If the prosecution is to be continued on the amended articles, the issue to be tried will be a very narrow one in form, though most important in substance. And if the prosecution is to be dropped, which we cannot believe, the position would be too absurd to be tolerable; and must ultimately, we should suppose, lead to organic changes in the Church, and in her relations to the State.

On the supposition, however, that amended articles will be persevered with, and substantially adjudicated upon, as intimated, a few general remarks may not be out of place at present. In the first instance, it is noteworthy and satisfactory, that the points upon which Dr. Lushington has decided against the Essayists are all respecting *fundamental Evangelical doctrines*. The doctrinal basis of the Evangelical Alliance contains every one of those grand truths which these Essayists are alleged to impeach, and in doing so to have contravened the Articles of the Church of England. The Divine Inspiration of the Scriptures; the Atonement by Christ; Justification by Faith; and the Eternal Punishment of the Wicked; these are the important truths which are adjudged to be clearly maintained by the doctrinal standards of the Church, and to have been assailed by one or other of the two accused

\* It is rumoured that Dr. R. Williams has declined to complete his resignation as Professor in Lampeter College, since Dr. Lushington's judgment. This may argue either that he fears the final issue of the cause, or that terms are likely to be made for abandoning the prosecution.

clergymen now on trial. On almost all other points the prosecution has entirely failed; partly because it is not clear that the doctrinal standards of the Church do contain or decide the questions; and partly because it is not certain that those standards have been so distinctly contravened as to criminate the defendants in a trial of this kind, in which the benefit of every doubt is to be afforded to the accused.

To us this is a satisfactory issue so far. Whatever may ultimately be decided as to the fact of a breach of the law having been in the present instance committed, the advocates of the fullest and freest liberty will scarcely contend that a Reformed Christian Church could permit her accredited ministers to impeach fundamental truths of this character with impunity. The wonder, indeed, seems to be that the doctrinal standards and the law have had such wide meshes, that Dr. Lushington was coerced to confine his adverse judgment to these very few points. And even upon most of these it is obvious to every theologian that the acute and cautious judge was obliged to ground his judgment upon certain peculiar, and, perhaps, random phrases, used by Dr. Williams, a very slight variation of which would have eluded condemnation; while much that is equally and indubitably heretical did so escape, because not distinctly combated by the express words or constructive meaning of an Article. Whether the Judicial Committee of Council, on appeal, will go even so far as Dr. Lushington, in deciding that the 6th, 7th, and 20th Articles do establish the doctrine of Divine preternatural inspiration, only the result can show. It is probable they may. It is just possible they might not. And the point is one which puts severely to the test the allegation examined by us in a former number\* (Dec., 1861), that a Mohammedan, Pagan, Jew, Socinian, or Papist, could, as a "legal judge," decide, as well as an enlightened Protestant like Dr. Lushington, on the "laws of the Church"—viz., her theological Articles. Any man who disbelieves the Divine inspiration of the Bible himself would, we think, have very little difficulty in deciding as "a legal judge" that the Articles say nothing conclusive about it. The expression "Holy Scripture" does not necessarily convey it. Many things are holy that are not Divine. The expression "God's Word written," though more strong, would not coerce a Socinian or Pagan judge very strongly, without more. And, however gratifying, as well as truthful, is Dr. Lushington's decision, that "in all matters necessary for salvation the Holy Scriptures emanated from the extraordinary and preternatural interposition of the Almighty," it is not at all so clear that

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\* Our contemporary, the *Record*, of 27th June, in an article on Dr. Lushington's judgment, we perceive, *more suo*, goes out of its way to speak of "*the silly jest taken up by Evangelical Christendom.*" Our readers who value truth and accuracy will, perhaps, remember that it was the *Record* itself which seriously attacked that "*inveterate joker, Archbishop Punch*, for attacking *Archbishop Lushington*. It was in the *Record*, and not in *Punch*, we first saw the subject discussed, as the fruit of our contemporary's recondite studies, or we might probably never have known of the sacrilegious delinquency of the "*inveterate joker.*" The point we really did take up, however, was not "*the silly jest,*" but *the serious inquiry* started by the *Record* itself, how far theological articles can be satisfactorily expounded in a dry, legal way by a mere legal judge, who is debarred from theological help; and who, it is alleged, might be a Pagan, a Mohammedan, or a Jew. We share the opinion of many eminent theologians and lawyers, that the position is, to a great extent, fallacious. In the present judgment Dr. Lushington has ably distinguished between his own province and that of a theologian on the one hand, and the Legislature on the other; but he has also, we think, palpably proved that his own office is unequal to the emergency of the Church.



this is a proposition which every legal judge, who did not believe it at all, would feel himself bound, nevertheless, to establish as the constructive meaning of the Articles in question. We believe that Dr. Lushington has arrived at this constructive interpretation because he rightly believes the doctrine himself. So former "legal judges," of less soundly spiritual judgment, in the same court, found little difficulty in condemning a clergyman for not holding the doctrine of what is called Baptismal Regeneration. So others would find as little in deciding, upon the one hand, that inspiration is a point left open, by the silence of the Articles on the subject; or, on the other hand, that it is still more stringently contained in the Articles than Dr. Lushington finds it to be. Nor does it seem impossible even for Dr. Rowland Williams to explain away Dr. Lushington's own application of his constructive doctrine of the Articles to the views maintained by Dr. Williams. Dr. Lushington says:—

He must hold therefore that any clergyman who advisedly maintains, whether in direct or indirect language, that the Holy Scriptures proceed from the same mental powers as have produced other works, or *vice versa*, even with the qualification that these powers in the one case and the other differ in degree, impairs the Divine authority of Holy Scriptures, does in fact maintain that the Bible is not God's Word written, but is the work of man, and thereby contravenes the sixth and twentieth Articles of Religion.

In reply to this, in a very violent and not very intelligible letter, Dr. Rowland Williams asserts his belief in the supernatural grace bestowed on saints. There is therefore a subtle distinction attempted now, of something more than "degree," between the "inspired voice of this congregation" and the natural inspiration of what is called genius. Whether a "legal judge" of a different theological calibre from Dr. Lushington might not think himself compelled or free to decide that such a distinction was sufficient to satisfy the Articles, remains to be proved. In the meantime, it is evident that various schools of ecclesiastical and theological opinion are converging to the conviction that something here requires change. Subscription to the multifarious propositions now insisted on turns out to be in many important instances "a mockery, a delusion, and a snare," rather than a safeguard to the Church or a prevention of heresy. And apart from the question of subscription, it becomes still more and more apparent that stereotyped theological formulas, expounded by a mere "legal judge," are not quite the most excellent contrivance for the guidance, life, and purity of a living Church. Two or three hundred years, it is said, can make no change in truth. The Church, some centuries since, was, or supposed herself, in possession of the truth, and established it as law; and the "legal judge" can expound that law, and no more is now needed. This looks plausible. But then we find that this "law," in many most important particulars, has been very unceremoniously set aside by practical violators of it, who have gone unrebuked, and whose unrebuked violations have now established themselves into a counter law. The "legal judge" cannot, of course, appeal to the Bible, nor to the opinions of divines, in any case; but whatever may be the plain statement of the Articles, or his own legitimate construction thereof, he is now compelled to allow very contrary doctrines to pass unchallenged, if only they have been maintained aforetime, without prosecution, by sufficiently powerful or numerous dissentients. It seems now, therefore, to be the *novelty* rather than the *heresy* of opinions which is criminal in many important particulars.

And, in many others, neither novelty nor heresy can be brought under the condemnation of the "legal judge;" though it be palpable that almost any conceivable synod, or convocation, or conference, or committee, or jury of enlightened Christian men, would decide, with the approbation of every true Church on earth, and of the Church in glory itself, that men holding such doctrines and opinions are utterly disqualified for the office of the ministry of the Lord Jesus Christ.

How the needful changes are to be brought about; whether reform or retrogradation be to ensue; or what would be the scriptural, reasonable, and efficient modification of the respective provinces of the "legal judge," and of some concurrent theological tribunal, it would be presumptuous and premature to pretend to indicate. We live, however, in an age when principles are pretty sure to work to their legitimate results. No bolstering partisanship, no vile and vulgar virulence, can preserve what is unsound, or prevent searching discussion, or impede the march of truth and liberty for ever. Many symptoms betoken that almost all parties are seeking to shift some of the ecclesiastical and theological positions in which respectively they find themselves pent up. Much beating about there is, to very little present purpose, in Oxford Congresses, in convocational palavers, in abortive legislative attempts, and in divers other symptomatic movements. But life is at work. Not always will Augustine and Cyprian, or Paul and Laud, or salvation by grace through faith alone, and salvation by sacraments and priest-hoods, be struggling together in the Church's womb, or (worse) be linked in Mezentian shackles the living to the dead.

### RECENT COMMENTARIES ON THE BOOK OF JOB.\*

VERY numerous, as might naturally be expected, have been the attempts of scholars to explain the difficulties connected with the Book of the patriarch Job. These varied attempts we do not profess here systematically to review, but shall confine ourselves to a small portion of the field, and examine briefly some of the recent works written in English, or, as in the case of Professor Hengstenberg's lecture, translated into our own language, and on that account generally available to the English reader.

The very name of Job seems designed to mark him out as one signalised by great afflictions; for the name signifies "a persecuted one." We are,

\* *The Book of Job, Translated from the Hebrew, on the Basis of the Authorised Version: Explained in a Large Body of Notes, Critical and Exegetical, and Illustrated by Extracts from Various Works on Antiquities, Geography, Science, &c.; also by Eighty Woodcuts and a Map; with Six Preliminary Dissertations, an Analytical Paraphrase, and Meisner's and Doederlein's Selection of the Various Readings of the Hebrew Text from the Collections of Kennicott and De Rossi.* By the Rev. Carteret Priaulx Carey, M.A., Incumbent of St. John's, Guernsey. London: Wertheim, Macintosh, and Hunt. 1858.

*The Book of Job; the Common English Version, the Hebrew Text, and the Revised Version.* With an Introduction, and Critical and Philological Notes. By T. J. Conant, Professor of Hebrew in Rochester Theological Seminary, U.S. London: Trübner and Co. 1859.

*The Book of Job: a Lecture.* By Professor Dr. E. W. Hengstenberg [In Hengstenberg's Commentary on Ecclesiastes, with other Treatises]. Translated from the German. By D. W. Simon. Edinburgh: T. and T. Clark. 1860.

*A Commentary, Grammatical and Exegetical, on the Book of Job; with a Translation.* By the Rev. A. B. Davidson, M.A., Hebrew Tutor, New College, Edinburgh. Vol. I. London: Williams and Norgate. 1862.

however, not disposed to coincide with those who look upon him as a mere allegorical character, and who deny his historical existence. The correct view appears rather to be that advocated by Mr. Davidson and other scholars, that the circumstances related as occurring to Job are strictly historical, but that some inspired poet of a later era has worked up the arguments which were probably used in the discussion between Job and his friends, in connexion with such other arguments as were in common vogue on that subject, into the well-arranged and closely-connected poem which we now possess.

It may be well to state this in the beginning, as a very common popular notion, advocated now, however, by no critic, is that the book in all its parts, as we now possess it, both prose and poetry, is historical, and that exactly such and such were the words spoken by Job, and such and such the words spoken by his friends in reply.

We perfectly coincide with the remarks which Mr. Davidson makes with respect to the advocates of the first-mentioned opinion—namely, that the book of Job has no historical basis. “For the cause of liberality, and the Christian men, such as Hengstenberg, who advocate this opinion, we must maintain, *first*, that such a view in itself is not derogatory to Scripture; and, *second*, that such a view is not absolutely incompatible with anything either in the book itself or in the words of other Scripture regarding it,” although at the same time we agree with him in considering that it “goes in the face of all probability, for such extended creations of imagination were quite beyond the Semitic genius and the universal genius of the age; and though not beyond the power of the Spirit, yet it is not in this sphere—transforming men from one mental type to another—that the Spirit works.”

But whether the book be historical or allegorical is of comparatively little importance. The great question for us is, what is it that it was designed to teach? what is the question so largely discussed by the various disputants? and what the solution of the problem which they investigated?

Of Professor Hengstenberg's view a convenient summary will be found in the lecture which has been translated; he has also elsewhere given sundry other details, which, however, we shall not refer to on the present occasion.

The theme of the book, according to his opinion, is “*the sufferings of the righteous*, how they are to be explained and shown to be consistent with the Divine righteousness; what should be the conduct of men so situated, and by what means the heart is then to be guided and consoled.”

But the way in which the Professor would point out the consistency is eminently unsatisfactory. While gazing on suffering righteousness and triumphant ungodliness, we are not to look solely to the compensation to be expected in the life to come. The vision of future glory may be indeed highly consolatory, but that means of consolation does not suffice. “The present life has an independent position and meaning; our first duty is to perceive and understand *in it* the traces of Divine Providence.” To urge the present incomprehensibility of the course of Divine Providence is in his eyes a dangerous course, “which conducts to Atheism,” and has sometimes given “Rationalism a great show of piety.” “Only when we see in the course of history a continuous judgment of the world, can our faith in *the final judgment* be well-founded and rational. Letters

promising happiness in eternity are worthless, if their issuer gives no proof of His power and His good will in the present life. If God is the holy and the righteous One, He must be willing to manifest this His nature in His conduct towards His people and towards His enemies, even in the present world. If He is the Almighty, nothing can prevent Him from this display even in this life. Can we discern no signs whatever of such a course, then our faith in retribution after death will be in a very poor case. If sin is not here already the ruin of men, then there exists no hell; if salvation and safety do not accompany righteousness already here, then there exists no heaven. The future life is not the scene of the beginning, but only of the final accomplishment, of things. Woe to the man who hopes for an absolute future, in every respect, and in this also! He deceives himself. Who can say whether the God who now shuts Himself up inactively in heaven will then attain to a Better will and to greater power? Unrighteousness even *in time* is at variance with the nature of a holy and righteous God. A God who has anything to make good again, is no God at all. The Holy Scripture knows nothing of a God who only rises to power when this life has ended. Its God is from beginning to end a living God. God's righteous retribution on earth is the theme of praise throughout the entire Old Testament; and that of so lively and convincing a sort, that the Church in all ages has been driven to find therein the enlivenment of its own faith. Our Lord Himself, when describing the reward of those who have renounced everything for His sake, begins with *this present life*."

We have given this extract somewhat fully, lest we should be considered to have misstated Hengstenberg's opinion. Such a doctrine of Providence, in our opinion, too evidently "conducts to Atheism." "The theologian," says Professor Conant, "who thus demands that the government of the Supreme Ruler shall be tried by the maxims of human wisdom, and decries all submission not founded on a satisfactory explanation of His ways, should not scoff at Rationalism." Some things we can, indeed, explain with tolerable satisfaction in the method of God's government; but how can we understand them all? We must, therefore, be prepared to trust God as well in the dark as in the light. We cannot understand the ways of the Infinite Being, but once we know Him as our Father, and can rest in His love, then we can afford to trust Him even when "He moves in a mysterious way."

Hengstenberg professes to find his theory confirmed by the Book of Job; but he does so only by an evasion of half the question at issue. The theme of the book being the sufferings of the righteous, and these being accounted for on the supposition of being demanded by Divine justice, what are we to say with regard to the prosperity of the wicked? Surely, if Divine justice must needs punish the one in this world, much more is such punishment demanded by the other. It will not do to pass by unnoticed the more difficult half of the problem, especially since the prosperity of the wicked is the very argument on which Job relies in his reply to his friends, who thought punishment inseparable from sin, and to which they were unable to afford an answer.

Elihu, according to Hengstenberg, brought to light the real sin of Job, which was self-righteousness and spiritual pride, and showed that not only are afflictions punitive, they are also corrective. Job, confounded, attempted no

reply, but confessed, by his silence, his sense of sin. Elihu is the speaker, who, according to this theory, solves the problem. He represents the authority of the Church, through which and Holy Scripture all necessary instruction is communicated to man. Had Job refused to listen to him, "had he haughtily shut his ear to the authority of the Church," he had not been instructed by the Almighty Himself. But why should the Almighty appear at all on the stage, if Elihu had explained all, and Job were already penitent? To accredit Elihu's message, and stamp it with His sanction. "Job's earlier religious point of view, notwithstanding his great piety, is thus characterised as a lower one, as one dependent on the traditions of the Fathers and on the Church; which, now that he, having been prepared by his sufferings and by the penitential discourse of Elihu, had been counted worthy of a Divine manifestation, gives place to a relation to God which is mainly direct and immediate. All religious doubts arise from our merely perceiving by the hearing of the ear. When we have once seen with the eye, we feel ashamed of our previous incomprehensible folly." "The thing of chief importance is God's *appearance*, not what He may *say*. Still, God cannot appear in silence. A discourse must accompany His appearance, as a kind of commentary thereon." And, therefore, as Professor Conant well remarks, according to Hengstenberg's notion, God speaks as a matter of state ceremony; it being of little consequence what He may say, provided only He does not trench upon the office of Elihu. Accordingly, He is made to utter "a prolix discourse, in which He makes not the slightest allusion to that solution, or its propounder."

Far more satisfactory is the explanation given of the appearance of God by the American scholar:—

The three friends appeal to the greatness of God, manifested in the creation, as a just ground of submission to His dealings. Job surpasses them all in his grand pictures of the incomprehensible power thus displayed. In place of these fragmentary views, the Divine Arbiter unveils the whole panorama of creation; revealing a vast harmonious plan, in which infinite power, wisdom, and benevolence shine with irresistible lustre. Who can calculate its duration or extent? who penetrate to its secret seeds of being? who comprehend the laws by which it is controlled? and who can question or doubt its Author and Upholder? Nor was this a mere external view, such as could be grasped by unaided human reason. The Infinite was Himself the teacher. "In thy light," says the Psalmist, "shall we see light." Now it is, under the influence of these Divine truths, clothed with supernatural power by the consciousness of a present God, that light at length dawns on the long-tried sufferer. He renounces the vain struggle after knowledge too high for man, and finds in God Himself the all-sufficing explanation of His ways.

I have heard of thee by the hearing of the ear,  
But now mine eye seeth thee;  
Therefore I abhor it, and repent  
In dust and ashes!

Such submission rests on higher knowledge and profounder insight than can be gained by special items of intelligence respecting the Divine administration. Faith has a wider range, a nobler flight. Though evil may triumph on the earth, though the wicked are permitted to oppress the good, and God Himself may seem to frown on His faithful servants, the soul that knows God believes that it is neither from oversight, weakness, or injustice in the Supreme Ruler, but that He is guiding all things on the eternal principles of justice, truth, and love, to a glorious issue. Here alone is peace for the human spirit. The apparent discrepancy between those eternal principles and the ways of Providence, is a problem which man can never fully solve, till he shall be able to comprehend at one glance the complex relations and whole extent of an infinite plan; in a word, till he shall himself be infinite.

The righteous and God-fearing Job is, by the manipulation of the German Professor, represented in an appalling character. Self-righteousness had, it seems, eaten into the very core of his heart, and ruined his integrity. "In the warmth of his feelings," says Hengstenberg, "Job frequently goes so far as to represent God as the fierce enemy and persecutor of all the righteous on earth, as Almighty arbitrariness and unrighteousness, and expresses accordingly utter despair of a favourable turn in his affairs, and the conviction that God will never rest till He has brought him to complete ruin. It is a holy stroke of art on the part of the Holy Ghost—from whom the Scripture has its origin—that He allows free and distinct expression to all the thoughts of the pious, even to those which are due to the saddest weakness of the flesh; and then shows how they are to be overcome. Even a Byron was unable to outdo this book; it leaves him far behind. Then, again—when in a calmer mood—Job confesses that God's righteousness may usually be seen in the government of the world, and only represents his own sufferings as an incomprehensible exception. Here and there, too, he rises to a joyful hope—most gloriously when the confession burst from him, 'I know that my Redeemer liveth' (chap. xix.), as though the sun of faith had suddenly shone with full clearness through the clouds of pain and rebellion; only, however, alas! to be soon again darkened."

Professor Hengstenberg seems to forget that, if this be the meaning of Job's language—and no doubt it may be distorted into such a signification—the insinuations of Satan are thereby proved correct, and Job is clearly manifested as having cursed God to His face. His piety, though spoken of by the Almighty with approbation, is proved to be only seeming, or, as Professor Conant expresses it, "the mere external, mercenary fidelity of one who makes profit the price of allegiance; who, professing to worship God, worships in reality nothing but his own fancied merit." Satan, therefore, in this view, proves victorious in the contest; for strange indeed is the notion of Hengstenberg, that "Satan was forced to retire ashamed, and lost the bet which he, as it were, laid with God at the commencement," because Job, "when actually assailed by Satan on his weak side, at the right moment, repented in dust and ashes."

We were prepared to expect much from Mr. Davidson's commentary, inasmuch as in his previous work on "Hebrew Accentuation" he had proved himself a scholar of considerable taste, and well acquainted with the latest results of criticism. Nor have we been disappointed. With no phantom of Church authority ever flitting before his eyes, and warping his mental vision, as in the case of Hengstenberg, he has produced a very respectable work, which in these days—when weak criticism and shallow scholarship is too often, alas! displayed by the champions of orthodoxy—is refreshing to read, and which, though no doubt more likely to prove acceptable to the learned, can even be read with interest, as to its main outlines, by the Biblical student acquainted only with the English language.

Mr. Davidson must not be confounded with the other well-known Biblical critic of the same name, Dr. Samuel Davidson, who has just published the first volume of an "Introduction to the Old Testament," a work which will probably soon attract general attention, and which we may hereafter bri

under the notice of our readers. These two scholars differ widely in their views of the inspiration of Scripture—the Rev. A. B. Davidson being evidently a believer in the plenary inspiration of the Word of God, though fully recognising at the same time the human element contained therein.

“The problem of the Book of Job,” says Mr. Davidson, “is, Does Job serve God for nought? This problem, as between Satan and God, is naturally the question of human virtue; but as this cannot be tried abstractly, but in a case, this case exhibits the temptation of Job, *the trial of the righteous*; which temptation, victoriously resisted, and the means of securing victory progressively and finally exposed, illustrates the doctrine, *the just shall live by his faith*. The book chiefly exhibits Job’s temptations, and the progressive effect they exert on his heart; this progressive effect is the progressive solution of the problem between Satan and God, *Does Job serve God for nought?*—and the progressive exhibition to us of the principle of all religious life, especially in trouble, the just shall live by faith in God. In exhibiting the progress of the book we have to exhibit mainly the progressive attitude of Job, which is the real point of issue, having a double—a heavenly and earthly—relation.”

The sacred historian, in pursuance of this idea, sets before us a man of the very highest piety, and raised by God to a summit of earthly happiness. But while we gaze on the sight, and behold the blessing with which God has rewarded His servant, another scene is presented to us. The righteousness of Job is made the theme of laudation in heaven by the Almighty, and Satan instantly insinuates, *Does Job serve God for nought?* The challenge thus made is accepted, and Satan receives permission to put Job’s faith to the test. The powers of heaven and earth are, as it were, let loose against him, and rapine, whirlwind, and the death of his children, bring the great man to absolute ruin. He knows nothing of the reason of all these trials, but imagines they have come upon him in anger. Still the darkness of the dispensation shakes not his faith in God, and the result of the first temptation is the pious exclamation of Job: “*The Lord gave, and the Lord hath taken, blessed be the name of the Lord.*”

Satan, foiled in his first assault, obtains permission to make a second. “Job, not only stripped of all dear to him, but thrown down under a most loathsome disorder, still retains his integrity. The deepening affliction deepens his darkness; but in his deeper darkness his convulsive grasp of heaven is the firmer. Formerly he recognised God’s right to deal as He chose with his, now His right so to deal with *him*. Satan is foiled anew. Job, like a tree shaken by the wind, but wraps his roots closer around the Rock of Ages. Thus closes the second scene in the temptation, the second and higher exhibition of the great principle of religious life; and thus stands the problem between God and Satan—the former calmly triumphant, having done nought, the latter ignominiously baffled, having done his worst.” (ii. 1—10.)

The final temptation lies in the apparent incompatibility of Job’s righteousness with God’s justice, in afflicting him so severely. Three friends come to console him. They believed firmly in the righteousness of God. Sin, in their view, always is punished; virtue is always rewarded. Job was formerly rewarded; now he suffers, and suffers in an unexampled manner; therefore some great sin must be the root producing this tree of bitterness.

The reply of Job must not be "rigidly measured by the square of dogmatic truth." The sentiments he utters must not be viewed as if they were the deliberate convictions of his heart. His apparently blasphemous expressions are rightly considered by Davidson as "either immediate antagonistic positions to those of the friends, and so the direct expressions of passion, self-forgetful for the moment; or (2) they are words spoken in monologue, or to God immediately after conflict with the friends; for the poor sufferer, after throwing down his human antagonists, had to stumble forward covered with the dust and blood, and heated with the fury of this combat, to meet his more terrible Divine adversary; and (3) it is the intention of the sacred writer to make Job utter what other men only dare to think, but there is not a word of Job's complaints which even yet good men under strong affliction will not equal and even surpass."

Job remained the victor in the contest with his friends; he showed clearly enough that, so far from God always punishing vice, the wicked were often the most prosperous, and he denied in the strongest terms that he was guilty of any offence. He could not deny his own consciousness, and he knew of no way in which to account for the contradictions between God's past and present dealing with him. Once amid the darkness a momentary gleam of light shone out upon his path. He had expressed, in chapter x. 7, "his conviction that God knew his innocence; already (xiii. 18) he felt that could he come before God it would be patent without proof; now he rises to the certainty (xvi. 16) that God in heaven is watching and witnessing to his guiltlessness; immediately, so sure is he of this secret sympathy of God, that he ventures to appeal to Him to become his surety (xvii. 3). Job in his ultimate agony, unwittingly or not, sounds here great deeps of Evangelical religion. Open wrath and secret love, the schism in God between the two; the necessity that God should be surety for man with God:—

My eye droppeth to God,  
That he would rectify a man with God,  
As a man with his fellow (xvi. 21).

What man needs is, God to take man's part against God. Thus, like fountains in the desert, bubble forth, all over this dreary pilgrimage of Job's, those clear springs of Christology. And this hope, like a conquering leader, presses on from victory to victory, and chasing before it the sable host of doubts and fears, gains its final triumph, and is crowned upon the field into assurance, no more subordinate, but regnant and supreme—I *know* that my Redeemer liveth" (xix. 25).

Elihu took up a position quite distinct from those maintained by the other friends of Job. Coming forward in the midst of the rival disputants, when the discussion seemed to have closed, he pointed out the mistakes on both sides. Job had been wrong in accounting himself more just than God; the friends had erred, too, in that, although they could not convict Job of sin, they yet condemned him on account of his afflictions. Elihu seems to possess a deeper knowledge of sin—"there is enough in man's nature to deserve and account for all he suffers; there is enough visible of God—visible in His general providence—to demonstrate that suffering flows from His infinite goodness." Job can answer nothing to this; he cannot deny it:



truth. Yet even this does not solve the problem. The friends of Job insisted on the *penal* nature of his sufferings. Elihu regarded them as sent not as a penalty, but as chastisement, while the author of the book shows us, in the end, that they were "*probative*."

Mr. Davidson's views respecting the reason of the Almighty's appearance are best set forth in his own words:—

Elihu came with no solution of the general problem of evil, for to explain its working would be to explain its origin; he came with no explanation of the particular evil of Job's case; that was left to the author to supply. But he came, saying much that was good and true on evil, as explainable—partly, at least, by man's sin on the one side, and God's goodness on the other: saying enough to enable a man to see his way in life in the world. Jehovah, too, came with no solution of evil—with no solution of Job's evil—but offering Himself as that which supersedes solution. He has not a word upon the question; he has only one or two upbraiding words for Job's unbecoming and faithless words concerning Him; and then He makes all His glory pass before him. All His glory—which means all His goodness—floats before Job's eyes; the patriarch realises Him, and what He is: realises himself, and what he is; meets with God, and is blessed in the meeting. There is no more complaint nor murmuring; no more talk of terrors; the problem of trouble is cast aside, as a worthless quibble, a riddle at which children may fight in vain—to him it is not solved, but its solution is superseded. Like a child who has been chastised, and who comprehends not the cause of his stripes, he has fled not from, but to the arms of the chastising Father. The difficulty remains, and must; but what of that? there is a blessedness which swallows up that and all other difficulties.

Thus Job is victorious in defeat. Conqueror of the friends, he was not yet conqueror of himself; humbled and subdued by God, he rises above himself and doubt, and all his spiritual foes. The great world-problem is solved. The human hearts which God has linked to Himself by His offered salvation, are true to Him through good and evil report: for His own name's sake, and through all darkness, they cling on to Him.

Such, in brief, is Mr. Davidson's idea respecting the nature of the Book of Job. It merits a careful examination. He views the mistakes of the commentators in general to have arisen from their having sought to discover the problem in the discussion between Job and his friends. But since the Almighty is introduced as the final interlocutor, it is certainly natural to expect that He should give the final decision on the question; and we cannot but think the point of that decision is, that as man cannot understand God's dealings in nature, he cannot expect to understand the more difficult subject of His moral government of the world. Man must have faith in God, and the things we know not now we shall know hereafter.

We have not alluded to the critical difficulties in relation to this book, as we have preferred on this occasion to speak of its general lessons. When Mr. Davidson's second volume shall appear, we propose to review his explanation of some passages in detail, in connexion with the able work of Professor Conant. The translation which Mr. Davidson has given in his commentary is of considerable merit, though in some passages we may be inclined to differ from it. It is pleasing to see a few grammatical and critical commentaries on the Old Testament gradually appearing in England, and students of the Book of Job will derive much instruction both from the commentaries of the American scholar and of the Scotch divine.

In conclusion, we must notice another work of a different character—namely, the bulky and pretentious volume of Mr. Carey, an M.A. of Oxford. Oxford, renowned formerly for her Biblical scholars, has little at the present

time to boast of in the department of Old Testament criticism and exegesis. The work of her Regius Professor on the Minor Prophets is of no very great value, and still less does Mr. Carey's production add to her reputation, though it cannot, perhaps, fairly be said to detract therefrom. As a few specimens of the language of this translation, which cannot be pardoned, even on the ground of its professing to be literal—which it is very far from being—let our readers take the following, ch. i. 7: "And Satan answered the Eternal, and said, From posting to and fro in the earth." Ver. 22, "In all this Job sinned not, nor did he give God foolishness." Ch. v. 14, "They knock against darkness in the day-time, And they grope at noon-day as in the night." Ver. 26, "Thou shalt come to the grave in a full age, Like the mounting up of a shock of wheat in its season." Ch. vi. 6, "Is there taste in the slobber of an egg?" Ver. 13, 14, "Surely rather, there is no help for me in myself; And substance hath been expelled out of me. For him that melteth away there is mercy from his friend; But he forsaking the fear of the Almighty." Ver. 26, "Do ye think to reprove verse, when the speeches of one in despair [go] for wind?" Ver. 28, "But now, be pleased to face me; And to your faces will it be, if I lie." Ver. 30, "Is there injustice in my tongue? Can my palate be insensible to misfortunes?" Ch. xi. 12, "For hollow man is full of heart, and man is born a wild ass's colt" ("so full of pluck" is suggested as another rendering in the notes). Ver. 15, "For then shalt thou lift up thy face without spot, And thou shalt be solid, and shall not fear." Ver. 19, "Yea, thou shalt couch, and none shall scare thee up; And many shall stroke thy face."

It would be tedious to multiply examples of suchlike improvements on our Authorised Version, and we therefore forbear. Mr. Carey's notes are numerous enough, but deficient in critical power and taste. We would caution our readers not to rely on them; or on the translation which precedes them as exhibiting the sense of the Hebrew better than our common version, though sometimes Mr. Carey's work might be used with advantage. The Preliminary Dissertations in it are of little value, and are pervaded by too illiberal a spirit. The attempt to make use of the collections of Kennicott and De Rossi is, however, praiseworthy, and the work would doubtless have been considerably improved had its author consulted the works of the more modern critics before sending forth his volume to the world.

### DISCUSSIONS ON THE GOSPELS.\*

MR. ROBERTS has lately published, under the above title, a work which is likely to create considerable discussion among New Testament critics. Two years ago he put forth a similar treatise—namely, his "Inquiry into the Original Language of St. Matthew's Gospel," which was reviewed in the pages of this journal in May, 1860. The volume now before us is of much larger dimensions and greater power, and embraces the former work in a revised form. In these "Discussions" the author has noticed what he has considered worthy of note, or requiring to be refuted, in the several reviews of his former

\* *Discussions on the Gospels.* In Two Parts. By the Rev. Alexander Roberts, M.A., Minister of the Presbyterian Church, St. John's-wood, London. London: James Nisbet and Co. 1862.

work which appeared in the pages of the periodical press, and we perceive our own notice comes in very naturally for its share.

The common, and we might almost say the universal, opinion of scholars has been, that our Lord and His Apostles spoke a kind of corrupt Hebrew, and that their discourses were, for the most part, delivered in that language. Mr. Roberts, on the other hand, endeavours to make out, on the contrary, that the *Greek* was in the main the language they employed. The importance of the inquiry, he considers, consists in this, that, according to the commonly-received view, the words of our Lord are transmitted to us through the medium of a translation alone; but if his opinion be correct, we have in the Greek gospels, in many cases, the exact words which proceeded out of the mouth of the Saviour, in the same language in which they were originally spoken. We do not regard this discovery, even if true, to have the importance which Mr. Roberts attaches to it, but no one can deny that the question is one of very considerable interest.

No doubt the Greek language had obtained a world-wide diffusion before the time of our Lord, and that it had become a familiar language even in Judæa. A Jewish literature had sprung up in Greek, as is shown, for example, by the instance of Philo, and by the works commonly designated as the Apocrypha. But we must, however, bear in mind that no inconsiderable portion even of these latter books *are said* to have been composed in Hebrew or Chaldee; although it cannot be positively affirmed that more than two of them—namely, Judith and Ecclesiasticus—were actually written in that language.

At the delivery of our Lord's Sermon on the Mount there were present "great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan." Mr. Roberts calls our particular attention to the mention of Decapolis. The ten cities from which that region had its name were Greek, and numbers of those dwelling there were not of Jewish, but of Gentile origin. The leading cities in that district were, as Mr. Roberts mentions, Gadara, Gerasa, Philadelphia, Hippos, Pella, and Scythopolis. "And the important point to be noticed is that, as Josephus informs us, these were thoroughly *Greek* cities. He expressly gives that name to Gadara and Hippos; and he refers to the others in such terms as leave no doubt that the Greek element also prevailed largely among their inhabitants. Nothing, indeed, is more certain, or more generally agreed upon by critics, than that this region of Decapolis was occupied almost exclusively by heathen settlers, or Hellenising Jews; and it follows, therefore, that as the Sermon on the Mount was *intended* to be understood, and actually *was* understood, by inhabitants of that district, it must have been delivered in the *GREEK* language."

Mr. Roberts considers this conclusion strengthened by St. Luke's account in his ch. vi. 17, where the audience of our Lord is said to have consisted of "a great multitude of people out of all *Judæa and Jerusalem*, and from the sea-coast of *Tyre and Sidon*, who came to *hear* him, and to be healed of their diseases;" because Greek was the language which was at that time employed in the region of Tyre and Sidon.

But admitting this fact, which can, indeed, scarcely be gainsayed, are we

necessitated thereby to admit his conclusion, that Greek must have been the language in which the people collected together from all these various parts were addressed by our Lord? We would throw the *onus probandi* here on Mr. Roberts, and ask, how can he prove that these people from Galilee and from beyond Jordan, as well as from the other localities, were not a Hebrew-speaking people assembled to hear our Lord's teaching in their vernacular? How can it possibly be proved that there were *no* Hebrew-speaking people residing among the Greek-speaking Jews in Tyre and Sidon? If Hebrew (and by that term we mean not the classic Hebrew, but the vernacular Aramaic) were spoken at all in our Lord's time—which Mr. Roberts does not question, since he rather regards the Jews of that day as bilingual, speaking both Greek and Hebrew—where was it spoken, if not in Galilee, or by at least the common people at Jerusalem? (Acts i. 19, and xxi. 40.) And is there any choice *per se* between the two rival inductions: Among the auditors of our Lord were people from Tyre and Sidon, where Greek was spoken; therefore, to be intelligible, our Lord must have addressed them in Greek; or, Among the auditors of our Lord were Hebrew-speaking people from various parts of Palestine; therefore he must have addressed them in Hebrew? We think both of these equally imply a *petitio principii*; and we are glad to say Mr. Roberts does not rest his whole argument upon such a feeble basis, although his language in this case is rather too decided.

We may be permitted here to glance for a moment at one point on which Mr. Roberts considers that we have mistaken his line of argument, but on which we incline to think he has mistaken ours. Mr. Roberts asks, in the course of his discussion, where we find any ground for supposing that the Gospels merely contain *translations* of the words which our Lord employed? The constant formula of the Evangelists is, "Jesus said, or 'He spoke these words,' and that whether it happens to be Greek or Hebrew which they record as the language which they uttered." For instance, he asks why we should imagine "that St. John *translated* the word which Jesus employed, when he tells us that our Lord exclaimed on the cross, *Τετέλεσται*," any more than "when we are informed by another Evangelist that he cried, 'Eloi, Eloi, lama sabachthani?'" Now, without entering into any defence of our former remarks on this point, as being here unnecessary, we would put a case which strikes us as exactly parallel. Were we to read in English a life, say, for instance, of Schleiermacher, and now and then to come across a few words and sentences in German said to have been spoken by him, sometimes translated by the writer, and sometimes, in the case of single words, left untranslated, would we not, independently of all other considerations, except such as might appear on the surface of the narrative itself, naturally conclude that the subject of the life spoke German? And would it ever occur to our minds that because his ordinary conversation was related in English, that English was his usual language? We do respectfully submit that "the natural impression made upon our mind by the narrative" would not be "that in the one case as much as in the other the very language had been reported to us which actually proceeded out of the mouth of the individual whose words might be thus recorded."

Can it, therefore, fairly be said that to apply the same principles to the

evangelic narrations implies "a manifest *petitio principii*?" and is there not a similarity between the two cases? The Evangelists wrote in Greek, and therefore they record our Lord's discourses and words in Greek, and very naturally say nothing of "translation" at all. But they give us single words which proceeded from our Lord's mouth in Hebrew or Aramaic, sometimes translating them, and sometimes not, and on several occasions they quote sentences spoken by Him in that same language. Is it so unnatural to conclude from this that Aramaic was the vernacular of our blessed Lord? and how can "the occasional use of Aramaic expressions in the Gospels, instead of proving that Christ *habitually* made use of that dialect, tend to prove the contrary?"

As to the difficulty of accounting, on this supposition, for "the retaining of such words as *Πανά* (Matt. v. 22) and *Μαμμανᾶ*" (Luke xvi. 11), it does not appear to us great. The former had come to be a legal term. The latter may well be classified with "such words as Amen, Corban, Rabbi, &c.," on Mr Roberts's own supposition, that "the Aramaic had, as a matter of course, no small influence upon the Greek of the country; and necessarily insinuated many of its idioms and expressions into the co-existing language."

Mr. Roberts's idea with respect to the distinction between the Hellenists and the Hebrews is original, but we question its correctness. He views that distinction as not consisting in "a diversity of dialect," but in "a difference of principle." "The *Hellenists* were those Jews, whether belonging to Palestine or not, who willingly yielded to the influence of Gentile civilisation and habits, and were thus distinguished by their free and liberal spirit; the *Hebrews*, again, were the rigid adherents to Judaism, who, in spite of the providential agencies which had been long at work, endeavoured to keep up those peculiar and exclusive usages by which the Jews had for so many centuries been preserved distinct from all other nations."

Led by this theory, Mr. Roberts considers that the reason why the Hellenist widows were neglected in "the daily ministration" (Acts vi. 1) was that the Hebrews, to which party Mr. Roberts considers the apostolic college to have first belonged, were "probably under the influence, in an exaggerated form, of the same feeling to which St. Peter gave utterance in the house of Cornelius." Hence the natural outcry of the Hellenists, and hence the deacons appointed for this business were all chosen out of that party, as Mr. Roberts concludes "from the fact that the names of all the so-called deacons are Greek."

We cannot really forbear to look on this as a little bit of unauthorised speculation. The text, we think, hints very plainly at a far different reason, for it states that the murmuring arose "when the number of the disciples was multiplied;" and so far from Mr. Roberts's idea, "that the officials of the Hebrew party doubtless still continued to exercise their functions," being correct, the text expressly states that those "officials," which the whole passage leads us to infer were none other than the Apostles themselves (compare Acts iv. 35, &c.), entirely resigned the business. "But we will give ourselves continually unto prayer, and to the ministry of the Word." The common explanation of the passage appears to be much simpler—namely, that the difference between these two parties mainly consisted in the one

speaking Greek, and the other speaking Hebrew, and accordingly the Hellenistic widows were naturally less known, and consequently easily passed over, in the daily distribution of alms.

We have not wished to misrepresent Mr. Roberts in any part, and we trust we have not done so, though our notice of his work must needs be very imperfect. In the brief limits assigned to us we cannot do more, and we trust many of our readers, interested in these questions, will read the book itself *in extenso*. Learned and candid, though advocating a somewhat novel opinion, it cannot fail to attract attention; and though we do not feel perfectly convinced by its perusal, there is enough in it to afford matter for careful study.

## Foreign Intelligence.

### FRANCE.

—, France, July, 1862.

IN WHAT MANNER THE BISHOPS HAVE RETURNED TO THIS COUNTRY.

Everybody has long been aware that the Romish clergy are very skilful in arranging theatrical displays. They endeavour, upon every occasion, to strike the senses and the imagination of the people by the pomp of ceremonies. It was easy, therefore, to foresee that the bishops, on returning from the city of the Vatican, would recommend their vicars-general, canons, and other servants, to prepare for them a triumphal entry.

Things, in fact, have proceeded thus, at least in certain localities, where the devotion to Popery is very extreme. The prelates announced beforehand the day and hour of their arrival. All the priests of an inferior grade and the pupils of the theological seminaries were at their post—that is to say, at the railway station—to welcome the return of their spiritual rulers. They had taken care to call together the entire multitude of the devotees—persons of the female sex especially, who are everywhere most obedient to the instructions of the clergy. Then, when the bishops alighted from the carriages, thousands of enthusiastic voices cried, “Religion for ever!” “The Pope-King for ever!” “Our Bishop for ever!” and so forth.

The Roman Catholics of *Nismes* have

been again conspicuous by the noisy exuberance of their demonstrations. They had prepared for M. *Plantier* crowns of leaves and flowers. Moreover, an *artificial dove* had been so constructed, that at the moment when the right reverend prelate stepped upon the threshold of the cathedral this dove descended upon his head, and allowed to fall from its bill I know not what symbol of the Popish faith. You may imagine what were the plaudits and shouting of the fanatical crowd after this. It was not enthusiasm merely: it was frenzy and delirium.

The Ultramontane journals have naturally described these popular scenes in the most glowing language. They have seen expressed in them the true sentiments of the entire French nation. This is a pitiful and ridiculous delusion. Doubtless the return of the bishops produced, here and there, a certain amount of agitation among the lower classes. But there can be no mistake on the part of intelligent men as to the extent and importance of these clerical demonstrations. At Paris, at Lyons, at Bordeaux, in our principal cities, the prelates did not succeed in getting up the least excitement; they returned to their episcopal palaces with as little attention upon the part of the population as so many private tourists, after visiting their favourite watering-places. And if in some second-rate towns the

return of the bishops was accompanied with public rejoicing, it was nothing more than a sudden blaze, which is already ended.

The French nation, as far as its intelligent and influential classes are concerned, has stood aloof from this vulgar excitement, and the Jesuits themselves would speedily be convinced of the fact, if an appeal were made to public opinion, and that opinion were to be pronounced upon the affairs of Italy. The discontent of the country has been increased by the unfortunate issue of our expedition to Mexico; for everybody knows that the high dignitaries of the Popish Church promoted this absurd enterprise, in the hope of restoring clerical domination among the Mexicans. France is, at length, tired of sacrificing so many men and so much money to the pretensions of the priests. This extravagance, which has been indulged into such bad purpose, ought to come to an end, and the repulse sustained by our soldiers in Mexico will perhaps contribute to hasten the evacuation of Rome.

#### REVELATIONS AS TO THE DISCUSSIONS OF THE EPISCOPAL BODY AT ROME.

The *Patrie*, a Ministerial journal, and other political papers, have published somewhat curious revelations as to what has passed in the council, or *pseudo-council*, convened by Pius IX. To the eyes of the profane, who beheld from afar the festival of the Japanese martyrs, and the banquet given in the Vatican library, it seemed as if the most edifying unanimity prevailed among the representatives of Romanism. But this was an appearance rather than a reality. Attentive and indiscreet witnesses (and there are such in all assemblies) have lifted the veil which concealed the deliberations of the reverend personages, and we have learned that the famous episcopal address was a work of much effort and debate.

Certain prelates, foremost among whom were the Irish bishops, were ready to hurl menaces against all the political Governments of Europe. They are accustomed, apparently, to despise appearances, and never think of reserve, in their opposition.

The Spanish bishops, who have nothing to fear on the part of the credulous and bigoted Isabella, seconded the passionate suggestions of the Irish. But the bishops of France, supported by those of Germany and the United States, having to deal with nations who would not tolerate such very violent language, moderated the indiscreet ardour of their colleagues. Certes the address, as it was adopted after the discussions, bears the impress of decided hostility to all the ideas and institutions of modern times: it would have been impossible to go farther, without calling forth the most energetic remonstrances.

M. *Dupanloup*, Bishop of Orleans, whose influence I mentioned in my last letter, appears to have been the inflexible antagonist of the *hot-headed* members of the council. He even attempted, but without success, to introduce into the address some expression of sympathy with liberal principles. The name of Napoleon III. and the protection of the French Government are not mentioned in this document. It is credibly stated by well-informed persons that the Emperor has been offended by this silence, which is evidently intentional. He may now be once more convinced that, in spite of his condescension and his good offices towards the clergy, the Pope will never forgive him for having taken part in the emancipation of Italy. There now lies a deep gulf between Napoleon III. and the Papal See. The appearance of friendly relations is still maintained, but that is all. If the priests can overthrow the Imperial throne, they will do it, and thank God for their success.

What is the final result of this council, which met amid such great display? The organs of the Jesuit party ill conceal their disappointment under high-sounding phrases. In reality, the affair is a failure. Victor Emmanuel and the Italian Parliament, far from being weakened by the attacks of the *three hundred bishops*, have thence derived new elements of strength and popularity. The defenders of liberty and unity in the Peninsula have never ceased to exercise full confidence in the future. Russia and Prussia have just of-

ficially recognised the kingdom of Italy. Everything proceeds, everything advances, in relation to humanity, beneath the watchful eye of God; and what matters the resistance of a few priests who, having been educated within the impenetrable walls of theological seminaries, understand nothing of the legitimate wants of civil society? In vain will the Pope and the bishops continue to declaim against religious liberty, liberty of the press, liberty of public education, the emancipation of the peoples, the re-establishment of nationalities: this blind opposition will not stop the great movement of the age.

#### OPPOSITION OF CARDINAL MATTHIEU TO A GOVERNMENT PROPOSAL.

Let me add, that there exist germs of division among those who are called the *princes* of the Romish Church and the *inferior clergy*. The Senate has recently furnished a curious proof of this fact.

The order of the day was to discuss a petition relative to the *retiring pensions of the clergy*. Baron *Charles Dupin* had proposed that this petition should be referred to the Government. The Minister of Public Instruction and Worship had expressed a very favourable opinion of the plan. It is, in fact, only just that priests of from seventy to seventy-five years of age should have the means of passing their last days in tranquillity, and that, when they have not the means of pecuniary support, they should receive what is necessary from the national exchequer.

Well, Cardinal *Matthieu*, Archbishop of *Besançon*, far from applauding these generous intentions of the Government, set himself to oppose them. Employing showy figures of rhetoric, he spoke of the *spirit of sacrifice and self-denial* of the country clergy. He said that these old priests endured, without a murmur, the *privations of poverty*, that they asked *nothing* from the State treasury, and that the Government ought to make a better use of its money, by giving it to old soldiers, &c.

This speech excited great astonishment among the senators. What! an archbishop, a cardinal, refuse retiring pensions which

the civil power was disposed to grant to the aged priests! What was the secret of this strange opposition? The explanation of the conduct of Bishop *Matthieu* is this: The prelate, in common with his colleagues, was apprehensive of the interference of the Government in ecclesiastical affairs, and wished, at any cost, that the clergy should be absolutely dependent upon their bishops. If the State were to give money to the aged priests, it would naturally reserve a right of control, and this would be displeasing to the episcopate. Then let the country clergy remain poor, and even be without a morsel of bread in their old age, in order that they may remain completely submissive to their spiritual lords! This is the logic of the Papal hierarchy!

Can you help admiring the arguments and the language of my Lord Cardinal *Matthieu*? He receives, every year, from the public purse at least 70,000 francs—namely, 30,000 francs as a senator, 15,000 to 20,000 francs as a cardinal, and 20,000 to 25,000 francs as an archbishop, without reckoning other sources of income. He can therefore live in splendour and opulence, and display all the magnificence of aristocratic luxury. Then this same prelate, so liberally paid, shows *disinterestedness* at the expense of the aged priests, and declares that they will resign themselves, without a murmur, to the sufferings of poverty! Cardinal *Matthieu* would have acted more consistently had he first offered them, in his own person and establishment, the example of such rare and sublime self-sacrifice! The *inferior clergy* will say nothing; for they dare not utter a word of complaint against their tyrannical masters; but it is probable that they will be but little satisfied with the conduct of Cardinal *Matthieu*.

#### DISTRIBUTION OF THE PRIZES FOR VIRTUE IN THE FRENCH ACADEMY.

I have sometimes had occasion to mention the *French Academy* in my correspondence. This illustrious literary society fulfils, every year, a somewhat singular mission: it is entrusted with the distribution of *prizes for virtue*. "What do prizes



for virtue mean?" your readers may perhaps ask. Can virtue be rewarded with money and honours? Is it good to confer worldly distinctions for works of charity and devotedness? This objection has been often urged against the custom adopted by the French Academy. But more than eighty years ago a generous man, the Count de Montyon, bequeathed by his will a considerable sum for this object, and the old custom is maintained.

Count de Montalembert was appointed, this year, to fill the office of "reporter" in the distribution of the prizes for virtue. This honourable personage is well known for his Ultramontane and Legitimist opinions. He is of an ardent character, has a vehement style of eloquence, and his sentiments towards Napoleon III. and his Ministers are those of the strongest antipathy. He therefore took the opportunity of the award of the prizes for virtue to attack, in bitter language, a great part of modern society, and he enlarded the Association of *St. Vincent de Paul*. This speech has called forth violent replies in the columns of the Ministerial papers. Is it not to be regretted that *virtus* should be the occasion of such bitter controversy? Is not charity in danger of losing more than it gains, when it furnishes the text for an irritating controversy? Count de Montalembert's conscientious convictions everybody must respect, and some passages in his speech command our entire approbation. But he would have been better advised had he entirely suppressed that which relates to our unfortunate political differences.

#### REPORT OF THE LIBERAL PROTESTANT UNION.

You are aware that there exists among the French Protestants a certain number of men—pastors and laymen—who call themselves *Liberals*. You are aware also that in the course of last year they founded a society at Paris, under the title of the *Liberal Protestant Union*. The committee has lately published its first report. This document has excited interest and curiosity. The orthodox were impatient to see if the Liberals, who had proclaimed such great things in their programmes, would be

capable of executing them. I shall indicate the most important features of this report.

First, the *pecuniary question*. The Liberals, or Rationalists (for that is their true designation) have collected, in the space of fifteen months, 25,000 francs. This is not much. Observe, in fact, that this *Union* undertakes to do all that is done by our various religious institutions; it aspires to be at one and the same time a society for *evangelisation*—for the *circulation of the Bible*—for *elementary education*—for *religious publications*—for *preparation for the Christian ministry*, &c. This is, therefore, if I may be allowed the expression, an *Omnibus Association*. Now, the *Liberal Union* has received, I repeat, 25,000 francs to accomplish undertakings thus varied and multiplied, while the Orthodox have obtained, for the same objects, several hundred thousands of francs. What are we to infer from this? Either the Orthodox are much more numerous in our congregations than the Liberals, or they are much more generous. I believe that they are both at the same time.

The committee have expended only 11,000 francs, so that they have kept as a reserve fund 14,000 francs, or more than half the total receipts. How is this scanty outlay to be accounted for? Has not the *Liberal Union* been able to find opportunity for establishing a single school, opening a single new chapel, supporting a single theological student, or publishing a single religious tract? For the 11,000 francs expended by the committee, with the exception of an insignificant sum of 800 francs, given to a pastor, have been employed in the expenses of management, travelling, and similar things. It must be confessed that these so-called Liberals do not show great activity in their mission.

The committee had offered a prize for the best work on the *Theological Movement of French Protestantism since the Revolution of 1789*. Some manuscripts were sent in, but not a single one was thought worthy of obtaining the prize. Is not this again a proof that the Rationalists have but few eminent thinkers, few distinguished writers?

In short, the *Liberal Protestant Union* has been hitherto without authority or influence. It makes a noisy outcry against what it calls the *narrow, absolute, and necessarily incomplete formulas of orthodoxy*. It prophesies the *progressive development of Christian truth by free examination*. It seemed as though this Union was in a condition to regenerate France by its pretended adaptation to the wants of the age. What is the result of all its proud and boasted predictions? Nothing. *Parturient montes, nascetur ridiculus mus*, says the Latin poet; or to borrow a quotation from your great national poet, "Words, words, words;" such is all that the Liberals have produced to the present hour.

Do not be surprised. A tree without roots cannot bear fruit. Men who have abandoned the fundamental doctrines of the Gospel, who reject the supernatural element in the Bible and revelation, who see in Jesus Christ nothing more than the most perfect specimen of human nature, who deny the necessity of faith for salvation; such men cannot manifest true *religious* zeal; for that would be an effect without a cause.

#### MR. RADCLIFFE IN PARIS.

The name of Mr. Radcliffe has more than once found a place in my letters. His preaching and piety have been accompanied with rich blessings in Paris and elsewhere. I have met with highly-intelligent persons, belonging to the higher classes of society, who speak with gratitude, I may even say with enthusiasm, of the salutary impressions which they have received at meetings presided over by this pious servant of Christ. Mr. Radcliffe has passed some time at *Geneva*, where his appeals arrested the attention and moved the hearts of a great number of souls. It is true that the mode in which he explains the conditions of pardon and salvation have given occasion for criticism, and I should not recommend his addresses as a model for all preachers. But he has done good, and much good; that is an undeniable fact.

Mr. Radcliffe had returned to Paris, hoping that he would be allowed to speak

in public halls. The Minister of the Interior had promised that this permission should be granted to him. But the prefect of police—I know not from what suggestions or intrigues—imposed the unexpected condition, that Mr. Radcliffe should speak *only in English*, and that his words *must not be interpreted into French*. In vain did Mr. Radcliffe's friends make the most pressing solicitations to get this whimsical restriction removed: the prefect of police was inflexible, and Mr. Radcliffe set out again for Geneva; for it was at least superfluous to preach to the French in the English language. Your readers will at once see how flagrant a violation was this of religious liberty.

#### OPENING OF CHURCHES AT BEZIERS AND FOUQUEURE.

More cheering intelligence will conclude this letter. A Protestant church was opened last month in the town of *Beziers*, department of the *Hérault*, amid a numerous concourse of spectators. The mayor of the city, the Imperial *procureur*, the local judge, and other Roman Catholic functionaries, were present. This town of Beziers was celebrated in the middle ages in connexion with the war against the Albigenses. It was there that, in 1209, a legate of Pope Innocent III. ordered the massacre of all the inhabitants, without exception, to the number of 50,000, by pronouncing these horrible words: "Kill, kill them all; God will discern who are His elect." To-day, in that same place, the Reformed faith is publicly proclaimed. Great and happy change in ideas and manners!

At *Fouqueure* (department of the *Charente*) the opening of a Protestant church had been forbidden for nine years! But the new converts of this commune did not allow themselves to be intimidated or turned aside from their duty by the intolerance of the civil power. They celebrated their worship in private houses, and even in the recesses of forests. At length the Minister of the Interior has permitted them to re-open their chapel. Perseverance is the best means of surmounting every obstacle to the progress of the truth.

X. X. X.

## EVANGELICAL CHURCH OF LYONS.

The quarterly report of the Committee of Evangelisation of the Evangelical Church of Lyons, dated June 30, gives the following among other particulars of the state of religion at several of the stations under their care :—

TARARE.—We notice with happiness and thankfulness a continuance of that good feeling of which the absence had been so long a hindrance to the progress, and even the successful maintenance of the cause of the Gospel in this station. The efforts of Swedenborgism, which had assumed a menacing appearance, have happily lost their charm, and *truth, not error*, is what our friends are now seeking. The recent addition of ten new members to the little Church is an encouraging event in a place where signs of spiritual life and movement have been rare long since.

VILLEFRANCHE.—We have just lost, says Mr. D——, an excellent friend from Piedmont, whither he has returned after a most happy sojourn amongst us. Having arrived in France about eight years since, he lived, like so many others, a worldly life of dissipation and folly, when—no doubt through a gracious influence from above—serious thoughts began to arise in his mind, and consciousness of sins and of *sin* to trouble him. Whither was he to turn himself for consolation and counsel? Towards the priests? They had no charm for him, nor had Roman Catholicism itself, and the attempts he made that way, notwithstanding his reluctance, produced no satisfaction. But the Gospel, he thought—the Gospel—must be the truth, and he therefore purchased a New Testament. This gave him some relief, and would have given more, had he not left too large a place in his heart for the flesh and the world. He thus remained in a doubtful state, and was tempted by infidelity. The Lord, however, bore with him, and led him first to Roanne, and then to Villefranche. Here he was soon introduced to our chapel, where the Lord, in His free grace, caused him to find access to the Water of Life. He now leaves

us a serious, exemplary Christian. The general state of the cause at Villefranche is much the same.

TREVOUX.—Mr. V—— writes: General progress, tracts read with pleasure, and circulated freely. G—— was reading his Bible with some neighbours, when the Curé came in, saying, "What a nice dictionary you have there! let me see it!" He opened the sacred volume at St. Matthew xxiii., and having read, he said to G——, "As to this chapter, we might do without it." Whereupon the company present, fixing their eyes upon the book, asked whether M. le Curé might not, on examining further on, perhaps discover some other chapters that we might do without? and forthwith one of them purchased a Bible. Mrs. B——, formerly opposed, is at present happy to offer her apartments for little prayer-meetings.

SAIN BEL.—The evangelist writes: Twenty-seven new friends visited for the first time. Some of the friends are aiding me in the work of evangelisation. Hearers at chapel on the increase. Services maintained without interruption, as well as at

ARBRESLE, where a little meeting is established of from ten to eighteen hearers. Mrs. F—— said lately that she never had felt so happy at any meeting as at the one where the police came to report. A person in an official situation is inquiring about serious things, and I have lent a Bible. Chalmers's "Evidences of Revelation" are circulating also. Miss M—— continues to attend. Seeing her at the meeting at which the police were present, I took the precaution to inform her of what was passing. She thanked me, but added, she firmly intended to remain, although she had been warned by others. "I partake of your privileges," she said, "and will also share your trials;" and at the close she came courageously forward to give in her name to the police. At Lantilly, Bully, Savigny, St. Julien, Beassenay, St. Pierre, Longessaigne, Chatillon, &c., things are continuing much the same; there is some good doing. Mr. R——, a physician, reads his Bible and other good books; he desires our visits, and offers to treat our poor sick gratuitously.

## OPENING OF THE PROTESTANT CHURCH AT THE CAMP OF CHALONS.

We are indebted for the following interesting account of the opening of the church at Chalons to the pastor of the Reformed Church of Bar-le-Duc, who was present on the occasion :—

A deeply-interesting ceremony took place on Thursday, July 10, at the Camp of Châlons, where 20,000 troops of the line and cavalry are now assembled. The neat, commodious Protestant church, raised by the Emperor's orders, in a fine open space in the very centre

of the camp, for the use of our Protestant soldiers, was on that day solemnly dedicated to the worship of Almighty God. It is an oblong building, not very high, but spacious enough, and will contain from 600 to 700 persons. The words "Eglise Protestante" are inscribed over the door, and a plain cross stands on the top of the church in front, as an emblem of our faith and of the blessed doctrine which is to be preached there. At two o'clock in the afternoon a crowded congregation assembled within the walls. Besides about 600 soldiers, all Protestants, there were

present several ladies and gentlemen, members of the neighbouring church and *conseil presbytéral* of Rheims, who had laboured through many difficulties with their worthy pastor to obtain the erection of the present building. General Baron d'Anselme, in the absence of Marshal Canrobert, in company with other generals and officers of all ranks, several of whom were Roman Catholics, were present at the opening service. Pastors Brun and Bisseux, of Rheims and Châlons, who will perform Divine service alternately at the camp until a special chaplain is appointed, were joined by Pastors Guiral and Trocquemé, from Sedan; de Boinville, from Bar-le-Duc; and Vallette and Dhombres, from Paris. M. Guiral, as President of the Consistory, opened the service by placing the Bible in the pulpit and reading, and by the consecration prayer; after which, M. Dhombres preached a most able and stirring sermon on Acts i. 8—"Ye shall be witnesses unto me," &c. I will not attempt to give even an outline of his discourse. You may imagine how deeply every word was felt. He stood before a congregation of Protestant soldiers, whom he addressed as the free and now highly-privileged descendants of the suffering, but faithful, gallant, loyal, and renowned Huguenots, many of whose names he mentioned in connexion with historical anecdotes most calculated to awaken attention and kindle a flame of Protestant and Christian feeling in every mind. In a most impressive manner he called God to witness that these were not words of acrimony cast upon the memory of the persecutors; but he adverted to the trials of their ancestors in order to stir them up, by every motive of gratitude to God, by whom all hearts are directed, to be in these days of freedom and justice as loyal subjects, and especially as faithful witnesses for Christ, as their forefathers had been in the best and most glorious days of French Protestantism. He said this was not a congregation of an ordinary kind. "Soldiers!" said he, "you here represent the Protestantism of France, and hearts from all parts of the country are turned towards you. Your fathers and mothers

are praying for you, and the work we are doing concerns the present and future and eternal welfare of thousands." He hoped that peace might long endure, but in case of war he assured them their chaplains would still follow them and watch over their souls. Deep and universal evidently was the impression produced when alluding to the two pious chaplains whose remains lie buried with the bodies of so many who fell near Sebastopol. The preacher exclaimed: "Oh! if God should ever permit me to visit the Crimea, where so many of our gallant soldiers shed their heart's blood in the service of their country, I would go under the walls of Sebastopol and seek till I had found the graves of my dear friends Chardon and Babut, and read inscribed upon their tombs as it was upon their hearts, 'The Good Shepherd giveth his life for his sheep.'" Many such touching allusions aroused the attention and moved the stout hearts of the young soldiers.

Good Pastor Vallette, of the Lutheran Church, then addressed the soldiers. He came as representing the *commission mixte*—a committee composed of some of our most influential men of the Reformed and Lutheran Churches, with a view to furnishing Protestant chaplains for the army, a work the importance of which it would be difficult to overrate. In a familiar and awakening manner he reminded the officers and men of the necessity of adding *spiritual* to *military* exercises, and of the *general review* which will ere long take place before the King of Kings.

Thanks were duly offered to the Emperor, the Minister of War, &c. After which, Pastor Brun ended this most interesting ceremony with thanksgivings and prayer.

Some religious soldiers lingered behind to shake hands with us, and informed us that two good colporteurs frequently visit them, and have sold many Bibles and Testaments.

Let us hope and pray that many of these soldiers will know the day of their visitation, and become Christ's faithful witnesses in the army, till they return home to become faithful brothers and fathers in our Israel.

## SWITZERLAND.

### MISSIONARY ANNIVERSARY AT BASLE.

Basle, July 5, 1862.

A great number of Christian friends assembled here during the last few days, on account of the "festival week" of the good Basle people. The anniversaries of the Bible Society, the Jewish and Foreign Missions, Female Education in India and Africa, the Union of Swiss Ministers, and of other schemes of Christian activity, are crowded into the first week of July. Strangers from far and near are received with the greatest

hospitality; in the evenings the guests meet in private gardens, where the liberality of the owners offers to every one simple refreshments. Wednesday and Thursday are entirely appropriated to the transactions of the *Basle Missionary Society*. This time they celebrated their forty-seventh anniversary, and it proved a very refreshing season.

We first witnessed the examination of the students in the capacious Mission-house. Three halls were filled with them, there

being eighty-three students, in six classes. They are gathered from all parts of the globe; nearly half of them come from Wurtemberg, one-fourth are Swiss; the rest Germans and French, with a sprinkling of Swedes and Russians; lastly, six Armenians from Constantinople and Shamakhi, and three Hindoos from Malabar. The negroes had no representative left: one, a very hopeful youth, had lately been taken away by consumption; his brother had embarked for the Gold Coast—the first ordained native of that mission. The supply of missionary students appears to be almost unlimited. From twelve to twenty are chosen every year out of three times that number of applicants. It was a pleasure to see them seated together, and witness the satisfactory progress of their studies. A truly catholic spirit pervades the institution. All German and Swiss Churches are here represented; yea, I understand that some of the Armenians, the fruits of a remarkable awakening in the late Caucasus Mission, have not even formally left the Church of their fathers. The conversion of the heart rather than the creed professed is the point most considered in their reception.

But I hasten to give some of the interesting statements of the report. The financial position of the society appears to be somewhat embarrassed, in spite of a steadily-growing income. This amounted, for 1861-2, to 675,767f. (about 27,023*l.*); the charges reached the figure of 28,487*l.* Nearly half of this sum went to the account of the India Mission (13,400*l.*), the rest to that of Western Africa, 7,600*l.*; China, 680*l.*, North America, &c. The deficits have been slowly accumulating to a debt of 2,440*l.*, mostly in consequence of the extension of the mission fields. On the Gold Coast, for instance, where in 1857 the European staff of the Mission numbered only twenty persons, there are now thirty-nine.

The report spoke of the *West African Mission* as having passed through a critical season. Slavery seems to have been the chief difficulty to be overcome. It is the groundwork of social life in Africa. The treatment of slaves may be more lenient on

the Gold Coast than on the Pepper, or Slave Coast; still the slave is merchandise, that can be sold, shipped, or sent after the owner when he dies, to attend on him in another world. And polygamy is everywhere the inseparable companion of slavery; for the master marries the slave to whom he will, or takes her himself; so that true matrimony becomes impossible under the system. Now the Mission had, for a time, nothing to do with the question of slavery. The young men who joined it had been educated in its schools, being neither slaves nor slaveholders. When the first slaveholders were converted, the hope was indulged that, in process of time, the anomaly would be removed by Christian instruction. It proved as futile as in the case of Indian caste. Every missionary and each station laboured to compass this end in their own way, with more or less success. Mistakes were made, and had to be rectified; sometimes with a sacrifice of consistency. Progress achieved in one direction was counterbalanced by over-lenieny in another. It became necessary to lay down rules for obtaining unity in theory and practice. The committee have, therefore, sanctioned some simple rules—That, to own a slave is a thing opposed to Christian love; that to be a slave is not a sin, but a misfortune; that to enter the state of slavery, by selling oneself, or seeking an owner, is forbidden to a Christian; that in the case of slaveholders becoming Christians, there exists a collision of the sixth and eighth commandments, which can only be solved by the owner yielding his right to the possession of the slave, whilst the slave yields his right to entire freedom, and consents to continue his service; that the transition to full liberty is effected by temporary, in some cases even a lifelong, servitude, not involuntary, but entered upon by free men—in no case involving the rights of the children. These principles were adopted, not without some struggles, and have been carried out in such manner that no person was to be retained in the service of the Mission who still holds slaves. Sad to say, there were even a few catechists who held slaves, though in mitigated servitude. These had to set them

free unconditionally, on pain of dismissal. The Christians in the five churches of the coast numbered 746 in January, when there were 522 children in the schools. Additions have since been made. And the seminary for the education of teachers gives satisfactory results.

In *Western India* the society has fifteen stations, occupied by forty-eight Europeans, of whom forty are ordained, whilst eight laymen serve the mission in different capacities. The number of Christians amounts to 2,997 souls; 700 Christian and 1,900 heathen children are educated by the mission. The *Canara* Mission is to be extended, in consequence of the liberal grant of premises by an officer at the Sircy station. Two Brahman youths have lately been baptized at Mangalore, having, after a severe struggle, broken through the ties of family and caste. Other young men educated in the English schools profess an inclination to follow their example. The report on the five stations in the *South Mahratta* province contains likewise encouraging features. If Dharwar appears to be still a barren field, and Malasamudra has not answered as an agricultural colony, Guladgudd enjoys a thriving church of sixty members, and Hoobly, as well as Bettigherry, have been cheered by decided conversions from among the heathen. In *Malabar* all the six stations are progressing favourably. Itinerant preaching has been carried on with considerable success. A number of cultivators about Palghaut have lately applied for Christian instruction. Good news came also from the mountaineers on the *Nilgherries*. Twelve years had elapsed before the first Badaga believed and was baptized (1858). He was deprived of his wife and children, his hut separated by a hedge from the rest of the community, his intercourse abhorred by all his friends. Now Abraham is rejoined, not merely by his

family, but by several young men, who have boldly confessed Christ. And after all the excitement which these struggles produced, Abraham's integrity is so much valued by the rest of the clan, that they have chosen him for their umpire in settling a difficult matter, and both parties submitted to his decision without a murmur.

The *China* Mission has this year been reinforced and cheered by new accessions. The missionary at Hongkong has a church of sixty-four Hakka Christians, who assemble in the chapel of the London Missionary Society. The station at Lilong numbers 115 souls; and the catechist in the Chonglock district, though long left alone with his small community of seven converts, has been enabled to achieve a great work under considerable persecution; 200 persons apply there for baptism, and the movement is spreading.

Many other interesting features in the work came out, to which I cannot refer at length. I was particularly struck with what the Rev. Mr. Nagel, of Neuchatel, related concerning the interest the Sunday-schools of that canton take in the work of missions. A number of the poorest of the poor had contributed sixty francs, being the proceeds of rags, bones, and other articles gathered in the streets! The festival closed with the dismissal of five missionaries, who are to proceed to India, Africa, and America. In the latter continent the operations of the society are likewise extending. Not only have they sent sixty-six ministers to the German colonists in the United States; in consequence of the exertions of the Swiss Consul-General in Brazil, that country has also been opened to the society, which employs already four labourers in the German colonies of the South. May the blessing of the great Head of the Church continue to rest on this work in all its branches!

#### ANNIVERSARY OF THE EVANGELICAL SOCIETY OF GENEVA.

We translate from *La Semaine Religieuse* the following report of the proceedings of the Evangelical Society of Geneva at its last anniversary, held in that city:—

The society's first meeting was held on Wed-

nesday, June 25, at four o'clock, and was opened by an interesting address from M. Merle d'Aubigné: we say an address, for while giving an account of the labours of the Theological Seminary, he dwelt largely on general questions. Twelve students have, this year entered the Theological Seminary, and tw-

only the Preparatory Seminary. The direction has been compelled to restrict the number of its bursaries. The number of this year's students has been forty-three. Unfortunately, in the course of the studies there have been losses. Two students have died, a third was taken away by conscription, and a fourth has gone elsewhere to terminate his studies. Three students have quitted the seminary, after having passed their examinations.

Reference was afterwards made by the speaker to the claims of the late M. Galland to the gratitude of the meeting. This excellent man was the first director of the Missionary Institute of Paris, and one of the founders of the Evangelical Society. Afterwards he was successively pastor at Sonvilliers and Neuveville, and it was in the midst of the labours of an active and blessed ministry that, on the 9th of May last, God called him to himself.

M. Merle next adverted to, and opposed, certain animadversions, contained in two recent publications, upon the work of the Evangelical Alliance, and concluded by reminding his audience, that the glory might be ascribed to God, of the blessed influences which had accompanied the meetings of the Evangelical Alliance and of the impulse which it had given to the religious movement in the city of Geneva.

The meeting was then addressed by M. Milsom, of the Evangelical Church of Lyons; M. Turin, evangelist at Milan; and M. Pastor Bonnard, representing the Free Church of the Canton de Vaud.

The second meeting was held on Thursday morning. The finance report was read by M. Quiblier, Secretary to the society. The receipts amounted to 150,640f. 65c.; the expenses to 147,200f. 70c.; showing a balance of 3,439f. 95c., which was applied in liquidation of the outstanding debt, thus reduced to 5,561f. 95c. The contributions collected at Geneva have shown some slight diminution.

M. G. Naville read the report relating to evangelisation and colportage. The society employs in France twelve pastors and ministers of the Gospel, twenty-one schoolmasters and schoolmistresses, eight evangelists, and twenty colporteurs; and at Geneva, four evangelists. For the first time the committee gave some details respecting the work of evangelisation which has been carried on by them, since 1842, in Geneva.

The meeting afterwards listened successively to M. Euler, representing the committee of evangelisation of the Free Church of the Canton de Vaud; M. Vernet, of Geneva; M. Pastor Duproix, of Mâcon; M. Pastor Descombaz, of Geneva; the Rev. Alexander Campbell, of Montrose, Scotland; M. Pastor Charpiot, of Sornay; M. Malan, Moderator of the Vaudois "Table;" M. Casalis, Director of the Paris Missionary Institute; an American minister and a German deputy, whose names escaped us. The meetings were well sustained, and left a good impression upon those who had the privilege of being present at them.

## ITALY.

Florence, July 16, 1862.

### THE LAST MOVE, AND ITS IMMEDIATE RESULTS.

The game is being played quickly. It is easy to see who is to win, but both parties are skilful and in earnest. The Pope had the last move, and for the moment he has checkmated his opponent. What next will happen it is difficult to foresee. The meeting of 300 bishops and some 7,000 priests and devotees in Rome has been admirably managed. The united action of so many men, among whom considerable differences obtained, exhibits no small state craft. Even to Protestants the ceremonies at the canonization of the Japanese martyrs and the exaltation to the place of a dogma of the temporal power were most imposing, albeit the cardinals took part with their usual undevoutness. Though Rome has now played her last card, though this council resembled the practice of certain raders who indulge in banquetting their ends on the very eve of bankruptcy, still

the marvellous power of the Papacy in calling together so many dignitaries from all the ends of the earth, and welding them into one solid phalanx for the support of mother Church, has greatly discouraged the Italians, who underrate the strength of the Vatican when brought face to face with the revolutionary progress of the age. The bishops have returned to their various dioceses with orders from head-quarters, like so many generals of division, to carry out among the rank and file of the priesthood the new motto of Rome, "Conquer or die," *aut Caesar aut nullus*. The organs of the press, to whom the Pope is everything, and independent thought nothing, are full of jubilation and defiance. Antonelli is so elated with his successful strategy, that he has refused the final and most tempting offer of French mediation with the unfailing *non possumus*. Even the Pope has revived his spirits at the sight of so much adoration, and, true to his youthful instincts, has

caused the cross to fall before the sword, by setting about the erection of a soldiers' barrack on the site of the ancient Pretorian camp, and reviewing his army of Zouaves, carabineers, sbirri, and Chiavones, which is to be largely recruited from home, through the efforts of Cardinal Wiseman and Archbishop Cullen. The Italian bishops, who were not allowed to join their foreign brethren in Rome in hatching plots for the downfall of the kingdom, have sent epistles to the Pope, in mournful strain, deploring their hardships under the iron rule of the King of Piedmont, and regretting their absence, owing to the tyranny of foreign despotism. Sixty of these prelates in the Neapolitan provinces sent a declaration of their unswerving fidelity to the See of Rome. Only one member of the Italian Episcopal bench, Bishop Caputo, of Naples, takes the popular side. He is therefore looked upon as the black sheep, and was denounced in no very charitable terms by Pio Nono himself, as a son of perdition.

#### PENALTIES ON ECCLESIASTICS — THE POOR PRIESTS AND THEIR ILLIBERAL SUPERIORS.

The poor priests over the land who have dared to sympathise with young Italy will now fare badly, unless the Government steps in to prevent a crusade of persecution. The authorities have made bold to imprison for three years, and fine in 100*l.*, Monsignore Canzi, the Capitular Vicar of Bologna, for refusing Christian burial to Count Rota, a noted Liberal, and for distributing in the diocese the instructions of the Sacred Penitentiary at Rome with regard to various cases of conscience; while Mazzoni, the parish priest of San Procolo, who was aider and abettor in the affair, has got one year's imprisonment, and been fined in 40*l.* The Court of Assizes at Ravenna has also sentenced the priest of Russi to eighteen months' imprisonment, and 60*l.* fine, for refusing the last offices of the Church to the syndic of the town; while Pierdonati, the archpriest of Otricoli, is in prison, awaiting, doubtless, a similar judgment, for refusing absolution to a dying soldier. Surely the poor priests are not to be left at the mercy of their superiors. Now that the

Pope has refused every offer of conciliation, and throwing away the scabbard, is resolved on war to the knife, I hope no timidity will prevent the Cabinet in Turin from succouring the minor clergy, who are to be compelled, on pain of deposition, to sign the document drawn up by the bishops in Rome. The Minister of Worship has issued a circular in this direction. The Passaglians alone, as the priests are now contemptuously called by the Antonellian organs, who have signed the liberal address to the Pope got up by the quondam expounder of the Immaculate Conception dogma, number 6,000. Every effort has been used to prevent their subscription. In Brescia two meetings of the clergy were held to impede the movement, so that many timid and dependent men dare not send in their names. The *Armonia* has issued a list of 116 priests who reclaim against their names being appended to the address; but it turns out that other priests of the very same names had authorised Passaglia to do so. The confusion has arisen from the necessity imposed on the editor of the *Mediators*, while printing the names, to withhold the addresses, for fear of persecution. You may, therefore, take for granted that the address with 6,000 signatures is a genuine one, after passing through such ordeals. Once the Government, as it is in duty bound, takes up the cause of these priests, who are forwarding its interests, we shall enter on a new phase of the Italian struggle.

#### THE LIBERAL PRESS AT ROME AND BOLOGNA, AND THE PROTESTANT PRESS AT FLORENCE.

The feeling of the Italians is one of utter astonishment that the Pope should be so blind to his own interests, and so regardless of the welfare of those who would willingly respect him as the Vicar of Christ. On the bench of a seminary in Rome may be found written, "Death to Victor Emmanuel at the cannon's mouth!" but how often this winter have the inhabitants of Rome shown their detestation of Papal rule. Very cleverly did they at early dawn in June paint a few hundred Italian tricolor flags with "*Viva Roma, capi*



*d'Italia*" mottoes with pieces of clay, and throw them on the houses of the city, to hang there, far beyond the reach of hand or ladder. I had the pleasure of reading lately a number of *Italia e Roma*, an uncompromising Liberal journal, which treats only of the Roman question, printed in Rome, at the National Printing-office, though for the present editorial communications are to be forwarded to the Perugia Post-office. Despite the increased number and energy of the Papal police, this able paper, and many other Liberal documents, are printed and circulated in sight of the Vatican, without any clue being got as to their origin or the whereabouts of their authors. With even greater satisfaction I have been perusing the *Providenza del Popolo*, a Bologna newspaper recently started by an ex-priest, who has fought the battles of his country, from the siege of Rome onwards. It is the most evangelical of all the liberal organs, gives all the news of Bible circulation and evangelisation, talks nothing of Church reform, but of learning the Church to go to Christ, and has had the honour of being five times sequestered during the last two months for speaking the truth boldly touching the machinations of the priests. The editor naturally complains of the Government Fiscal, and wishes to know whether Bologna is in France, China, or Italy. He is not aware that in Florence, for example, the direst opposition is offered to the circulation of religious tracts and journals by the Royal Prefect. The work of the colporteur has consequently come to an end here, and many an effort of Christian usefulness has been nipped in the bud by this illiberal and bigoted conduct.

#### RECENT POLITICAL EVENTS.

The recognition by Russia and Prussia of the Italian kingdom, and the marriage of Princess Mary of Piedmont to the young King of Portugal, have been hailed as facts of great importance. And yet the heart of the nation is so ill at ease, that no great joy is expressed. A kingdom without a capital is a sorry affair. The fact is, that things cannot long stand on their present

footing. You know how strangely the proposed movement on the Tyrol was checked a month ago. This week Garibaldi is inciting the Sicilians to deeds, not words, and they respond to his call. The republican party is strong everywhere and grows daily in strength, from the contempt universally felt for a ministry at Turin which does the bidding of Napoleon. The organs of the party are violent against the Government, and therefore cheer the hearts of our grand-ducal and royalist coteries. The common enemies of liberty are making merry, and see at hand a restoration of the old régime. The manifesto of Lucien Murat has been printed in Florence, with the view of circulation in the South, where he craves the throne of Naples. But for these storm signals, it were desirable that the Pope, who is aiding powerfully the Protestant movement by his stubbornness, should remain a few years longer where he is. A year in a crisis like this counts for fifty in ordinary times, so far as the enlightenment of an excited people is concerned. Ere long the nation will be ready for the major excommunication, and will make a clean riddance of Papal authority.

#### PROGRESS OF EVANGELISATION.

The circulation of the Bible is bearing precious fruit. A small village in the neighbourhood of Florence is found to contain many Evangelicals. In an extensive farm of Tuscany the labourers are all readers of the Scriptures. Nightly reading meetings in Florentine private houses have been carried on during the winter by various foreign and native brethren. New stations for preaching the Gospel have been this month opened in Arezzo, Sienna, Bagni di Lucca, and Lucca. The last-named town in the sixteenth century contained many converts to the truth, who fled from persecution, and enriched other lands with their piety and industry, among whom were the Turretini, Burlemacchi, Diodati, and Calendrin of Geneva, and the Sillemans of America. Let us hope that a godly seed has been preserved in Lucca for the pure worship of God. The other day the student Gregori was acquitted by the tribunal of

Lucca for writing against the religion of the State, and the same evening he was requested to preach the doctrine of the Cross to some thirty brethren, whom he had not heard of before, and who have asked him to continue with them, labouring in word and doctrine. The new Waldensian place of worship in Modena is crowded to excess, while the Wesleyan missionary, Mr. Piggott, has just purchased an old Catholic chapel in Parma, and began Divine service, as well as opened a dépôt for Bibles and religious books. The work still goes on prosperously in the Island of Elba, at Portoferrio, Rio, and Longone. Several evangelists are at work, and have established Bible-classes, Sabbath-schools, and psalmody practice in the three congregations. I might mention many more openings, but the labourers are wanting.

#### CONTROVERSY WITH THE PARISIS.

The congregation in Pisa was greatly disturbed last year on the occasion of a baptism. The father of the child was hurried off by the crowd, and compelled to have the sacrament performed by a priest. Legal proceedings were instituted and the offenders severely punished. Since then no attempt at molestation has taken place, and lately another child of the same man was baptized according to the simple evangelical rite. Signor Tecchi, the minister of the church, has figured this winter to great advantage in a discussion with Padre Buselli, of Massa Maritima, as to the meaning of the epithet applied by the angel to the Virgin Mary, "highly-favoured," and not "full of grace!" The editor of the *Buona Novella*, a journal which is becoming increasingly interesting and useful, follows up the controversy with a very learned investigation of the whole subject. For this Dr. Chiesi is peculiarly qualified, having long studied and compared the different versions with the originals. His private collection of Bibles is one of the best in Italy, and he is now engaged on an Italian Hexapla of the New Testament, compiled from the translations of Diodati, Brucioli, Martini, Malermi, Pagnini, and Vatablo. A philological work from his pen,

entitled, "Who has Falsified the Bible, the Protestants or the Catholics?" has already done good service.

Similar discussions are everywhere forced upon our evangelists, and hitherto they have been overruled for calling attention to vital questions which had never before suggested themselves. The cheap publication societies of Leghorn and Pisa issue their monthly exposition of Catholicism, and mark the progress of the Gospel in Leghorn by their increasingly-violent abuse of Mr. Ribet. Naples has followed the example with its "Catholic Readings," and Bologna, too, sends us "The Catholic Dawn" and "Short Catholic Readings." The growth of such apologetic literature evidences the wide circulation of evangelical books and tracts among the peasantry of the land.

#### A PERSECUTED COLPORTEUR: A LIBERAL MAGISTRATE: AN IMPRISONED BISHOP.

The delegate of Montepulciano, half-way between Florence and Rome, lately seized the books of Colporteur Mazzei, and in a very lordly proclamation banished the in-offensive man for a year from that part of the country, under threat of fine and prison. It is hoped that the books will be restored; but, unfortunately, the case was not reported till the legal time during which a protest might have been lodged had elapsed. Very different has been the conduct of the magistrate of Chiavari, a little way south of Genoa. The Cerighini at Favale have been subjected to malicious interferences in their little church, but they have ever found redress at the tribunal of Chiavari, where the law has been thus tersely and nobly expounded: "It is true the first article of the Civil Code establishes the Catholic Apostolic faith as the religion of the State, but it is equally true that the first article in the Constitution of the kingdom distinctly says that all other forms of worship presently existing are tolerated. The Code separates, isolates, and excludes, but the Constitution throws open the door to free thought, brotherhood, intercommunication, and union among citizens. We must rid ourselves of that old fanaticism which cannot deign to treat with a man

unless he professes the same belief as ourselves."

The Bishop of Mondovi has this week been fined and imprisoned for publishing in a circular the instructions of the Sacred Penitentiary. This latter is an institution in Rome, established and presided over by a few of the ablest Jesuits, for the purpose of solving the doubts of any priest in peculiar cases connected with the confessional or the marriage ceremony. It has of late exceeded its powers, in the judgment of the

Government, as a private and spiritual jurisdiction, by legislating against all who hold liberal opinions in regard to the temporal power, and hence the culpability of the Bishop in sending forth its mandates as binding on the consciences of Italian priests.

A first-class boarding-school has been opened in Milan, under the auspices of the active Wesleyan missionary, Mr. Piggott, for the education of the children of the upper classes. It cannot fail to be a successful and valuable means of evangelisation.

## GERMANY.

Frankfort, July 15, 1862.

### THE GERMAN NATIONAL SHOOTING MATCH AT FRANKFORT.

An event is now taking place at Frankfort, all the details of which you will read in the public journals, but the political significance and the religious aspect of which will not be comprehended by a foreigner. This is the national shooting match, which this week has drawn together to our city eight or ten thousand carabineers from all parts of Germany and of Switzerland, accompanied by a proportionate multitude of foreigners, who throng all the hotels. The popular enthusiasm which everywhere animates this *fête*—all our streets paved with German cloth of three colours (not seen since 1849)—all the public discourses which loudly proclaim the approaching unity of the German country—above all, the sullen silence of the Governments, which let everything pass, because on all sides they behold themselves mastered by the rising tide of Liberalism—all these facts make it apparent that this is the greatest political manifestation which has agitated Germany since 1848. Men feel themselves on the eve of a vast revolution—a revolution, however, which the peoples seem resolved to accomplish by peaceful means, to the end that it may not be assailed and shattered, as in 1848, by standing armies, which were then the instruments of that reaction which has now lasted twelve years.

Every popular movement has its moral and religious aspect, although itself in no way occupied with religion. Now it is this

aspect which should fix the attention of the observer who would understand the nation. Unhappily, we know that German Liberalism is far from being religious. When, in 1848, a member of the National Assembly, under the crypt of the Church of St. Paul, proposed to open the session of the Parliament with prayer, the irreligious members laughed at him, and no prayer was offered. The political *fête* of Frankfort, in its turn, has been the occasion of a great profanation of the Lord's-day. Sunday, the 6th July, had been chosen to inaugurate by a banquet of 3,000 or 4,000 persons the vast shooting-hall, built for that purpose. This repast had scarcely terminated, and the crowd upon the ground (which is out of the city) was increasing, when a fearful hurricane, accompanied by torrents of rain, burst over the country, breaking and uprooting the largest trees, and tearing off with violence the roofs of the houses. The shooting-hall in part fell upon the persons within it; two were killed, several severely wounded; all overwhelmed with terror, almost thinking that their last hour was come. Terror prevailed even in all the houses of the city. This warning was not regarded by the promoters of the *fête*. The following Sunday (July 13th) was further chosen for the inauguration, by a grand procession of all the marksmen through our streets, and by a banquet in the same hall, with great difficulty repaired. The immense excitement thus caused amongst the population naturally rendered impossible all assembling for worship; all the churches were

almost empty; and in those nearest to the tumult there was no preaching. You are aware that nowhere on the Continent is the Lord's-day sanctified as in England; in Germany, especially, multitudes recognise neither the obligatory *principle* nor the *practice* of the Christian Sabbath. Consequently, so flagrant a violation of the holy day does not make the impression that it would amongst you. A majority do not regard it as the transgression of a commandment of God, which command, as such, they believe to have been abrogated. But in whatever light we regard the day of rest—were it only a great and holy privilege for Christian people—it is always true that such a contempt of this gift of God is a subject of profound regret to all pious men. What interest can I take in your schemes of political renovation, when you begin by outraging my most cherished feelings? or in your national liberty, when you deprive me of the liberty of worshipping my God on His own holy day? And if instead of invoking the blessing of Him who rules the nations on your enterprises for the good of your country, you provoke His just judgments, "you sow the wind, and shall reap the whirlwind." (Hos. viii. 7.)

So much the more must we lament that in Germany the religious men, who might exert a good influence over these legitimate aspirations of the peoples, hold themselves aloof, and condemn them as rebellious, if not impious! Even religious liberty has not yet found favour in their eyes; they leave to politicians the care of defending it; it is in the chambers of the Parliament that this cause is pleaded, and often then, it must be confessed, not from motives of religion.

#### DISCUSSIONS IN THE CHAMBERS OF WURTEMBERG AND OF PRUSSIA UPON RELIGIOUS LIBERTY.

Thus, the second Chamber of Wurtemberg has recently discussed petitions demanding this liberty for the dissenting sects of that country. These are the Wesleyans, the Baptists, and other denominations, who show themselves very active; often, it must be confessed, very aggressive,

against the National Church. They have frequently to suffer from prosecutions, fines, and even imprisonment; and they demand from the Chamber to be emancipated from these fetters. They will certainly obtain the object of their wishes. And then we hope that the National Church of Wurtemberg—which is not persecuting, which is sufficiently large and powerful to bear with contemporaneous dissent—will learn that religious liberty is not only a right of conscience, but the only means of neutralising the zeal, sometimes bitter, of its adversaries, irritated by persecution. It will learn even that these little dissenting communities will become so many spurs in its own sides, which will give it a salutary stimulus, and will thus become a preserving salt for the mass of the community.

A question much more difficult, originating from petitions, is now before the Second Prussian Chamber. It is the emancipation of the Jews from certain restrictions which legislation still imposes on their civil and political rights. More particularly it is debated whether Israelites shall be admitted into the magistracy, and to sit as judges in the courts. The Ministry have combated the petitions by different arguments which have not appeared conclusive to the Chamber; for, by a large majority, it has referred the petitions back to the Ministry, that justice may be done. What will be the result? It would be difficult to predict, for if, on one hand, there be injustice in depriving certain citizens of their *rights*, whilst, like others, they pay all the *taxes*, there exist, on the other hand, amongst the people invincible prejudices against the Israelites. Whatever may be the issue, the letter of the Constitution is, formally, on their side. Will the spirit of the nation continue, as it has hitherto been, against them? This is the question!

And this question depends on one still greater—that of which I spoke in my last letter—the separation of the temporal from the spiritual—of the State from the Church. We should say then that it is at Rome that this question is being debated, and will be decided for the whole of Europe. Now a great step has just been taken towards the

settlement of this question. And that step is—

THE RECOGNITION OF ITALY BY RUSSIA AND PRUSSIA.

We have throughout Germany a great Protestant party, to whom this recognition is as disagreeable as to the Catholics. This is because, ecclesiastically speaking, their cause is the same, and that cause has received a heavy blow by this important diplomatic act. The kingdom of Italy being now admitted into the European family, there is no longer room for the temporal power of the Pope. And the results will everywhere unfold themselves in respect of the relations between the State and the Church. We ask of God but one thing—namely, to see the Gospel of Jesus Christ left to itself, freed from the shackles of earthly powers, and the corrupting influences of worldly politics, standing alone, face to face, with error, with superstition, and with sin; it will then once more show that it is “the power of God unto salvation to every one that believeth.” (Rom. i. 16.)

APPROACHING MEETINGS OF THE GUSTAVUS-ADOLPHUS SOCIETY AND OF THE KIRCHENTAG.

We are about to have, at the commencement of the autumn, two great religious gatherings—the annual meeting of the *Gustavus-Adolphus Society*, at Nuremburg, and the *Kirchentag*, at Brandenburg. This is the first time that the Gustavus-Adolphus Society has been able to hold its annual session in Bavaria. The time is not very distant when the Protestants of that country were prohibited from having any connexion with this society, either in respect of giving or receiving. Thanks be to God for this progress of liberty! The ancient city of

Nuremburg, one of the most remarkable in Germany, will also be an additional and great attraction to these assemblies—always interesting, from the excellent work in which they are engaged on behalf of poor Protestant communities scattered in Catholic countries. This society has for its adversaries in Bavaria, as elsewhere, the ultra-Lutheran pastors, who not only take no part in it themselves, but labour to detach their flocks from it. It is to be hoped that the assembly at Nuremburg will contribute powerfully to dispel these narrow prejudices.

As to the *Kirchentag*, it was generally feared, some years since, that it had finished its career. It is now, in fact, only a fraternal *r union*, which, as such, may yet have its utility, but which probably would have already ceased, but for the association of the *Inner Mission*, with which it has been identified from its origin, under the powerful influence of Dr. Wichern. In times so serious as ours the *Kirchentag* might yet revive and acquire great importance. To this, however, it is essential first that the seat of the central committee should not be always at Berlin; next, that this committee should not be afraid to place upon the order of the day the true vital questions of the moment; lastly, that instead of occupying the sittings with long and learned dissertations by professors, it should allow free course to unconstrained discussion. We shall see if the approaching assembly will respond to these wishes, so universally felt. On this depends the existence or the death of the *Kirchentag*. If God permit, I will communicate to your readers the results of these grand assemblies, which will take place, the one at the end of the month of August, the other in September.

## TURKEY.

The Rev. G. R. Birch, Secretary of the Turkish Missions Aid Society, kindly forwards to us the following:—

COLLEGE AT CONSTANTINOPLE.

Rev. Dr. Hamlin writes under date of Constantinople, May 2: “I have not yet received my leave to build my college, so as to break ground. The Sublime Porte has granted per-

mission, but an inferior department, which harasses the builders, and is called *Canaf*, or Trades Union, has not given permission. The part is often greater than the whole in Turkey. I may build the college where I please, and when I please, only no subject of this Government can aid me in any way whatever. This is Turkey! But I still hope to triumph over all these enemies of the truth by patience, perseverance, and prayer.”

## SYRIAN MISSION.

Rev. Dr. Calhoun, American Missionary, writes:—

"Abeih, Mount Lebanon, June 6.

"We owe your society many thanks for aid to our Theological Seminary—35%. We have entered a class of ten, a more promising one than at any previous period. We shall have also during the summer a few theological students. In addition to the sciences, regular instruction is given in the Scriptures. The interest manifested by pupils in the daily investigation of Bible truth is most encouraging. No hour passes so pleasantly as the one given to the Word of God.

"Mr. Ford is again with us, and has greatly enjoyed communion with Christian friends in England.

"Our work, though not like that among the Armenians, is still steadily progressing. God has a seed even in Syria. The recent commotions, disastrous as they were, have been overruled for good.

"A high school has recently been opened in this village (Abeih), for Druses, to be sup-

ported by funds invested in their religious establishments! The number of the pupils is twenty, gathered from all parts of the Druse community. The teacher is a young man of excellent Christian character, and is well qualified for his work. He was educated in our seminary, and is a member of the Church on Lebanon. Though he will not of course be expected or allowed to give religious instruction, yet his influence will be of the right kind, and the whole process will be an enlightening one. I feel much interested in this experiment.

"You will have heard ere this that one of the murderers of the missionary, Mr. Coffing, has been taken. His trial is to take place at once, at Adana.

"I was present at the meeting of our Central Mission at Aleppo, in April. Dr. Goodall, of Constantinople, was there. It was a delightful one, and the evidences are many that the favour of the Lord is with them.

"Yours, "J. H. CALHOUN."  
Turkish Missions Office,  
7, Adam-street, W.C.

## THE AMERICAN MISSION AT AINTAB.

Aintab, Syria, May 26, 1862.

## PROGRESS AND PRESENT CONDITION OF THE MISSION.

It is now fifteen years since the first missionary came to this city. As has been the case in other places, so here also, much opposition and persecution were experienced in the beginning. But though this somewhat checked the work, it did not effectually hinder it. Inquiry and investigation continue to spread, and the number of Protestants increase. In 1848 they rose to nearly 100; and from that time to the present there has been a gradual increase of the community, till it has risen to over 2,000, including small and great of both sexes. The members of the Church are now nearly 350; and additions have been made at every regular communion season, sometimes larger and at others smaller. Our Sabbath audience averages about 100 hearers; and among them there are, generally, a few new ones every Sabbath. I am sure it would gladden your heart, could you be here and see this great audience, listening attentively to the preaching of the blessed Gospel. A few years since they were enveloped in the darkness and ignorance of superstition; and yet now are rejoicing in the light of the unadulterated

truth. So large has their number now become, that it seems necessary to divide the Church and congregation into two; and this will be done as soon as it can be accomplished conveniently.

## NATIVE AGENCY AND EDUCATION.

In the year 1856 a native pastor was settled over the Church, who continues still to labour acceptably in that office. The people have furnished his support from the beginning, with the exception of a short period, and feel much attached to him.

We have eight schools, containing over 600 pupils. The Bible is the text-book, and catechetical instruction is regularly given. Over half of these are the children of Armenian parents; and we have much hope that most of these, as they grow into maturity, will become Protestant, though their parents are not such. The Protestants have borne the proportion of the expenses falling to their own children; and after the present year we hope they will assume that belonging to the Armenian children also.

When the Gospel began to be preached here there were but two Armenian females in the city who could read. A system of instruction for adult females was devised,

and by means of that about 300 or more females have learned to read.

We have also a high school, where our native helpers—such as teachers, colporteurs, preachers, and pastors—receive much of their training. As soon as the work had taken root here some of these men went into the vicinity to spread the truth; and often from six to twelve were thus engaged every year. Such of them as were designed to become regular preachers and pastors have been formed into separate classes for a course of instruction in exegesis, systematic theology, and homiletics. As the result of these efforts, thirteen young men have been licensed to preach. Two of them are prevented by peculiar circumstances, at the present time, from labouring; but the remaining eleven are now actively engaged in preaching the Gospel, and four of them have been ordained. We are hoping to see five or six of the remainder ordained over some of our native churches within a year. Another theological class of eight is now being formed. Their education may be completed in a year or two; and if they should all be licensed to preach, there will have been raised up here twenty-one preachers of the Gospel. The raising up and qualifying of a native ministry we regard as a most important and essential part of our work.

#### SABBATH-SCHOOL INSTRUCTION.

At an early period a Sabbath-school was formed. At first, its numbers were small, but afterwards increased to about 150 pupils, being mostly children. About four years since it began to be enlarged by the

addition of infant classes and classes for adults. In this way it gradually increased, until the whole congregation, male and female, young and old, became members of it. The average number of attendants, inclusive of teachers, is from 1,200 to 1,300, and on special occasions it has risen to 1,600 and more. There are some seventy or eighty teachers. Once a month all are brought into the large church (the infant classes are in rooms outside of the church), and then the children sing some of their sweet hymns, and are questioned on what they have been taught, and short addresses are made to them. The scene is one of great and touching interest. I am sure, could you behold this large company of children, and hear their voices in sacred song, and their ready answers to the questions propounded, while all the adults, males and females, fathers and mothers, and in many cases grandparents, are looking on with deep interest, you would exclaim, with a joyful heart, "What hath God wrought!"

#### ADDITIONS TO THE CHURCH.

The first Sabbath of this month was one of great interest to our people. There were received to the church fifty-two new members, twenty-four males and twenty-eight females.

I have made these statements by way of introducing you to our people, hoping thereby to interest yourself and readers in them, and to secure your and their prayers that the work may spread, and that many more may be gathered into the fold of Christ.

## SOUTH AFRICA.

### THE MISSION TO THE MATEBELE.

Inyati, Matebele Country,  
South Africa, December, 1861.

#### THE MATEBELE COUNTRY.

Some of your readers may already be acquainted with the name of the tribe to which this communication relates, and may know that an effort is being made to introduce to them the Gospel; but there are, no doubt, still many who may not be un-

willing to have their attention directed to one of the less prominent spheres of missionary exertion. My most direct course will be to give, in the first instance, a word or two in reference to our position on the map, so far indeed as it is possible to do so with any certainty. To the south-west our nearest neighbours are a tribe of Bechuanas, called Bamangwato, about 350 miles dis-

tant, and midway between this place and Kuruman. To the south-east is the Transvaal Republic. The distance, we have reason to suppose, is about the same as to the Bamangwato. To the east and north-east lie numerous tribes, included by the Matebele under the general name of Mashuna, or Mashina. They are said to inhabit a mountainous country, and have hitherto resisted, with some success, the constant efforts of the Matebele to subjugate them. It is usual for men on foot to come within sight of their mountains on the fourth day from this place, so they are probably something more than a hundred miles from us. How far we are from the sea in this direction I cannot say, nor is it likely that we shall attempt a road to salt water, unless the navigation of the Zambesi be overruled. From this river we are, however, more distant than is generally supposed by those who have been accustomed to connect us in name with the Zambesi Missions, and for the present, at least, we have no road in that direction, owing to the jealousy with which the Matebele view anything like the opening up of their country. It is said that the Victoria Falls are twelve or fourteen days on foot in a north-westerly direction, in which case the river must be further from us direct north, judging as far as one can from the extent to which it trends away from us below the Falls. It is true that we have seen people who affirm that they have come from the Great River in five or six days; but for my own part, I doubt whether they mean the Zambesi, more especially because this name is not well known by them, and they are in the habit of speaking of any considerable stream as the Great River.

This I must confess is not a very definite account of our locality, but is sufficient to give a general idea. It must be borne in mind that no European travellers have hitherto been allowed to enter or leave the country, except on the south side, and that circumstances have not allowed the missionaries to make attempts at exploration.

#### THE TRIBE AND ITS CHIEF.

The origin of the Matebele, as a distinct

tribe, is not very remote, inasmuch as it dates within the lifetime of the present chief, Mosilikatse. He, with a small nucleus of followers, fled from the oppressive rule of Chaka, King of the Zulus, in the neighbourhood of Port Natal. He did not pause until he found himself in the country now occupied by the Transvaal Republic, but then covered with the towns and cattle-posts of numerous Bechuana tribes, whom he easily conquered in detail, plundering them of their children and pastoral wealth. The Bechuanas are an unwarlike, and even cowardly people, and could make no stand against the fierce onsets of the Zulus, who enjoy the advantage of a kind of military organization, and were led by a chief of undoubted courage and ability. After subjugating the tribes with which he came into contact, and spreading terror far and wide, Mosilikatse settled down in a locality about two hundred miles to the north-east of the Kuruman missionary station. At this time he was visited, in the first instance, by my father, the Rev. Robert Moffat, and afterwards by others. He at last came into collision with the Griquas, and then with the Dutch emigrant farmers, which latter pressed him so closely, that he was at length compelled to seek safety in an extended flight, leaving behind him much of the cattle of which he had plundered his neighbours. For a time he disappeared from view, having plunged into what were then the mysterious depths of Central South Africa. Some years elapsed, and almost all had begun to believe that his career had long ended, when something was heard of him through the Dutch elephant-hunters of Natal.

#### EARLY HISTORY OF THE MISSION.

When Dr. Livingstone's discoveries had opened up regions to the westward, and even further north than the Matebele country, Mosilikatse's existence and locality became matters of certainty, and in the year 1853 the Rev. Robert Moffat paid him another visit, which has resulted in the present attempt to commence a mission. Its history may be summed up in a few words. On the return of Dr. Livingstone to En



land, and during the year 1857, the London Missionary Society resolved upon the establishment simultaneously of two stations—one among the Matebele, and another among the Makololo. I need hardly refer to the fact that the latter mission has experienced a severe check, for a time at least, owing to the ravages of the swamp fever. Two agents of the society, the Revs. W. Sykes and T. Thomas, under the guidance of my father (Mr. Moffat), were sent hither, and, after a somewhat tedious journey, arrived towards the end of October, 1859. The writer, by the disinterested aid of a private individual (whose name he does not feel at liberty to mention without leave), was enabled to accompany them, and has enjoyed the privilege of co-operation with them, as a brother in the Lord; but in no official connexion with the society they represent.

The missionary party found Mosilikatse in circumstances which certainly did not quite accord with the dignified conceptions most of them had formed of one whose name has certainly made a noise in South Africa. He was residing at a small cattle outpost, which barely afforded accommodation for those whom he had about him. It consisted of a few very paltry huts clustered about a "Kraal" or cattle-fold, amid the solitudes of a gloomy forest, on the banks of the Impembezi River. Nor was our reception of the most encouraging character. As is not unfrequently the case, we found the reality somewhat more sombre than the prospect had been. We have learned since to account for much that was so incomprehensible at the time as to baffle even the experience of our leader, Mr. Moffat. For a period of about two months our faith and patience were somewhat severely tried by the strange conduct of the chief. We were virtually prisoners in our camp, which afforded us but inadequate shelter from the alternate heavy rains and scorching suns of a tropical summer. We were sometimes destitute of food, for we had come expecting a somewhat different reception, and supposing that to have burdened our already heavily-laden waggons with a large stock of provisions would have been a gratuitous

addition to our difficulties in reaching this remote region. In a word, we now learnt how foolish we had been to expect to find in the midst of the darkest heathenism a magnanimous potentate, invested with all the charms of romance.

#### SETTLEMENT AT INYATI.

About the end of the year matters took a more favourable turn, and we were directed to the town of Inyati. Here we were received by Mosilikatse, who, during the last month of our detention on the Impembezi River, had left us to our own devices, having gone to another place. To our great joy, the chief and his principal attendants met us with many manifestations of friendship, and on the 26th of December, 1859, we unyoked our bullocks for the last time about a mile from the town, in a valley, which was to be our permanent location. The spot is perhaps as suitable as any that could be found without going to the outskirts of the country, which, of course, is incompatible with our purpose as missionaries. It is tolerably central, and, judging from our experience thus far, as healthy as could be expected. We are not, however, blessed with a perennial spring of running water, and our gardens must necessarily lose much of their value as means of subsistence; for the cultivation of European corn and vegetables is carried on under very great difficulties; in fact, during years of drought is impossible. We have found that we cannot, even for a time, without detriment to our health, depend upon the native corn as an article of diet. We have hitherto been compelled to look for our supplies of wheat to the Dutch emigrant farmers in the Transvaal Republic, and to what could be spared from the Kuruman station.

#### PROGRESS OF THE MISSION.

The progress of the mission up to the present time has been marked by few events. About the end of April, 1860, six months after our arrival in the country, our hearts were relieved of a growing and painful burden, by the commencement of public ministrations to the Matebele, through

the medium of interpreters. Until this took place we had never been able to assume our true position as heralds of the Cross. In the month of May the Rev. William Sykes, in accordance with previous arrangements, left on a journey to the colony, whence he has since returned with his wife. Shortly afterwards my father—having fulfilled the object of his journey, in the establishment of the mission, at the cost of much physical and mental labour—started for the Kuruman, accompanied by the last of the people belonging to that station, with the exception of one young man, who was willing to remain for a twelvemonth, and who has fulfilled his engagement with much credit to himself. Mr. and Mrs. Thomas, with myself and wife, were now left fairly abreast of our undertaking. We have had some inconveniences to put up with, and have found ourselves in by no means an easy path, but in all things have been able to recognise the blessed presence of the Lord. Of course the unwonted tax upon the physical energies of some of us—especially the ladies—combined with the precariousness and insufficiency of the help in the way of service we have been able to secure among these raw heathens, and the want at times of food, have much taxed our health and spirits; but we have had none of those deep waters of affliction through which our dear and honoured brethren have had to pass in the Makololo Mission.

#### DIFFICULTIES OF WORK: ADVERSE INFLUENCE OF THE CHIEF.

What most seriously weighs upon us now is the slowness of our progress. In this respect we need much sympathy and many fervent prayers on the part of your readers. We live in hope, and pray for the pouring out of the Spirit from on High. We have the opportunity of a Sabbath service here for the people of Inyati, and we have also a weekly service in each of two neighbouring villages. The attendance at these is, of course, most uncertain, and there are as yet no signs of the heathen mind opening to the truth. The last few months, indeed, have seemed to indicate a retrograde move-

ment, and we must look forward still for the distant dawn. An iron despotism enthralled the souls as well as the bodies of the Matebele. A man sits in the place of God, dispensing life and death at pleasure, and usurping all homage and reverence. Thus free thought is clouded by the dark terror which broods over the land. Humanly speaking, Mosilikatse must be converted, or at least must learn to respect the Gospel, before it can have free course and be glorified in this country. To us, as young men, he is practically inaccessible. Perhaps the only man to whom he is disposed to listen is my father, and that, of course, more for the sake of the temporal advantages which accrue from his acquaintance, than as the result of any moral influence. To do anything with his people, we need his friendly co-operation. The absence of this is sufficient to make them stand aloof. Mosilikatse has gone on to old age in the possession of despotic power. He is now in his dotage, or very nearly so. You can excuse us for feeling that our time has hardly come, and that until the mighty Spirit of God awakens him from his lethargy, we must wait and pray. Perhaps it is harder to do this than to be engaged in the active duties of missionary work. At present we can do little more than pursue our studies in the language, and seek to extend a friendly influence over the people with whom we come into contact. We are quite alive to the importance of taking hold of the rising generation; but, as will be obvious, a school is as yet out of the question. These things reconcile us, in some measure, to the unavoidable absorption of our time and energies, to a large extent, in secular duties. In a region so secluded, and without native aid of an effective character, this is inevitable.

#### APPEAL FOR PRAYER.

I had hoped to have told you something about the Matebele people themselves, and matters connected with them, but this letter is already too long. If spared, I may try to do so at some future time. Suffice to say that they are a fine, good-natured, noisy people—heathens, of course,

and, like all heathens, slaves of sin; but they have many redeeming qualities, and hardly any one can see much of them without liking them. Even poor old Mosilikatse himself has shown increasing consideration, though his kindness is somewhat fitful and barbarian. May you never be worse treated by your neighbours in good old England

than we have hitherto been by the Matebele. I can only recur to the earnest wish that this communication may lead some unknown praying ones in your favoured land to join their petitions with ours. Prayer will help us; then, "brethren, pray for us."—I am, yours respectfully,

JOHN SMITH MOFFAT.

## MADAGASCAR.

### ARRIVAL OF THE REV. WILLIAM ELLIS.

The Rev. William Ellis, of the London Missionary Society, has at length reached the scene of his former labours. Writing from the Mauritius, just before his embarkation for Madagascar, he says: "I am encouraged by the latest accounts from Madagascar in everything excepting the progress of the Catholics at Tamatave; and although their course of proceeding is different from ours, in giving the people money, &c., I admire their zeal in staying through the whole fever season, and persevering under great discouragement." He had just heard of the death of Rambosalama, the heathen cousin and rival of the King. Arriving at Madagascar towards the end of May, on the 24th of that month Mr. Ellis wrote from Tamatave as follows:—

As soon as our ship was at anchor, officers came on board to say that the King's house was prepared for me; also that I should attend a meeting of the Christians to tender God thanks for my safe arrival. About five o'clock I stepped on the beach, where a large crowd of natives were waiting. An officer of the palace, whom his Majesty had sent to meet me, with a native chief, then advanced, and after shaking hands—for I had known him before—made a speech, informing me that he had been sent by the King to conduct me to the capital. To this I replied in the native language, and was then saluted by the people with the wish that I might have favour. The chief then presented a letter from the King as his credentials. This letter informed me of his appointment, and of the King's desire to see me. The secretary added his own pleasure at the prospect of my arrival in the capital; and informed me that Rambosalama, the King's rival, had died on the 21st of April, six days after the date of his previous letter. While I was reading the letters, the other officer commenced a speech in favour of Radama, to which one of the Hovah officers, who had returned with me from Mauritius, replied. The multitude having in the meantime closed around us, with R—,

the chief, wearing the pink sash of an officer of the palace, walking on one side, and the officer in blue uniform on the other, followed by many of the foreigners and people, I was led through the principal street to the King's house, where there were great crowds of people, &c. A great number of people had been cleaning the rooms and hanging up mats, &c. As soon as I entered, I was formally presented with the house; but, on looking over it, I perceived there were no beds. Therefore I accepted the provision intended by his Majesty, but deferred taking possession until the next day. More than one offered me accommodation, but I went with the husband of David Johns's daughter to a very nice house in a neat garden, where I had a cordial welcome, a good supper, a nice cup of tea, and a comfortable bed. The next morning two officers came to say that, as they thought I should be more comfortable at the house of the Chief Judge, apartments were provided for me there. This is the best house in the place, and I was conducted to it by a number of officers. I was then installed in a nice large, clean, new pavilion, with a trustworthy servant. Presents of eggs, fowls, ducks, and geese came in abundance, and in the evening a fine fat ox from the Commandant at Tamatave. At seven we sat down to dinner at the Chief Judge's table, where soup, fish, beautiful mullet, curry, and roast meat furnished the repast.

Just as we were finishing, an officer entered the room in haste, to say that the Commandant was frightfully burned by an explosion of gunpowder in his house, and was on his way to have his wounds dressed by me. In a minute or two afterwards his palanquin was brought into my pavilion and put down on the floor, where the chief lay trembling with pain, his face expressive of the greatest agony. A large tin cylinder filled with powder, and left by his predecessor, had exploded, and produced the mischief that extended over his face, arms, and legs. His wife and attendants crowded around while I examined his wounds, which I hoped would not prove dangerous. Requesting that all, excepting his wife and two or three attendants, would withdraw, I pulled off my coat, turned up my sleeves, and, putting on my spectacles, began to wash and dress the wounds, one of the attendants pulling cotton

wool out of our mattresses to wrap round his limbs. When I had finished, he expressed great satisfaction. He was then carried back to his own house, all the party loading me with thanks, and saying they did not know what they should have done if it had happened a week ago.

A meeting for thanksgiving on account of my arrival took place in the King's house yesterday afternoon. A goodly number were present. Their prayers were appropriate, earnest, and simple; their singing earnest, and apparently sincere; the reading of the Scriptures very impressive; and the comments plain and pointed. It was Matt. v., as illus-

trative of blessing following suffering. I then stood up and addressed a few words to them in Malagasy. The leader of the meeting then requested that I would pray. I declined, on the ground of insufficient knowledge of the language. He then said, "Pray in English; the people will like to hear it, and some will understand." I did so, interspersing Malagasy sentences, and closing with the Lord's prayer in that language. Many seemed deeply moved, and numbers walked home with me. You cannot imagine the sensation my arrival has occasioned, and the satisfaction I derive from all I see and all I hear about the Christians.

## Miscellaneous Intelligence.

AN ADDRESS TO THE VICEROY OF EGYPT, signed, among others, by the Earl of Shaftesbury, the Bishop of London, Lord Stratford de Redcliffe, and the chairman and secretaries of the Evangelical Alliance, has been transmitted to his Highness, thanking him for his determination to act upon the principles of just and benevolent toleration, and for the interposition recently made under his Highness's authority on behalf of a native Christian who was suffering severely from an outbreak prompted by fanaticism, for having undertaken to defend a native woman, herself also persecuted on account of religion. In the course of his reply his Highness expressed himself "both honoured and deeply touched by the sentiments of sympathy" expressed in the address. He adds: "Although it has always been a principle with me to grant an equal protection to all forms of worship, without distinction, the approbation of the distinguished members of your association will be an additional motive with me to persevere in the course which I have traced out for myself."

MURDER OF ANOTHER AMERICAN MISSIONARY.—Hardly have we reported the capture of the murderers of the Rev. J. Coffing, before the telegraph bring news of the equally brutal assassination of another member of the same excellent brotherhood. The Rev. W. Meriam, an agent of the American Board of Missions, stationed at Phillipopoli, who had been lately accompanied to Constantinople by his wife, left in the beginning of last week on his return to his station, and after a short halt at Adrianople, had arrived within three hours (nine miles) of Phillipopoli, when the little party was attacked by brigands, and Mr. Meriam brutally murdered. Till yesterday the

intelligence had only reached the capital in brief telegraphic form, and we are therefore unable to do more than report that the widow of the unhappy gentleman finally succeeded in reaching her desolate home, and the authors of the crime are as yet at large.—*Levant Herald*, July 9.

MORTALITY AMONG AMERICAN MISSIONARIES.—The *Christian Intelligencer* (U.S.) of June 26 says: "The number of deaths among the missionaries of the American Board, within the last few months, has been very unusual. A period of less than five months, it will be noticed, is embraced in the following summary: Rev. Elijah C. Bridgman, D.D., Shanghai, Nov. 2; Mr. Edward Breath, Persia, Nov. 18; Mrs. F. M. McKinney, South Africa, Nov. 26; Rev. William C. Shipman, Sandwich Islands, Dec. 21; Mrs. Sarah L. Powers, Central Turkey, Jan. 2; Rev. H. D. O. Dwight, D.D., Western Turkey, Jan. 25; Miss Cynthia Farrar, Western India, Jan. 25; Mrs. Jane W. Ireland, South Africa, Jan. 25; Mrs. Ann S. Andrews, Sandwich Islands, Jan. 27; Mrs. Sarah W. W. Deane, Micronesia, Feb. 16; Rev. Jackson G. Coffing, Central Turkey, March 25."

MISSIONARY MOVEMENT IN SWEDEN.—The Church Missionary Society's monthly paper for July states that the Rev. Gustav Beskow, pastor at Stockholm, at present on a visit to London, was lately introduced to the committee, and gave some very interesting details as to the missionary movement at present going forward in Sweden. The revival of religion in that country has given rise to a voluntary missionary association within the Church, but separate from its organization, for both home and foreign objects, its members having resolved that, instead of providing men for other m

sionary bodies, they would establish a mission of their own. In no less than 150 parishes, composed of peasants, a day in each week has been set apart for work and contributions, the women supplying knitted articles to the stock. One parish had thus supplied more than 1,000 rix-dollars (50%) in the year.

**DEATH OF THE REV. J. HOBSON, OF SHANGHAI.**—We regret to state that accounts have been received of the death of the Rev. J. Hobson, British chaplain, Shanghai, of typhus fever, on the 30th of April, at Nangastaki, in Japan, whither he had gone with Mrs. Hobson for a brief visit.

**M. BERTHOLET-BRIDEL**, one of the pastors of the Evangelical Church of Geneva, died, we regret to say, on the 2nd of July last. His age was fifty-two. M. Bertholet was widely known and respected.

**THE GENEVA MISSIONARY SOCIETY.**—We have given, in a previous page, an account of the anniversary of the Evangelical Society of Geneva. We may here mention that the other religious societies have held their annual meetings in that city, and that they appear to have left behind them a pleasing impression. The Missionary Society raised an aggregate of 56,000f. during the year. This amount was divided principally among the Basle, Paris, and Moravian Missionary Societies.

**DEDICATION OF THE PROTESTANT CHURCH AT BAR-LE-DUC.**—Among the churches which had no existence a quarter of a century ago, but are now rising in importance from day to day (says the *Bulletin du Monde Chrétien*), that of Bar-le-Duc, chief town of the department of the Meuse, stands high on the list. The church, without doubt the prettiest we have yet seen, was consecrated to the Lord's service on Sunday morning, the 25th of May. In spite of the menaces of the Romish clergy, who had threatened to excommunicate all those of their flocks who should take part in the Reformed worship, a great eagerness was manifested by the multitude to assist at this solemn ceremony. At the first service, Pastor Cuvier, of Metz, representative of the Consistory of Nancy, gave to a crowded congregation an interesting discourse, in which he related some historical facts concerning the Protestants of the Meuse during the 15th century, and then pronounced the prayer appointed for the dedication. Pastor G. Monod, of Paris, afterwards preached an excellent sermon from John iii. 30. At half-past two o'clock a crowd, not less considerable than that in the morning, had long been pressing into the sanctuary.

Pastor Pruvôt, from Verdun, and Pastor Prunier, from Joinville, each addressed the congregation. M. Recordon, the pastor of Troyes, who writes these lines, afterwards occupied the pulpit, calling the attention of the flock to the well-known words of our Saviour addressed to St. Peter in Matt. xvi. 18, "Thou art Peter," &c., &c. At eight o'clock a third service was celebrated by M. Larcher, pastor of Nauroy, who took for his text these words: "Be ye thankful." (Col. iii. 15.) He told them that when a child at Bar, he had attended one of the services addressed by an evangelist to a handful of hearers in a small room. He was then ignorant even of the name of the book from which such touching and serious words emanated, having till then been brought up in the Church of Rome. He had seen with joy the progress of that feeble Church at its commencement, and now so visibly blessed of God, for at this present time it numbered about 400 members, including those in the environs. He added that it was not without emotion and deep gratitude to God that he, and no doubt all the members of the flock of Christ, witnessed on that day the dedication of this beautiful place of worship. He exhorted his hearers to show forth the fruits of gratitude, by practising and propagating their faith. As ten o'clock struck the assembly rose and sung a hymn of thanksgiving, and thus closed the happy day. The Rev. C. de Boivinville, a pastor equally revered and beloved, presides over this interesting church. The whole cost of the ground and building was 1,830l., to meet which the sum of 1,400l. has been raised, including 340l. most kindly contributed by friends in England, leaving a deficiency of 430l. The friends of Protestant and Evangelical religion in France will doubtless help the little band of Protestants in Bar to clear off this debt. But they are comparatively few in number, and far from rich, and they have already contributed to the undertaking very liberally. Will not the friends of truth in this rich and favoured land come forward to aid them again, in the spirit of Christian love and sympathy? We shall cheerfully transmit any contributions which may be forwarded to us for this purpose. Contributions will also be received by the Rev. D. Wilson, Islington; Rev. J. Venn, Hereford; Rev. J. C. Harrison, 24, Queen's-road, Regent's-park; Rev. Wm. Arthur, Centenary Hall, Bishopsgate-street; and Messrs. Herries, Farquhar and Co., St. James-street, S.W.

## Literature.

*The Providence of God, Viewed in the Light of Holy Scripture.* By THOMAS JACKSON. John Mason.

THE tendency of this materialist age appears to be to ignore a special or ever-present Providence. Whether Deism and general laws, or Pantheism, or Atheism, be theoretically adopted, the practical result is to abstract creation and human affairs from the superintendence and control of a Personal God. Nothing can be in more direct antagonism to all such views than the Holy Bible. In those sacred pages the Living God is always, everywhere, directing, overruling, punishing, rewarding, observing, and influencing; abasing the proud, exalting the humble, taking cognisance equally of armies and empires, of kings and great men, and of poor and insignificant individuals. Let it be supposed for a moment that the Bible is a fabrication and a fable; on what rational principle is it that fabricators and fabulists, not writing acknowledged fiction, but telling lies in hypocrisy, should adopt a method so conducive to virtue, public order, private happiness, and universal morality. The "Thou God seest me" of Hagar is as well a comfort to the afflicted as a stimulus to noble effort and a bridle upon sin. Joseph's "How can I do this great wickedness, and sin against God?" is a similar instance. Samuel's oracle to Eli, "Them that honour me I will honour, and they who despise me shall be lightly esteemed;" David's xci. and cxxxix., and numerous other Psalms, showing the Divine attributes to be all operating in favour of good and against evil; not merely in a misty and universal way, but in special minute individual instances—all tend to foster righteousness and happiness; and, in harmony with all Scripture, represent the doctrine of a Divine Providence as an undoubted truth, and not merely as a useful figment. Mr. Jackson's book is a timely and popular treatise upon this subject. His examples are deduced from the Scriptures only. He tells us he has endeavoured to combine brevity with comprehensiveness; and we rather think the fault of his book is attempting too much within the limits, so that there is a feebleness in some of the topics.

*The Future.* An Outline of Events Predicted in the Holy Scriptures, &c. By the Rev. JOHN COX. Nisbet and Co.

A LITTLE book of the usual style and stamp on

the Premillennial advent hypothesis, "literal" interpretation, future destiny of Israel after the flesh, and all that sort of thing. It ceases to be amazing, and has become amusing, to observe the mutual astonishment of opposing theorists at each other's impenetrability. The old things on both sides (or all sides rather, as they are many) keep continually cropping up in hopeless antagonism. Arguments the most opposite are respectively urged as "demonstrative;" which to us appear best illustrated by the old cynic picture of "milking the *he* goat into a sieve."

*Sermons by Jabez Bunting, D.D.* Vol. II. John Mason.

THESE sermons are fully equal—individual preference may, indeed, pronounce some of them superior—to those contained in the preceding volume, which was noticed by us some months since. They appear in various degrees of completeness. Here is the well-known sermon upon "Justification by Faith," in all its amplitude; and here also is one on Proverbs xxiv. 10, "The Cause of Fainting under Trial," or rather so barely an outline thus entitled, that, under one head, within some half-dozen lines, there are disposed of almost as many subdivisions of the discourse. This last case, however, is somewhat exceptional. For the most part, the discourses are given with sufficient fulness for the ordinary reader, and will be none the less likely to be acceptable generally, though such persons as heard any of them delivered may wish that it had been possible to possess them at greater length. The fact is, that to those who can bring to the perusal of these sermons a personal recollection of Dr. Bunting, in his best days, as a preacher, the book will have a charm which none else can know. The earnest and impressive tones, the dignified demeanour, the natural and impressive eloquence, which spoke not only in words, but in every feature and gesture, and which at once commanded attention, and ensured respect,—the recollection, more or less distinct, of these, may, to some readers, clothe the sermons before us with a glow of life which it were in vain to expect others to realise. But as all this exists only for those whose pleasures of memory are not transferable, the sole means the present generation possess of estimating the place occupied by

Dr. Bunting in the pulpit is by the volumes now issued. They convey as accurate an idea of his powers as a preacher as the circumstances of the case admit, though that idea will necessarily be inadequate. That they contain a full exhibition of the great verities of the Gospel, in its saving and sanctifying power, it is almost superfluous to add: this was undoubtedly one of the sources of Dr. Bunting's great popularity among the Wesleyan Methodists; for he had achieved a high reputation as a preacher before he took the lead he long occupied in the Conference.

*Words of Life's Last Years;* containing Christian Emblems, Metrical Prayers, and Sacred Poems. Translated from Foreign Writers, by the Author of "Thoughts on Devotion," &c., &c. Jackson, Walford, and Hodder.

THE prose "emblems" of this little volume contain many sweet, and some brilliant ideas; and the tone is spiritual and edifying, as well as interesting to the feelings and imagination. The metrical prayers are, we think, in false taste, unnatural, and unsuitable in the English language. Some of the sacred poems are good.

*The Complete Works of Richard Sibbes, D.D.* Edited, with Memoir, by the Rev. ALEXANDER B. GROBART (Corresponding Member Society of Antiquaries of Scotland), Kinross. Vol. I. Containing "The Description of Christ," "The Bruised Reed and Smoking Flax," &c. Edinburgh: James Nichol.

THIS first volume of the works of the celebrated Dr. Sibbes is in continuation of the reprints of the Puritan divines in Nichols's valuable series, now rapidly issuing from the press. It is stated in the preface that Dr. Sibbes has had no preceding editor of his complete works; though many editions, more or less accurate, of separate treatises have made his name popular for generations. This lack of previous authentic editions has greatly increased the editor's labours, and is pleaded in behalf of any shortcomings; but so far as can be judged, the editor has little reason to excuse himself. His task seems remarkably well performed, and his memoir of Sibbes, though excused as also labouring under a similar deficiency of copious authentic materials, will be found comprehensive, interesting, and satisfactory. In this age, when we hear so much of the impatience of hearers of sermons of half-an-hour or forty-five minutes long, it is curious to read the deeply-spiritual and minutely-experimental works of the "heavenly" Sibbes, and to learn that such were his ordinary

sermons. Is the fault now with hearers or preachers, or both? At all events, a baptism of the spirit of these works, whatever may be done with the form of them, could not fail to profit both hearers and preachers of our own day.

*Theological and Homiletical Commentary on the Gospel of St. Luke.* Specially Designed and Adapted for the Use of Ministers and Students. From the German of J. J. VAN OOSTERZEE, D.D. Edited by J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Translated by SOPHIA TAYLOR. Vol. I. Edinburgh: T. and T. Clark.

WE are glad to see another volume of this series issued by the Messrs. Clark. It is a worthy companion to the commentary on St. Matthew, written by Dr. Lange himself, which we reviewed in our May number. We hope to be able to notice this work at length when the translation is completed; meanwhile we cordially recommend the commentary of Dr. Van Oosterzee to all lovers of Biblical studies. Clergymen will find it very useful in their preparations for the pulpit.

*History of the Development of the Doctrine of the Person of Christ.* By Dr. J. A. DORNER, Professor of Theology in the University of Gottingen. Division First, First Four Centuries. Vol. I. Translated by W. L. ALEXANDER, D.D., Edinburgh, and (notes) D. W. SIMON. Edinburgh: T. and T. Clark. And Vol. II. Translated by Rev. D. W. SIMON. Edinburgh: T. and T. Clark.

THE first volume of the Second Division of Dr. Dörner's work was reviewed in the number of our journal for July of last year. We must postpone for the present any further notice of this great work, which is one of the most valuable contributions to theological literature translated from the German into English.

*Scriptural Coincidences, or Traits of Truth.* By J. DUNCAN CRAIG, M.A., Curate Perpetual of Temple Brady, Diocese of Cork. S. Bagster and Sons.

IN this little treatise we have a selection of undesigned coincidences from both the Old and New Testament, supporting from internal evidence the genuineness of Scripture, after the manner of Paley and others. As the writer says, this is an argument peculiarly suited to the present time; but all depends upon the judgment displayed in the selection and the conclusiveness of the instance. The majority of instances in the present treatise will commend themselves to most readers. There are some, however, which seem rather fanciful than conclusive. But the book will

be profitable as a whole, and will help to an interesting mode of examining the Scriptures.

*Selections from the Prose Writings of John Milton.* Edited by the Rev. S. MANNING. (Bunyan Library.) Heaton and Son.

THE plan adopted in the preparation of this volume has been to arrange Milton's treatises in chronological order, and to give selections from each, so that the progress of his opinions may be seen by a comparison of the various passages. To each treatise the editor has prefixed a brief introduction, narrating the circumstances which called it forth, and giving such a summary of its contents as may serve to suggest the connexion and logical sequence of the extracts which follow. A few notes are added to explain obsolete and technical terms or allusions. Prefixed to the selections is a memoir, in which the great poet is claimed as a Baptist—though that he "was actually in membership with any Baptist Church cannot be proved." The book has a Bicentenary bias, and among the principles which have guided the editor in making his selections is not only the intrinsic excellence of the passages, and the light they throw upon Milton's character, but their "bearing on the controversies of the present day."

*The City of the Great King.* N. Algar.

A HEAVY volume of about three thousand five hundred lines of blank verse; divided not into either books, cantos, stanzas, or other breaks. After dinner, we doubt not, a comfortable doze would be the result of an attempt at perusal by most readers, as by ourselves.

*Self-Culture.* An Essay for the Present Time. By the Rev. G. R. WYNNE. Dublin: Geo. Herbert.

THIS brochure is the production of a superior mind. Its chief aim is to stir up the professors of Evangelical truth to a higher intellectual culture. It well deserves the attentive perusal of divinity students especially, and will be of use to general readers also.

*"Put Me in Remembrance:"* being Family Prayer for a Fortnight. By A. LAYMAN. With an Introductory Notice by the Rev. W. PAKENHAM WALSH, A.M., Chaplain of Sandford. Second Edition. Dublin: George Herbert.

A VOLUME of Evangelical prayers suitable for family use. Though not very striking in their character, and occasionally defective in their

verbiage, we have no doubt these family prayers will be found useful. The book is neatly printed and "got up."

"TOPLADY OR CHARLES WESLEY?"

Dr. Osborn, of the Wesleyan Missionary Society, has kindly furnished an answer to the queries in our last number. He writes:—

1. The verse beginning "O disclose Thy lovely face," which now heads the hymn No. 156 of Wesley's "Collection for the Use of the People Called Methodists" (the ordinary hymn-book), will be found published for the first time in the same collection as "Christ, whose glory fills the skies"—viz., "Hymns and Sacred Poems by J. and C. Wesley," 1740; the latter on p. 24, the former on p. 60. As found there, "O disclose Thy lovely face" is the second verse of a hymn entitled "*My soul gaspeth for Thee as a thirsty land*," beginning "Lord, how long, how long shall I?"

2. The hymn "Christ, whose glory fills the skies," No. 531 of the Methodist "Collection," was first published in "Short Hymns on Select Passages of the Holy Scriptures," by C. Wesley, and will be found pp. 48-49 of vol. 2 of that work (Ed. Bristol, 1762.)

3. All these hymns—the two beginning with the same line, and the third, in which "O disclose Thy lovely face" occurs—are doubtless the work of one or other of the Wesleys, and most likely of Charles Wesley. No one else published them previously—they are quite in his style—nor have they been claimed for others, except for Toplady, whose claim no one who knew their history could have put forward. That they occur in his works proves nothing, except that his editor was not well informed on this subject. Four or five more of Wesley's hymns are found among his poems in the edition of his works published in 1828, though they are very properly removed from the last edition published by Mr. Sedgewick; and in his collection of hymns for the use of his congregation it is well known that Toplady made very large use of the Wesley poetry, which he greatly admired, and imitated so successfully, that very able men have sometimes been unable to distinguish the productions of the Calvinist from those of the Arminian.

4. You are quite correct in saying that the hymn as you first printed it must have been the original. Toplady has transcribed it with its true title, "A Morning Hymn;" but John Wesley printed it as a hymn for "mourners convinced of sin," and therefore substituted a more appropriate first verse. It strikes me that there has been no "slaughter" here, but rather a triumph of his constructive skill and editorial judgment, of which the general Methodist collection would supply many similar instances.



## Monthly Retrospect.

### HOME.

AN attempt was made by the Bishop of Oxford to relax the bond by which the Church of England is kept under the supremacy of the Crown. The occasion was a plausible one. In the new life that has been awakened in the Christian Church, the duty of sending missions to the heathen assumes an ever-deepening importance. Each Church, of course, does her share of the work in her own way; and the way of the Church of England is, wherever practicable, to send out a bishop, with a staff of clergy, deacons, and the full equipment of an episcopate, to the heathen. It is well known that the Crown, which means the laity of the country, claims the right of appointing bishops at home, and that without a licence from the Crown the election of a bishop cannot be proceeded with. The question is, whether the same rule should apply in the nomination of bishops in those countries that do not owe allegiance to the Sovereign. The object of the bill which the Bishop brought into Parliament was to settle that question in favour of the Church. The vigilant Lord Chancellor, however, the keeper of the Queen's conscience, and her special adviser in all matters relating to the Church, was at his post, and objected to the bill, as trenching on the Royal supremacy. After some rather sharp passages between these two eminent men, as touching the exact boundaries between the spiritual and temporal power, the Bishop was reluctantly compelled to withdraw his bill.

The decisions last month of the Privy Council, and of Dr. Lushington, in the Court of Arches, on matters of doctrine, have given rise to much discussion and comment during the month that has just elapsed. The Rev. Dunbar Heath, who had appealed from the decision of the Lower Court to the Higher, and there had his sentence of deprivation confirmed, has ever since been writing letters to the newspapers, quibbling about verbal meanings, and unable to understand the justice of the sentence which, he says, has deprived him of his living, because he persists in using the English language in its plain and natural meaning. It is but right to say, however, that in scarcely any other quarter is the justice of the sentence impugned. As to the judgment pronounced in the matter of Dr. Williams and Mr. Wilson, just as we are going to press we learn that another stage in the proceedings has been reached. On the 25th ult., Dr. Phillimore, representing the Bishop of Salisbury, the promoter of the suit, appeared before the Judge of the Arches Court, and brought in the reformed articles as directed in the judgment previously delivered. The articles were admitted by the Court as reformed, without any opposition on the part of the defendant, and a month's leave given to the defendant to bring in his defensive allegation. The same course was adopted in the case of the Rev. John Fendall v. the Rev. H. B. Williams.

There was a congress held at Oxford, on Church matters, in the course of last month. It consisted of a number of gentlemen, clerical and lay, who took an interest in the affairs of the Church; or who, in plainer language, had theories and crotchets of their own to support on Church matters; and much

resembled the Social Science Congress that met in London a short time before. The meeting had its interest, however, on account of its comprehensive character; all parties meeting on common ground—Broad, High, and Low Church had all their representatives; the upholders of the Liturgy as it is, with those who seek a revision. Of course the action of the meeting evaporated in talk; the different schemes of Church reform were all discussed in turn, and nothing was done in any. Perhaps, however, the personal and familiar intercourse that ensued tended to place the rival sects that struggle for mastery within the Established pale in better humour with each other; and on one point they were all agreed—not to suffer any invasion of the Church's rights and privileges from the Dissenting denominations.

The Right Hon. Lord John George Beresford, Archbishop of Armagh, and Primate of all Ireland, died in the course of the past month, in his eighty-ninth year. He has been a bishop for fifty-seven years, and Primate for forty. He was a bishop long before the division of the Church into its present party denominations, and it might be difficult to state with precision on his doctrinal views; but, in the practical duties of his high position, no man whispered a word against his Grace. His charities were unbounded, and he was loved and respected by all parties. Once only, we believe, was he assailed by calumny, when, despairing of any alteration being made in the system of national education, to which he had been long opposed, he advised those of his clergy who could not otherwise maintain their schools to accept the aid of Government.

Nonconformity has also lost two of its ornaments within the last few weeks—the Rev. Dr. Leifchild, and the Rev. George Clayton. Dr. Leifchild was the son of a Wesleyan local preacher; but he early cast in his lot among the Independents; one of the leading Wesleyan preachers, it is said, after hearing an exposition of the young man's views, himself recommending the change. He was first settled as pastor of a congregation at Kensington, after which he went to Bristol; but in 1830 he took the charge of Craven Chapel, Regent-street, with which his name is indissolubly associated, and where he remained till a few years before his death, when his increasing infirmities induced him to resign his charge. He did not publish much, but his success as a preacher was remarkable. Mr. Clayton was the son of an Independent minister, and one of three brothers, all of the same sacred calling. Occupying for more than half a century the pulpit of the Congregational Chapel, York-street, Walworth, he was well known as an earnest, eloquent, and successful preacher. He retired from the active duties of the ministry a few years ago. Both Dr. Leifchild and Mr. Clayton were decidedly catholic in their sympathies. The former was especially active in the movements towards Christian Union which resulted in the formation of the Evangelical Alliance, and the latter was distinguished by his warm and constant attachment to the Bible Society.

English Christians have not been stinted in their hospitality to their brethren from abroad who have come over to the International Exhibition. Early in the month a *conversazione* was held in Willis's Rooms, at which the Bishop of London presided, and to which Evangelical pastors of all denominations were invited. The Foreign Evangelisation Committee held a similar meeting later in the month, to which all foreign clergymen were invited, and

which was made remarkable by the presence of two Nestorians, a priest and a deacon, who had travelled on foot all the way from Ooromiah, in Persia, to England, moved by the fame that had reached them of English hospitality, and the necessities of their countrymen. The meeting was much interested in their appearance, and it is to be hoped they will have no cause to regret their journey.

It is not often that the Episcopal Church of Scotland emerges into public notice. The resignation of the venerable Bishop of Edinburgh, however, of his office as Primus of the Episcopate, imposed upon his colleagues the duty of electing a successor. Their choice fell upon the Bishop of Ross. The new Primus showed his activity by summoning a General Synod of the Church, which was numerous attended, and at which several questions affecting the interests of the body were discussed. Among those that were of moment to the outside world, was the question of admission of the laity as members of the Synod. The Lower House sent up a proposition that each congregation should return a representative to the Synod, and that their votes should be taken as a separate order from the clergy. But the proposition did not meet with much favour from the Upper House; the principal argument being that the laity did not want the privilege. A much more important decision was adopted by the same Synod. Our readers are aware that the original Communion-office of the Scottish Church strongly savours of the Romish Mass, and has given offence to more than one pious member of the Church of England. Some time ago it was decided that the Scotch office should be held to be the law of the Church, but that the English office might be used if the majority in a congregation required it. At the present congress, after a lengthened argument, the position of the two offices has been reversed—the English office is to be the rule, and the Scotch office to be used only where the majority of a congregation is in its favour.

The well-known Cardross case, in connexion with the Free Church of Scotland, was decided by the Court of Session in the course of the month. It may be well to state here that the General Assembly of the Free Church had deposed Mr. M'Millan from his office as minister of the congregation at Cardross, for irregularities; that Mr. M'Millan contended he had been wrongfully deposed, and appealed to the civil courts for redress. The Free Church, and most of the Dissenting bodies in Scotland, contended that this intrusion of the civil courts into the review of spiritual judgments was an invasion of the liberties of non-established Churches; and the main argument of the case before the judges was on that ground. The Court, however, have decided it upon quite other grounds. They took up a preliminary objection, to the effect that the General Assembly of the Free Church was not a body known in law, that could sue and be sued; that Mr. M'Millan, therefore, was wrong in bringing his action against the Assembly as a body, but that he should have brought it against the several members composing that Assembly by name; and on that ground they dismissed the case. It is said Mr. M'Millan means to renew his action, putting in the names of all the members of the Assembly that agreed in his deposition.

The distress in the manufacturing districts has reached an afflicting point, and there is no prospect of an improvement during the coming winter. The conduct of the starving people is above all praise; there is not the ruffle of

existing order, nor any sign of discontent throughout the whole district. The people are content to wait and to suffer patiently, for they know that the upper classes of the country are not responsible for their sufferings, and that they will do all in their power to relieve them. This latter anticipation is beginning to be realised. There have been local subscriptions from the first; but an influential meeting of Lancashire gentlemen was held, about the middle of the month, at the house of the Earl of Ellesmere, in London, which was numerously attended, and 10,000*l.* was subscribed on the spot, to be distributed among those who might not like to apply for parochial aid. In Parliament, also, the Government have introduced a measure giving an overburdened parish power to call upon the union of which it forms a part for help; and giving to a distressed union the same right to call for help from the county. It is to be hoped that these measures will prevent actual starvation, and that the prompt assistance afforded by the rich to the poor will issue in the knitting together of all classes in a common brotherhood.

### FOREIGN.

The intelligence received from America continues to be of the most afflictive nature. There are no signs of the speedy termination of the war; the late events have rather tended to prolong its horrors; for the South has been encouraged of late by great and striking successes, while the North shows no disposition to acquiesce in a disruption of the Union. A great disaster has befallen the main Federal army, under General M'Clellan. For some time past he has been inactive, complaining of being outnumbered, and requiring reinforcements, which were sent very sparingly to him, if at all. On the 26th of last month the right wing of his army was attacked by a strong body of Confederates, under General Jackson. General M'Clellan then began the difficult and dangerous operation of moving the right wing of his army behind his left—folding up his force, as it were, into half the space it occupied before. But the roads were few, the swamps many, the enemy in front daring and determined; and the losses, in consequence, appear to have been frightful. It took the army six entire days to march seventeen miles; and on each of these days the wearied, hungry, fever-stricken Federals had to repel furious attacks of their opponents, whose numbers were ever reinforced by fresh regiments, and who made desperate struggles to get between the Federals and the James River, whither they were marching. Had they succeeded, the whole army must have surrendered, as there was at one time a report they were about to do. They were kept back by hard fighting, but every night the Federals had to retreat, losing their guns, burning their stores, and leaving their dead and wounded in the hands of the enemy. The loss in men, stores, and guns must have been prodigious; and the Confederates, too, must have suffered fearfully; but there is no trustworthy record of the loss on either side. Just before these battles the President had called for a new levy of 300,000 men; but the recruits come in slowly, and there is talk of having recourse to conscription. There is a general gloom in the North, while the Southern success appears to have stirred up the Southerners to fresh exertions. In the Border States of Kentucky and Tennessee there is great excitement; and in the latter State the Confederates are overpowering their opponents, and threaten Nashville, the capital, where the Protestant clergy were lately sent to gaol, because they

refused to take the new oath of allegiance to the North. In the neighbourhood of New Orleans, also, where General Butler, by his "infamous" proclamation, has done so much mischief to the Federal cause, the Confederates are stirring, and have captured Baton Rouge, with its garrison, within eighty miles of the capital. It will be seen, therefore, that the war fever rages fiercer and hotter than ever. It is said that France and Russia are about to make an effort to stop it, by recognising the independence of the South. A motion to the same effect was made in the House of Commons; but it was not pressed, Parliament preferring to leave the question in the hands of the Government.

The ill success of the French expedition to Mexico, as shown by recent despatches, has awakened the attention of the people to the causes and objects of the war; and it is now generally believed that, under the many pretexts that from time to time have been put forward, the real purpose was to gratify the priest party, by restoring the ascendancy of the Church in that fine, but misguided country. The discovery of this intention does not tend to reconcile the people to the expedition, or to the priests, who are its real authors; and it was made in time to spoil a series of grand demonstrations that had been arranged to welcome back to their respective dioceses the bishops and cardinals who had gone to take part in the canonization of the Japanese martyrs, and of those other secret political conferences which were the real objects of the meeting. In one or two places, particularly at Nismes, as will be seen from the interesting letter of our correspondent, there was a good deal of that display and scenic effect of which the Church is so great a mistress; and a good deal of factitious enthusiasm was the result; but in most cases these high dignitaries were allowed to return as quietly as they went. A greater subject for scandal has been afforded in a speech made in the Senate by Cardinal Matthieu, the Archbishop of Besançon, who opposed a proposition made by the Government to grant retiring pensions to aged priests. "No," said the Cardinal; "it is for the clergy to set the example of bearing cheerfully the privations of poverty; and they will do so." The object of this high-flown sentiment plainly was to keep the clergy dependent on the bishops. Among the Protestants it will be seen, by the letters of our correspondents and otherwise, that progress is making, small but solid in each case. We refer to the opening of new chapels in various districts, and to the interesting letter describing the ceremonial at the opening of the church for the Protestant soldiers at the Camp of Chalons.

The intelligence from Italy is in many respects interesting. The recognition of the kingdom by Russia and Prussia, and the prospect of its being recognised by Spain—nay, perhaps by Austria herself—is, in one point of view, extremely gratifying; but in another it is felt by her statesmen to be embarrassing, as it imposes upon her, tacitly indeed, but not less effectually, the obligation to conduct herself as an established State, not like one in a state of revolution. Italy, in the flux and convulsion of revolution, might seize Rome or invade Venetia. Italy, as an admitted member of the great European family, must respect her neighbour's landmarks. It is surmised that these cobweb threads of diplomacy have been thrown round her for the very purpose of binding her down to keep the peace; with what success remains to be seen. In the meantime, the quarrel between the Italians and the adherents of the Pope grows

wider every day. The bishops side with the Pope; the parish clergy and many of the monks with the people. The country clergy of the diocese of Brescia lately replied in a spirited manner to their bishop, who had forbidden them to sing the "Te Deum" on the anniversary of Italian independence. They asked why they who taught the people to thank God for all blessings were not to thank Him for the blessing of liberty. It is no wonder that the priests should adhere to the cause of the Government, for they will participate not only in the general emancipation of the people, but in their freedom from bonds peculiar to themselves. Thus, there is a bill now before the Italian Parliament, requiring that when a bishop suspends a priest from his functions for political reasons, he shall maintain him out of the episcopal treasury. A still more daring blow at the Romish supremacy has been aimed. A member of the Parliament proposed a law legalising the marriage of priests. He does not propose to interfere with the law of the Church, that no priest shall marry; he simply says, if a priest chuses to run the risk of disobeying the Church, and entering into matrimony, let not the State forbid him, as she does now. Let us not interfere with the Church's laws, but let us not lend her the aid of the civil power to enforce them. It was agreed to delay this measure until the whole question of the state of the marriage law shall, as it soon must, come before the House. Amidst a host of interesting facts and reflections of varied interest, furnished by our Italian correspondent, for which we must refer to his letter, our readers will be pleased to meet with the prediction, that ere long the Italian nation will be ready for the major excommunication, and will make a clean riddance of Papal authority.

In all countries where the stifling of religious and political life has been the rule it is not surprising that men should discern a peculiar significance in every popular movement. Thus, our correspondent at Frankfort reports that the great rifle competition which has been going on there has been made the medium of expressing a wish for national unity, which we at home should never have thought of attributing to our rifle competitions at Wimbledon. But there can be no question that the desire to make Germany one, independent, and free, after the fashion of Italy, is every year growing in intensity, and it will be well if, as our correspondent remarks, the people determine to accomplish their object by peaceable means. It is to be lamented that the religious feeling does not keep pace with the political. The great days of rejoicing in honour of the meeting were on two different occasions fixed for Sunday; and on the latter day all celebration of religious worship was wholly impossible. These politicians, we suppose, never will learn what a weight and stolidity is given to all national institutions by the due observance of the Lord's-day; and, after all, it is not so much a question for politicians as for the people—for, unless the people are trained to keep the Sabbath-day, laws to compel them will be of little use. The great question of religious liberty is in the course of being fought out in Wurtemberg, where it appears that Baptists, Wesleyans, and other denominations, with whom we are so familiar at home, are more aggressive than is agreeable to the National Church, which in retaliation uses the weapons of the civil arm. There, again, is a lesson Germany might well learn from England. But we cannot expect that other nations should comprehend intuitively lessons which it took us centuries of hard and painful struggle to learn.

The news from Syria this month is of more than ordinary interest. The progress of the Gospel among the native population here is great and striking; especially at Aintab, where a missionary was first placed fifteen years ago, and where in 1848 a church was formed consisting of 100 members. That community has now risen to 2,000 persons, the members of the church being 350; and on the first Sabbath of last May, fifty-two communicants were received, after an unusually searching examination. The work of education is unceasingly attended to; and there is a college from which have proceeded eleven native preachers of the Gospel. Equally interesting is the news from the Lebanon, where the Druses have so far overcome their prejudices, as to consent to the opening of a school in one of their villages, and to defray the expense of its management out of the funds devoted to their religious establishments. Of course no proselytising is allowed; but the teacher is a young man of excellent Christian character; and the very presence of such a man in such a community must exercise an influence for good. Dr. Hamlyn writes from Constantinople that he has obtained permission from the Sultan to build a college in that city, but that the work is impeded by obstacles thrown in the way by a body which appears, in its obstructiveness, to resemble some of our own trades unions in England.

An interesting letter will be found in our intelligence from the Rev. John Smith Moffat, narrating the history of the mission to an African tribe, called the "Matebele." From the Central African Mission, founded by the two Universities, in connexion with the discoveries of Dr. Livingstone, there come tidings of great distress. Bishop Mackenzie and one of his clergy, the Rev. Mr. Burrup, died of fever, about the beginning of the year. The news of their death came only in time to sadden the general meeting of the mission, which had previously been fixed to take place in the course of the past month. And this was not all. With his death came his journals and other records of his brief episcopal life; and the friends of the mission were scandalised to find that, on more than one occasion, bishop and clergy both had headed the friendly tribe among whom they were located in the repelling of an attack made on them by a party of slave-hunters. This has caused deep grief and lamentation to Dr. Pusey, and men of his school, who broadly lay down the principle that Christian missionaries ought not to engage even in defensive war. But may they not engage in war to protect helpless beings committed to their care? The point is a nice one, and it deserves the consideration of other men than Dr. Pusey.

The Rev. Mr. Ellis, who was formerly a missionary on the island of Madagascar, and who, since the death of the Queen of the island, left England to resume his labours there, has landed on the island. He writes to say that he had a cordial welcome, and was glad to recognise several of his old friends. The most formidable obstacle to the spread of Christianity, he thinks, is not so much the Romish missionaries, who, however, are very active there, as the uncontrolled introduction of spirituous liquors, under the new law of free trade in the island. The death of the heathen rival to King Radama is announced. It seems to have been very sudden. We trust no foul play has been practised towards him by the natives.

# Evangelical Christendom.

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## OROOMIAH TO LONDON: REMARKABLE JOURNEY OF TWO NESTORIANS.

FROM time to time we have recorded the operations of the American missionaries among the Nestorians. These Nestorians occupy the eastern side of the mountains of Kurdistan. Originally they were spread over the whole region, both on the Turkish and the Persian frontiers. Many years ago, however, by a masterly stroke of policy, the agents of Rome effected a schism, the consequence of which was that the Nestorians in Turkey sacrificed their ecclesiastical independence, and gave in their adhesion to Rome. The Nestorians under the Persian Government remained independent, and continue so to this day. They have their own organization; they have a patriarch at their head, with bishops, and priests, and deacons. They refuse to own allegiance to the Pope, and they reject all overtures on the part of his emissaries, although these emissaries are continually and actively endeavouring to make proselytes. When the American missionaries first visited Aderbeijan, as the Persians call the province where the Nestorians are found, their religious tenets and practices were but little known in Europe; but by their labours, and the records of travellers like Ainsworth and Layard, they are now much better known. The success of the American missions has been very great, and their works attest their extraordinary diligence. They found the people speaking a language descended from the ancient Syriac, but no effort appears to have been made to reduce this vernacular to writing. They therefore undertook and accomplished the task; and now the whole of the Scriptures, and many other valuable works, have been printed in that tongue. The excellent and lamented Stoddard was the compiler of the first published grammar of the modern Syriac. As for the ancient language, the Nestorians had in it the Bible, a book which they never abandoned the use of in their public services; in the same language they also had other works; but the mass of the people were very ignorant, and few, if any, besides the priests could read and write. Now it is different; schools and seminaries have been established, and appliances of all sorts have been instituted to disseminate among this long-forgotten people the knowledge of eternal things.

A great blessing has rested upon this mission, and the state of the Nestorians, intellectually and spiritually, is vastly improved. There have been several great revivals of religion; and multitudes have been savingly converted to Christ. Some, and chiefly Dr. Justin Perkins, give the most gratifying account of what has been accomplished in this interesting department.

The Nestorians alone speak a language derived directly from the language of Canaan in the times of our Lord. They have and use the oldest version of the New Testament, the venerable Syriac Peshito. They are the oldest independent national church on earth. They resemble in their peculiarities the church of the first centuries more nearly than any church out of Protestantism. They are the farthest east of the Christian churches, approaching as they do the shores of the Caspian Sea. But we cannot go into their history and peculiarities, and will only add that for fourteen centuries they have been



enabled to preserve their separate and independent existence, and have been kept from many of the abominations which have crept into the Romish, Greek, Armenian, and other communities. Of late years, by God's blessing upon the missions from America, they have been renovated and elevated in a remarkable degree. And yet this small people, numbering but forty or fifty thousand, are despised and oppressed. Even at the present moment this is the case, and an appeal has been made to our Government in their behalf. Not only so; for several years past they have been reduced to unusual straits by the failure of their crops, which has almost amounted to famine. Under such circumstances, we are not surprised to read the following in the "Monthly Notices of the American Missions in Western Asia" for August: "Mr. Cobb refers to the causes of disturbance alluded to in former letters—oppression, poverty, &c.—as still exerting a most unfortunate and distracting influence upon the minds of the Nestorian people, leading not only to the talk of a general emigration to Russia, but to many other schemes for finding relief. To this, in great measure, he says, is probably to be attributed the unsatisfactory state of the missionary work in the villages during the past winter, through necessary retrenchments and the giving up of schools to some extent by the mission, and the active efforts of the Lazarists, taking advantage of such opportunities to acquire an influence and excite prejudice." We are quite aware that the prospect is not wholly dark, even now, but things are in a deplorable condition, nor is there hope of permanent amendment except in the change of policy, or rather, perhaps, of administration, on the part of the Persian Government.

Such being the circumstances of the Nestorians now, and for some time past, our readers will not be wholly surprised to hear what we are about to relate. Under the pressure brought to bear upon them, some of the Nestorians have from time to time left their country. A few have, we believe, made their way to Constantinople, and one or two others have come to light in Eastern Europe. In the beginning of May, last year, an old presbyter, by name Yohanan, and a companion who has attended upon him, started upon a journey to no nearer place than London, and arrived at their destination about twelve months after they set out. They travelled through Armenia and the mountains of Caucasus, across Russia to Moscow and St. Petersburg. Thence they traversed Poland and Prussia, took the steamer to Hamburg, and reached London, without any acquaintance with any European language, without influence, without money, and utterly unknown. The extraordinary journey in question deserves to be recorded, and we shall describe it and the causes of it, as far as we have been able to ascertain them from Yohanan himself.

Yohanan is a *Kashisha*—i.e., elder or presbyter—and was brought to a more perfect acquaintance with the Gospel under Mr. Stoddard, of whom he speaks with great affection. He was subsequently engaged with Mr. Breath, the missionary printer, whom he assisted for a considerable time. He was also engaged in the active work of the ministry. Eventually, however, he was reduced to great straits, in common with many of his people, and he appears to have laid much to heart the severities and extortions of the Persian rulers and their agents—the lords of the Ishmaelites, as he terms them. He

therefore went and asked the Bishop Yohanan, of the same name and age as himself, what he was to do. The Bishop, in concert with Deacon Isaac, brother of the young patriarch, Shimun, gave him a letter which both signed, and which bore the Bishop's seal. This letter was a simple commission or permission, *written in English*, to go forth and make an appeal to Christian men. Yohanan has written some account of his journey at our request; and although some portions of it are hopelessly obscure, it is in other parts intelligible enough, and its general sense is quite plain.

Yohanan says he is of the village of Shamakia, not far from Oroomiah, and near the lake of the same name. There he has left a wife and two daughters, of whom he speaks in a very affectionate and anxious manner. Bidding adieu to them, Yohanan and Yuseph girded themselves for their journey. Yohanan says: "The day we set out from Oroomiah we came to Geulan, to the house of Mar Yohanan, the Bishop. Mar Yohanan was at home. The same day there also came from the city to Geulan the father of Mar Yohanan, whom I saw. His name is Presbyter Gewergis, and he is an old man, very advanced in years. Starting from Geulan, we came to Tabreez. We staid a few days in Tabreez for a passport." From Tabreez they proceeded till they reached the banks of the Aras, which is, as he says, a great river, on the borders of Persia. After spending one night upon the banks of the Aras, they went on till they came to Nakhshivan, where they remained two days. The passport which they had obtained at Tabreez was there taken from them and examined. Leaving Nakhshivan, they made their way to a village near Erivan, in Armenia. Here, owing to the fatigues of their journey, they rested for a few days in the house of a man whose name they forget, but who was an Oroomian, and showed them much kindness. They next advanced to Erivan, and in that city they remained for two days, at no great distance from Mount Ararat. Thence they walked to Shababaran, and after stopping one night, started for Tiflis. In Tiflis they found two carpenters, natives of Oroomiah, whose names were Isaia and Yohanan, and one of them known to our travellers, who tell us that Dr. Perkins knows them. Some days were spent at Tiflis, and a little money was given them to help them on the way.

Their next march was from Tiflis, northwards, to the mountain ranges of the Caucasus, whose lofty heights are duly taken notice of; mention is also made of a river which runs through the pass, and of the snow which lay upon the mountains—as deep in one place, Yohanan says, as he was high. Leaving the mountains, they pushed on by way of Georgiewsk to Stauropol. About this time Yohanan was attacked by fever, which seems to have been violent. The Tabreez passport was again taken from them, and another given them. When Yohanan had somewhat recovered from his illness they once more proceeded on their toilsome journey, till they came to Rostow, on the river Don, and a little east of the sea of Azov. The names of many places which were passed through are not remembered, or were not ascertained, with the exception of Isum, till they reached Charkow, where they staid for a few days, but they seem to have shared the rites of hospitality in this region wherever they went. From Charkow they advanced to Kursk, and afterwards were much harassed in their progress by the abundance of rain, which was followed

by snow and ice. To aggravate the difficulty, Yohanan suffered from a bad foot, which caused him intense pain, and in this wretched condition they came at length to Tula. At Tula they rested a few days, and the old man's foot became better. After leaving Tula, two places of importance were passed by the pilgrims, but the names of these places are unknown to them. The difficulties of travelling were not diminished as they advanced northwards, but they met with those who supplied them with necessaries and gave them shelter. The cold became severe, and the wind was keen and strong; indeed, the old man says that the cold seemed to enter into his soul before they came to Moscow.

Two days were passed in quiet, and then Yohanan and his companion Yuseph went in search of a pastor, to whom they gave the letter they had received from Oroomiah. He carried this document away for a time, but gave the weary wanderers a little money, bidding them go away for three days, and then return. Yohanan says: "I did not understand his speech, but he signified to me with his hand that we should return to our quarters. His house was a long way from where we were staying. The cold, moreover, was great in Moscow, and we could not go to him till after six days, and then we went to him. He gave me the letter, armed with a seal upon it, and some little written upon the letter. He gave us a little money, and a writing written with the names of men. We did not talk with him with the tongue. Taking away the writing, we afterwards went to the persons in question, who gave us money. It was cold, and I was unable to walk much. Every day, for three days, we went among them. They gave me money. Our Lord Jesus Christ deliver our soul out of affliction! There was great cold at Moscow, and I fell into an illness, and was so unwell, I thought I should not recover from this affliction. Our Lord Jesus Christ was a kind physician, and I did not leave my two daughters orphans; but I remained many days in Moscow after I recovered from the danger. I went to a pastor, who gave me about two shillings of your money. He was building a new church, the labour of which was not yet terminated, and it was a very handsome church. After this I went to the house of a certain man, who was gone to St. Petersburg, but his wife was endowed with great kindness for strangers, and she gave us a little money, saying that her husband was not at home, or he would have given us more. She added that after a few days he would return, and when he was at home he would render us assistance." Unfortunately, they were not able to go. Yohanan says they waited many days in Moscow; "know not in truth how many days we were in Moscow, but it was about fifty days I know."

Taking their leave of Moscow, where they had arrived in the middle of November, they started early in January once more towards the north, and journeyed till they arrived at Twer, where they took up their quarters for six days. Here they found out a certain pastor, or priest, who presented a trifle to them. After leaving Twer they found their way to a railway station, where they lighted upon a Lutheran, to whom they showed their letter, which now bore the official seal of the Moscow Superintendency. When he had read their letter they said, "We ask of thee that we may sit in a carriage without money." This request was complied with. Their Lutheran friend was very

kind to them; he inquired of them if they were Protestants; to which they replied that they were; so he said, "Get into the train in the evening." In the evening they went, therefore, and took their places in a carriage without money, and were conveyed to St. Petersburg. Here a few days were spent, in the course of which they learned the whereabouts of a pastor, who sent them to some one by whom the money was supplied for a further excursion by railway. So they once more took their places, and eventually arrived at Königsberg. There is some confusion and obscurity as to the names in this region, but it appears that at one place—probably Wilna—they went to the house of a Jew, and thence to that of a pastor, who gave them some names of persons to be applied to, and sent a woman with them as their guide. Some little aid was obtained in this way, and then they proceeded to another place, where they again lodged with a Jew, staying six days, in hope of a vessel. The Jew told them there was a ship all ready, but there proved to be none; so they secured a place in the train and went on by rail to Königsberg.

Once more they took up their quarters with a Jew, but the language was a great obstacle, and with some difficulty they made known to their Hebrew friend their actual condition, and he sent with them one of his own nation, who knew something of a language of which Yohanan also knew something—probably Armenian. It was now April in the present year. Five weary months had been occupied in their Russian sojourn and wanderings between Moscow and the Prussian frontier, but every step brought them nearer the goal. At this point the narration of Yohanan becomes more full and intelligible, but we will only rapidly pass over it. At Königsberg a former missionary named Tartakover and others treated the strangers kindly. Tartakover had been a Jew, and he had seen the Eastern world; he knew a little Syriac, and he had a wife who could read English, who could, therefore, read the original letter from Bishop Yohanan. Tartakover and his wife behaved with great kindness; he gave the travellers a letter, and he introduced them to a friend, who was interested in them, got them to read and sing in Syriac, and obtained relief for them. The tide was evidently turning in their favour. They were within the confines of the Protestant world, and the change was remarkable. Ten days were passed at Königsberg in the house of a Jew, and two days in the house of one whose name we cannot venture to translate out of Syriac characters, and who behaved very liberally to them. When they set out, this good friend wrote a letter for them, addressed to a pastor in Berlin; he gave them money, he prayed with them before they left his house, he took them to the railway-station, he paid their hire, he embraced them affectionately when he left them, he gave the guard a note for a cabman at Berlin, and explained everything to promote their safe and comfortable arrival. On arriving at Berlin they were conducted to the house of the pastor to whom the cabman had been instructed to take them. Among other friends in this city, special mention is made of Messrs. Uhlemann, or Ullmann, and Petermann. There is something peculiarly interesting in the brief story of the visit to Berlin. Mr. Petermann was able to speak a little Turkish, and to read a little Syriac; he had seen Dr. Perkins at Mosul, and had in his house portraits of Dr. Perkins, of Yohanan the bishop, of two brothers of the patriarch.

&c. Moreover, Mr. Petermann could talk Persian, "the language of the Ishmaelites," and he informed our friends how he had travelled in Medo-Persia, had visited Mosul, and Bagdad, Shiraz, Ispahan, &c. Not only so, he had procured Syriac books printed at Oroomiah, and, at least in part, printed by our own Yohanan himself. Kind friends at Berlin came forward with the necessary funds, and the Nestorians were eventually sent by rail to Hamburg, where they remained for a few days waiting for an opportunity to cross over to England. The steamer brought them to London, which they reached early in the month of May. Yohanan says they met with some man who took them to the Strangers' Home for Asiatics, in Limehouse; and he concludes by saying, "May our Lord Jesus Christ reward the love of all true Christians in London! End of the travels of Presbyter Yohanan, a son of Oroomiah. In the month Ab, on the 7th, the third day in the week, in the year of Christ 1862."

It was ascertained at the Strangers' Home that Yohanan read the ancient Syriac, and the writer of this notice, who had studied the language, was induced to attempt to communicate with them through that medium. The experiment was successful, and all that it was needful to ascertain was soon ascertained. The case was made public, and as the men were truthful and religious, intelligent, and representatives of a noble race, they have found favour among us. Yohanan has pleaded not only his own cause, but that of his people, and he urges with great earnestness that all the influence we can bring to bear upon the Persian Government should be brought to bear, that the cruel extortion and heartless oppression under which the Nestorians groan may cease. The departure of these interesting strangers will, we understand, take place about the 10th of September.

### THE LATE BISHOP BOWEN.\*

THE West African Mission rapidly recruits the Church above from the ranks of the Church below. That soil is sadly glorious with many a true martyr's grave. And whatever be the additional causes of peril, it would seem as if the labours of eminent station increased the average fatality. European bishops appear to just touch the soil and inaugurate their work, and die. In the words of the volume before us, that Church there is "incessantly arrayed in the mourning attire of orphanage; as one by one, its chief pastors have been removed, after just sufficient stay to leave behind them no faint remembrance of their love for Christ and His body."

Whether these repeated bereavements do not indicate some needful change of management, might well be questioned, as it has been questioned. Valuable lives ought not to be rashly sacrificed either by the vicarious zeal of those who would generously promote the glorious martyrdom of others, or by the possibly mistaken feeling of duty which impels more purely ardent spirits to the encounter of their own. The ways of Providence are, no doubt, mysterious; and it becomes us to be very diffident in our judgments and utterances in these respects. But it is not easy to read the pathetic narrative of the

\* *Memorials of John Bowen, L.L.D., Late Bishop of Sierra Leone.* Compiled from his Letters and Journals. By his Sister. London: James Nisbet and Co. 1862.

death of Bishop Bowen, after that of his recently-married wife and her still-born babe, without some misgivings as to the real cause and the undemonstrated necessity for the sacrifice. Nothing indeed can be nobler than Bowen's own motives in accepting the post offered him; but the question still remains as to their soundness. An English bishopric he might (he tells us) have felt free to refuse; but the Bishopric of Sierra Leone he did not feel free to refuse. Why? Because it was a post of danger; and as a soldier of Christ, he ought not to flinch! We cannot admit the cogency of this logic; and we fear there is a lurking something in the process which will not bear rigid examination. If every offer by man of a sphere of ecclesiastical labour be a call of God in Providence, which it is imperative to accept, a bishopric in England must stand on the same footing in that respect as a bishopric in Africa. And if peril or hardship be an ingredient which gives an additional power to the call, there are responsibilities incident to every important station of a sufficiently serious character, though they may differ in degree or kind from the perils of an African climate. It is not to be doubted but that men of thorough piety, courage, faith, and good sense might feel themselves perfectly justified in refusing such a post when offered them, without any impeachment before God or man of their entire readiness to act or suffer as good soldiers of Christ Jesus. And there is often more real moral courage and sanctified wisdom needed for declining than for accepting an offer of the kind. Even a suspicion of our own corrupt selfishness, and of our tendency to indolence, or to a shrinking from labour or peril, may assume a somewhat morbid character, and act as an irregular propeller, in opposition to healthy and lawful natural feelings, and in derogation of the dictates of a sounder judgment. How far such observations might apply to the case before us is a matter now of comparative unimportance. Personal faith, conviction, and sense of duty, must determine the action of each individual; and it is impossible to lay down maxims of an abstract kind applicable to all cases. The ways of God, too, are inscrutable; and even the death of a man like Bishop Bowen, in the work in which he was engaged, may have more important effects than his living activity in Syria would have had; though we are of opinion that his antecedents did indicate his superior fitness for the latter-named sphere, and though we incline to regard his going to Africa as a pity and a mistake.

Making needful abatement for the partiality of sisterly affection, the "Memorials" of John Bowen compose a fair picture of the man; and constitute a volume which cannot be read without deep interest and real edification. We knew Bowen when he was in Trinity College, Dublin, and met him in after years in Turkey; and to the simplicity, goodness, and manliness of his genuine and attractive character, could add the testimony of personal observation. It is going a little too far, we think, however, to designate him a "great man," in the proper or even the ordinary use of that term. Nor would any one have been so ready as himself to disallow the colouring of some of the partial picturings of acquaintances or friends which are (naturally enough) inserted in this volume. We remember well a conversation with himself at Scutari, in Turkey, in which he spoke strongly of the little reliance to be placed on the descriptions, of character or of facts, which are sent from foreign scenes to England, and printed and devoured there. Not

that the misdescription or exaggeration is intentional, but that in the absence of objects of comparison, and in the general dearth and desolation, the day of small things, instead of being despised, assumes unreasonable proportions.

John Bowen was a Welshman, born in November, 1815. His mother had desired to dedicate her firstborn son to the Lord; and her first prayer on receiving the infant in her arms was that he might be an earnest and useful minister in the Church. For years this prayer seemed to be disregarded, but it was answered in the end. When about twenty years of age he became a settler in Canada; and during this part of his life he became acquainted with the Rev. C. B. Gribble, whose friendship continued to the close of his life, and whose contributions to this narrative are deeply interesting. The conversion of Bowen is dated by himself in March, 1842, when he was about twenty-seven years of age. Some descriptions of his mental processes and experiences are given, upon which we do not care to pronounce any particular opinion. To separate imagination from fact, and to distinguish between the workings of the Divine spirit in man and those of our nature itself, is a delicate or impossible task. Shakespeare conveyed more than perhaps even he intended when he wrote, "There are more things in heaven and earth than are dreamt of in your philosophy." And in the turning of a human soul from darkness to light there are often incidental operations or emotions, if not something more, too, than these, which cannot be reduced to philosophical categories. Nevertheless, it will always be a matter of deep and serious and reasonable interest and investigation to store up all such facts, and trace all such operations and experiences, so far as we can, to their true sources. We think we can detect in some of his statements the sinister effects of an exaggerated school of theology, as well as, perhaps, a certain constitutional morbid tendency, in keeping him from the full power, liberty, and joy of the Gospel of Grace. However, we doubt not but that most readers will enjoy the perusal of this part of his life particularly. After some consideration and struggle he renounced his Canadian life, and, resolving to enter the ministry, returned home, and went to Trinity College, Dublin, as a student. He was ordained at Ripon as deacon by Bishop Longley, in September, 1846, and licensed to the curacy of Knaresborough, in Yorkshire. At this period an uncle, dying, left him in possession of a moderate estate; and shortly afterwards, his mother also dying, his ties to home seemed loosened. After two years spent in his curacy, he undertook his first journey to Syria and the East, as an amateur visitor (or "envoy," as his biographer calls him), in some sort of connexion with the Church Missionary Society. His travels, journals, and letters, in this part of the work, and in a subsequent chapter, which describes him as more directly a "missionary" to the same regions, cannot fail to be productive of interest, and are filled with valuable information of a very pleasing character. Returning to England in the winter of 1851 (after some desultory occupation), he was appointed to the Rectory of Orton Longueville in the autumn of 1852, where he had spent two years, when, on the request of the Protestants of Nablous, who appealed to the Bishop of Jerusalem, he went out temporarily as a "missionary" to them, in October, 1854. There he seems to have remained over a year, and was superseded by a regular missionary, appointed by the Church Missionary Society. In the spring of

1856 he went to Constantinople, visited the Crimea and the camp before Sebastopol, and returned to his parish of Orton Longueville in the summer of that year. In the month of June, 1857, the Bishopric of Sierra Leone was offered to him, and after some consideration accepted by him. During the interval between his consecration and his departure he became acquainted with the lady whom he soon married, and they departed together for the fatal shores of Africa in November, 1857. In the beginning of August, 1858, his beloved wife was taken from him, after giving birth to a still-born babe. On the day she was buried he writes: "The light of my eyes is taken! they have laid her in the grave to-day. Oh, God, Thou hast wounded me very sore! Help me to profit by the rod—to learn the lesson. May it redound to good!"

Within less than a year from this date (an interval occupied in labours, travels, and sickness), the Bishop himself was removed to rejoin his partner in a brighter world. He died of fever, on the 28th May, 1859, being thus about forty-four years of age, or little more than in his prime.

His biographer has divided his life into eight sections—"the schoolboy—the settler—the student—the curate—the envoy—the rector—the missionary—the bishop." Two or three of these might well have been spared and condensed into the others. The whole presents to us a man of average intellectual powers and acquirements, and of far more than average virtues, energies and attractions; somewhat morbidly sensitive, rather restless and unsettled, but from the time of his acquaintance with the power and sweetness of salvation, devoted to the service of his God and Saviour. The volume is far more interesting than a romance, being true; and full also of variety, incident, and pictures of real humanity of a delightful kind. The whole of his career, and especially the painfully-pathetic close of it, is of such a character as to indispose us to any adverse criticism upon the naturally partial views of his biographer. Readers will reflect and judge for themselves. But with whatever rebate of allowance, none can deny that John Bowen was an eminently good man, as well as a devoted soldier of the cross.

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THE CONQUEST AND THE REWARD.—In primitive times, when travelling was rendered difficult, from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other; and it became a well-established custom, among the Greeks and Romans, to provide their guest with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone, or pebble, cut in half, and upon the halves of which the host and guest mutually inscribed their names, and then interchanged them with each other. The production of this *tessera* was quite enough to insure friendship for themselves or descendants whenever they travelled again in the same direction, while it is evident that these stones required to be privately kept, and the names written on them carefully concealed, lest others should obtain the privileges instead of the persons for whom they were intended. How natural, then, the allusion to this custom in the words (Rev. ii. 17), "I will give him that overcometh to eat of the hidden manna!" and, having done, having made himself partaker of my hospitality, having recognised him as my guest, my friend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he who receiveth it." I will give him a pledge of my friendship, sacred and inviolable, known only to himself.—*Rev. H. Blunt.*



## Biography.

### THE LATE MAJOR-GENERAL BECKWITH.

THE Waldensian Church is mourning throughout all her borders. A great lamentation is heard in every house and hamlet. The wise counsellor and benefactor of this Alpine race is dead, and his bones have been laid to rest in the Valleys he loved so well. "The brave Colonel," as General Beckwith was affectionately called, has finished a noble Christian work of thirty-five years' duration, and gone home to his reward, amid the sympathy and sorrow of an entire population. If the page of history nowhere shows such a series of remarkable providences as among the persecuted Vaudois, certainly the heart of man nowhere exhibits such implicit trust in God, who has been their unfailing Help and Deliverer, or such warm affection towards the agents of His love, the instrument of His signal favours. In the hour of this Church's greatest need the Lord has, time after time, raised up powerful friends to ward off the fiery trial from without, or to foster the courage and discipline the resources to bear it. The subject of the present sketch has filled up a large measure of usefulness, for it is chiefly to the blessing of God which has followed his unostentatious, but devoted and sagacious labours, that the Waldenses have been prepared for the work of evangelization throughout Italy.

The late General Beckwith was born in England, on the 2nd of October, 1787. Entering the army in early youth, he rose to the highest distinction, through personal bravery and good character. Under the orders of the Duke of Wellington he served his country during the whole Peninsular War, without receiving a single wound. It was on the field of Waterloo, towards the very close of the great battle, that a stray ball hit him above the right knee, and rendered the amputation of the leg necessary. Disabled thereby for military service, the General, then a lieutenant-colonel, retired from the army on a handsome pension. While an invalid in Brussels the great and saving change took place in his soul, through the earnest perusal of the Bible. The flame of devotion, ardent and practical, was then kindled which was to burn so steadily in this valiant soldier of the cross of Christ.

For the purposes of study he took up his abode, shortly after the proclamation of peace, in one of the English universities, and we have reason to believe that there the Word of God became the "man of his counsel," and his chief meditation. A trip in the United States, where his brother had settled, re-established his health. His active mind was casting about for some field of usefulness, when, by a strange coincidence, in which the finger of God is manifest, he was brought into a benevolent relationship with the Waldenses, which was only to close in death. The introduction happened on this wise: One day the Colonel made a call, at Apsley-house, upon his former general, the Duke of Wellington, then at the head of the Government. While waiting for an audience, he examined the library which adorned the walls of the antechamber. His eye was arrested by the first volume of the late Dr. Gilly on the Waldensian Valleys, which had lately appeared, and excited a deep interest in the distresses of this ancient and well-nigh forgotten people. The Colonel, having purchased and read the work, had his sympathies so strongly enlisted, that he resolved personally to visit the Valleys as soon as an opportunity occurred. The occasion shortly presented itself in connexion with a tour in Italy, in the year 1827. The day after his arrival at Turin he heard a Vaudois pastor preach in the Prussian Embassy. Finding that the object he had at heart could be overtaken in the few days then at disposal, he proceeded to La Tour, and lodged under the hospitable roof of the Rev. Mr. Bert. In a few hours he had put his hand—all unconsciously, no doubt—to a work which afterwards grew into a

noble a memorial of Christian intelligence and generosity as can anywhere exist. The pastor and his elders were, that very week, visiting the parish to inaugurate the ten or twelve *écoles du quartier*, or elementary schools, for the approaching winter. Colonel Beckwith joined the party on their first excursion, and was greatly surprised to find that an old ruin, open to wind and rain, was to do duty as a school-house, especially during the most inclement season of the year, when the snow lies several feet deep on the ground. "How can twenty or thirty children be educated in such a roofless shed?" was the natural exclamation. "There is no better to be had, and the system has been carried on thus for more than a century!" was the only reply. "How much would it cost to put this building in repair and make it comfortable for teacher and taught?" he asked. The proper parties were consulted, and the calculation of 14*l.* was arrived at. "Then let the repairs be begun immediately," said the Colonel, with the soldierlike decision which characterised all his actions, "and I will pay the money."

Thus was the germ planted of a great movement which engrossed the enthusiasm of the Colonel's head and heart in after years, and carried along with it the development of the latent energies of a dispirited, because oppressed people. This first school-house became the model of all the others. It was a happy thought, from which the moral and intellectual advance of the Waldenses may be dated. Like the stone once set in motion, the movement rolled onwards with increasing force, till the Valleys were studded with a host of educational appliances worthy of the progress and requirements of the age. The rivalry of the various parishes was excited, and the Colonel knew well, as we shall see, how to turn the excitement into a healthy channel of aid-receiving effort.

But the Colonel was not yet aware how true, how free from exaggeration—nay, how far short of the reality—were the harrowing details of Dr. Gilly as to the destitution, in every sense, of the Valleys. Not until the two following summers, when he returned from his visit to Rome, to spend four months each time rambling over hill and dale, examining with a keen eye every circumstance, and obtaining from the pastors the necessary information, did he form his plans, and set himself systematically to ameliorate the sad condition of the sturdy mountaineers, especially in the educational department, where, with such pleasure to himself, and benefit to the neighbourhood, he had already broken ground. He began with the humble primary schools, then numbering 127, now increased to 144. These, in most cases, were held in the stables of the various hamlets, the richest proprietor of the district giving shelter to the school under the same roof with the oxen, as his contribution to the cause. The marvel is that in such circumstances education, in any shape or form—good, bad, or indifferent—should have been continued. But the same surprise is excited in all that belongs to the Waldensians, whose very existence is the greatest marvel, after the cruelties which for ages have been relentlessly practised upon them. The Colonel set about the construction of suitable houses—a few here and a few there, at first—until, in 1830, he had overtaken the most remote points in the glens, and the most rugged slopes on the hills, in each case choosing for himself the loveliest spot he could find. But though he occupied his whole time with the minutest details, and freely gave of his ample fortune, he did not pay the entire cost of these buildings. The inhabitants of the place were held bound to furnish the site and the materials as the condition on which the other expenses would be defrayed. He cordially consulted the pastors and consistories as to all his plans. Occasionally dissatisfaction was expressed, but the Colonel soon converted opposition into co-operation, by threatening to transfer his offer, unless at once accepted, to other districts equally necessitous.

No sooner were the primary schools in good working operation, and a rudimentary education provided for every Waldensian child, than the Colonel, in 1831, turned with equal zeal and perseverance to the reconstruction of the parish or communal schools,

in which an average of 100 children, gathered from the surrounding district, received a higher instruction. These were in every respect in a most deplorable condition, according to the testimony of those well able to give an opinion. Either the buildings were wanting, or were wholly insufficient for the purpose. In no parish was there accommodation for the hard-working and underpaid teacher. It would have been useless to ask the poverty-stricken people to build commodious and substantial structures at their own expense; and to have erected them with extraneous help, without sacrifice or effort on their part, would have been demoralising in its effects on character. The Colonel avoided both extremes. Addressing himself to the Communal Councils, he said, "Contribute your 200*l.*, and I will supply you with a suitable school-house." And the 200*l.* was given, and the school was built, at an expense of 400*l.* to 500*l.*, the deficit being paid by the Colonel himself, who, having no friends dependent on his bounty, and not having married till late in life a Waldensian lady, was able to devote the greater part of his income to such well-devised schemes of usefulness. Helping in this way those who were willing to help themselves, he not only convinced them of the educational wants of the fifteen parish schools, but at the same time created the means of supply. "If the Waldenses," he used often to say, in after years, "had only known, when I first came among them, the amount of money I should lead them to spend, they would have driven me out of their Valleys amid a shower of stones."

When town, and village, and mountain seclusion had been provided with plain, but solid edifices, the Colonel insisted that it was necessary—in order to establish the system of training the young on a satisfactory basis—to improve the external condition of the teachers, who, for example, in the *écoles du quartier*, only received, through the Walloon Committee, in Holland, a small pittance of 15*fr.* to 25*fr.* a winter, in addition to a scanty supply of daily food provided, in turn, by the parents of the pupils. The steps taken with this object in view were completely successful, through the independent action of the various communities.

"And now," said Colonel Beckwith—who, though he so often asserted that he had been sent to preach the Gospel with brick and mortar, was ambitious of great moral results through these processes of stone and lime—"now that you have excellent houses for schools and good salaries for the teachers, we must see to it that the masters are what they ought to be, well-instructed themselves, and efficient in teaching others. Acting on this principle, he selected forthwith several of the ablest parish teachers, and at his own expense sent them, one after another, to Lausanne, where Mr. Gauthey, now of Paris, then conducted a first-class normal school; and shortly after, at the instigation of the Colonel, a law was passed by the Synod to the effect that no one should be allowed to occupy the position of teacher in the Waldensian Church who did not hold a patent—that is, a document certifying that he possessed the requisite information and ability. In this slow and sagacious way the whole system of education in the inferior schools was re-modelled.

But the anxieties of the Colonel took a much wider range. Dr. Gilly had by this time established a Waldensian Committee in London, of which the Earl of Harrowby and Mr. Bracebridge were active members, and raised funds for the erection of a college in the Valleys, towards which one benevolent lady had given 5,000*l.* Till this time the students of divinity had repaired to various places across the Alps for instruction, and the Waldensian Valleys were disturbed by the conflicting theological views of Geneva, Strasburg, and Berlin. At first, it was proposed that the scientific and classical branches should alone be taught at the college, and that candidates for the ministry, according to the tutorial system, should reside with the leading pastors of the Church for three or four years, and carry on their studies under their guidance. So earnestly was this plan recommended, that a premium was offered to the pastor who

should first train a young man for the Church, as well as a prize to the first ordained pastor who had been educated in this way. But the scheme was overruled by the Synod through the appointment of a staff of theological professors, who have since been transferred to Tuscany, while the literary students and professors remain at La Tour. The Colonel entered heartily into the college scheme, and having taken up his abode in the Valleys, and gained the confidence both of the Waldenses and Dr. Gilly, was able to direct the operations, and deservedly to claim that he had taken a leading part in the erection and foundation of the institute.

A similar establishment for the superior training of young women was then begun by the Colonel, and this successful "Pensionnat" was wholly indebted to him for its support during several years, as well as for all the details of its foundation, which he personally arranged.

At a later period, in concert with Dr. Gilly, he gave further stability to the college by building six houses for the professors, at an expense of 3,500*l.*, and in the erection of the handsome parish church and parsonage of La Tour, the cost of which, 3,640*l.*, was defrayed by contributions sent from England. It was in one of the professor's houses that the good old man, the Father of the Vaudois, as he was lovingly called, lived and died. At last the hour of emancipation arrived, and the shackles of the Waldenses were broken, we trust, for ever. The Colonel had foreseen the crisis, and laboured against its coming. Frequently he assured his friends, lest they should be puffed up with the beauty and perfection of their scholastic and ecclesiastical equipments, that while he had expended all his efforts on the Valleys, as the only field then open for practical exertion, it was not for the Waldenses, either alone or principally, but for wide Italy, through them, at some future time. At once he sent away to Tuscany, at his own expense, five or six professors, to perfect themselves in the Italian Athens, in the flowing idioms of Dante and Petrarch. On their return they shared their attainments with the teachers, and Italian classes were immediately commenced in the parish schools.

In 1851 Colonel Beckwith established himself at Turin, in order to encourage the evangelist labouring in the capital, and to lay the foundations of the handsome church, for which he provided the funds; superintending also the erection of the building with an energy which never relaxed for a moment.

After the death of his friend and fellow-labourer, Dr. Gilly, in 1855, Colonel Beckwith (who, about the year 1847, had attained the rank of Major-General, though the endeared name of Colonel ever remained on the lips of the Waldenses) was prostrated by a severe malady, on recovering from which he went to Paris, then for a year or two to Calais, and finally, in 1861, returned to La Tour, to spend his declining strength amid the scenes of his manly activity for the advancement of the kingdom of Christ. He had for some time back considered his latter end at hand; and when death came, he was calm and happy in the assurance of peace with God, through our Lord Jesus Christ.

The reader must have already formed an idea of the General's character from the foregoing details of his leading plan for the regeneration of the primitive Christians of Piedmont. But it is impossible to estimate aright the lion-hearted perseverance of the man without an intimate acquaintance with the sad plight in which he found the Waldenses in 1827, and the numerous discouragements thrown in his way in raising them to the level of the most favoured communities. The rare qualities of decision and prudence were admirably blended in him. No obstacle could stand before the former, while a constant exercise of the latter alone avoided possible complications with a bigoted Government, which prohibited alike the use of the Italian tongue and the Lancasterian system of education in the Valleys. His noble deeds have excited the admiration and gratitude of the world. The Agrarian Congress of Piedmont, in 1847, after visiting the college and schools of La Tour, not only thought it an act of

justice to give a diploma to the professors, expressing their highest satisfaction, but also drew up an address, full of well-merited praises, to General Beckwith, as the promoter of so many notable improvements. In December, 1848, King Charles Albert conferred upon him the Grand Cross of St. Maurice, in testimony of his royal gratitude for the many benefits he had conferred on his loyal subjects, the Waldenses, during a twenty years' sojourn among them, while all the Italian newspapers have, since his death, contributed their meed of earnest praise in sorrowful obituary notices. And how can we describe the love borne to the General by the people among whom he lived and laboured, denying himself, for their sakes, the pleasures of kindred and country, upon whom his piety exercised such a powerful moral influence, as they saw his reverence for the Bible, his regularity in church, his morning and evening family-worship, his entire consecration of head and heart and fortune to benefit those who had suffered the loss of all things for Christ? They alone know how accessible he was at all times, freely counselling them as to the disposition of their land, the repair of their roads, the entire management of their worldly concerns. They alone know how kindly he received them all to his house, which was thrown open every evening for the discussion of all the subjects that related to their temporal and spiritual interests. They alone know how wisely he taught them to exert their little strength, and how humbly he refused every entreaty to speak of the large benevolence on his part, which crowned their efforts with success. They alone know his untiring energy and the unnumbered schemes for their good with which he occupied his daily thoughts—among others, the translation of the New Testament and Catechisms into the Waldensian patois, the rearing of a race of educated Christian mothers, and caring for the ragged and orphan children. No man, while living, was so much esteemed; and now that he is dead, his memory will remain graven on their hearts. Almost the only ornament seen in their cottages is a portrait of the General, represented as they so often saw him—with his wooden leg, his gun on his shoulder, and his dog by his side. On one of the school-houses, in the parish of St. Jean, is an inscription to this effect: "Whosoever passes this way, let him bless the name of Colonel Beckwith." No monument of stone or brass is needed while his works remain to speak to the eye of future generations, and the remembrance of his devotion and charity is spoken from grateful sire to son. But we are glad to know that a biography of the General is to be shortly drawn up by one who knew him well, and can obtain access to other sources of information, which he will embody wisely and well in a fitting souvenir.

It should not be overlooked that while the General was a staunch and zealous Episcopalian, this did not hinder him from powerfully aiding a Church whose polity more nearly resembles the Presbyterian system. Such an example of Christian charity is most refreshing, and should not be lost upon the friends of missionary enterprise. The fact is, that the General regarded the Waldenses as the remains of the ancient Italian Church, whose succession, at least as to doctrine, was truly Apostolic. Besides, his Christianity was so enlightened and profound as to overlook all outward forms, and join heart and hand with all who wish, above everything, to preach Jesus Christ and Him crucified. He regarded the Israel of the Alps not as Presbyterians, but as witnesses of the saving truth of the Gospel, which they were again destined to carry over the length and breadth of their native land, as men who desired no other warrant for their teaching but the Bible, to which he himself had so reverently submitted. More than once he said that, so far as he was concerned, the whole controversy with Rome was confined to these two points, the blood of Christ as the victim of propitiation for our sins, and the authority of the Bible as alone the rule of faith and manners—truths in regard to which the Waldenses have always held the same language and followed the same rule of conduct. And if an apparent coldness for a time ensued between the benefactor and his grateful children, because they kindly but firmly refused in any way to alter their

ancient liturgy, so as to accommodate it to prelatical views and forms of worship, it is gratifying to know that it passed away like a cloud, and sunshine was restored—that he acquiesced in the independence of the Church, and regarded the Waldenses as all the more worthy of confidence and support in carrying the Gospel to their brethren in Central and Southern Italy, because neither kindness nor malice would ever induce them to abate one jot or tittle of what they regarded as scriptural truth.

Well may we ask, Who is to take the place of the staunch friend of this interesting race? It has been betimes not a little fashionable to decry their weakness, and ridicule their puny efforts, for the purpose of passing them by with the much-needed sympathy of the benevolent foreigner. Such was not the spirit of General Beckwith. Their poverty and degradation were his very arguments for coming earnestly to their aid. Their great weakness, generated by suffering in the noblest cause, formed his very motive for lending an arm of strength to their operations. And even now in much feebleness they appeal for substantial support in the great struggle for which they have girded themselves. May the Lord fight for them as heretofore, and raise them up men of indomitable faith and valour, to succour and cheer their efforts, to actively preach that Gospel for which they have borne through ages such a faithful testimony!

## Foreign Intelligence.

### FRANCE.

—, France, August, 1862.

#### GREAT ABUNDANCE OF EPISCOPAL LETTERS.

Since the grand *fête* of the canonisation of the Japanese martyrs at Rome, our Romanist bishops have published innumerable letters. Some of these, in prolix style, explain the motives which prevented them from taking part in that pompous gathering. Others narrate, in an emphatic manner, the marvels which they witnessed in the Eternal City. I will not analyse the contents of these ecclesiastical effusions; *that* would be an undertaking too wearisome for your readers. But it will be well to make some general reflections upon this subject.

1. In the first place, it is clear that Rome has given the word of command to the bishops, and in particular to the French prelates, to keep up a *constant agitation amongst the masses of the people*. This is the cause of the prodigious abundance of clerical publications above mentioned. Our Romanist bishops have nothing new to say; they copy one another with a tiresome monotony. It is always the same description of the splendid *fêtes* celebrated in the city of the Vatican. But each episcopal letter, being read by the parish priests in

all the churches of the diocese, is a means of reanimating or strengthening the zeal of the devotees for the temporal power of the Pope, and of inflaming the passions of the multitude. This is a scheme of the bishops; they hope that Napoleon III. and his counsellors will be deterred from giving satisfaction to the Italians by the fear of irritating their own people. Hitherto the thing has well succeeded; but will it for any long time be equally successful? I do not believe it.

2. As to the arguments adduced in these episcopal letters, it would be difficult to imagine anything more weak and puerile. The reverend personages who write such epistles suppose, apparently, that good sense, logic, and the reasonable examination of facts, are not at all necessary for the triumph of their cause. Thus, for example, they make no reply to those who appeal to the important principle that the Romans, like other peoples, ought to exercise the right of choosing that government which suits them best. They no longer attempt to refute the grave accusations preferred by the civilised world against the Government of the Cardinals. They content themselves

with affirming that the fall of the temporal power of the Pope would involve the universal ruin of human societies; and after having heaped gross invectives upon all their adversaries, they labour to excite the imagination of the people by a poetical description of the pontifical ceremonies. Certainly, the bishops would do better to be less of rhetoricians and more of logicians.

3. That which is the most striking feature of the Episcopal letters is their *papaltry*, if I may use the expression. Never have the Roman clergy so servilely prostrated themselves before the pontifical throne; never have they represented the Papacy under forms more nearly resembling *deification*. Pius IX. is everywhere compared to Jesus Christ, and placed upon the same level. His pretended sufferings are shamelessly compared to the passion of the God-man in the Garden of Gethsemane, and to the tortures of Calvary! Pius IX. wears a crown of thorns like his Master! He also is crucified (in effigy, or metaphorically, you will understand), according to the example of the Saviour! In one word, the poor weak old man, *Pio Nono*, presents in his whole person and life the perfect image of Christ! When this Pontiff, by the hand of his secretary, addresses a few lines of reply to a bishop, this insipid and insignificant epistle, in bad Latin, is boldly put beside the Epistles of St. Paul, and the prelate declares [this is literal] that it ought to find a place in the Bible with the letters sent to Timothy and Titus!! In truth, this *papaltry* is disgusting. How is it these bishops do not fear to shock the understanding and the conscience of the Roman Catholics themselves—at least, of the more enlightened—by these sacrilegious similitudes? Is it not enough to adore the Virgin Mary as a fourth person of the Divinity? Will they descend still lower, if it be possible, in adoring the Pope like a god upon the earth? For the rest, this *papaltry* is a proof, not of strength, but of weakness. Were the prelates better assured of being supported by public opinion, they would not have recourse to this unworthy apotheosis of the Papacy. But seeing that the earth threatens to open beneath their

feet, they labour to identify the existence of the pontifical power with that of God Himself. This is a desperate extremity, which will turn to the confusion of the Romanist clergy.

#### JUDICIAL DECISION RESPECTING THE MARRIAGE OF PRIESTS.

I have already had occasion to speak of the question of the marriage of priests, or rather of *ex-priests*. The substance of the question, in few words, is this: A man has received holy orders from the hand of a Roman bishop, and has promised to live in perpetual celibacy. But after trying this life for some time, the priest discovers that this engagement on his part was a rash one. He then resolves to renounce the ecclesiastical functions; he abdicates the sacerdotal character; and, having once more become a simple citizen, he presents himself before the municipal magistrate on whom, by the French law, the duty of sanctioning civil marriages devolves. Now can that magistrate refuse to fulfil the office by saying, "You are still a *priest in the eye of the law*, and priests have not the right to marry?"

It would seem that this question can hardly be a matter for serious doubt. Thus, in England, in Holland, in Prussia, in America—in all the Protestant countries—a Romish priest is always free to contract a regular marriage, conformed to the established legislation. Neither the Governments nor the judicial tribunals interfere in the matter. That the married priest should be excommunicated, and deprived, *d divinis*, by his bishop, is just; he has violated his vow of celibacy, and he ceases, *ipso facto*, to be a priest—well; but this is a matter of internal discipline; the civil power has nothing here to decide, nothing of which to take cognizance. In France, unhappily, the question is not yet decided. Some priests, or ex-priests, have succeeded in marrying, and when their union has been celebrated according to the legal forms, no tribunal would dare to annul it. But these are exceptions; and, generally, the civil magistracy, in subjection to clerical influence, opposes marriages of this description.

M. Brou de Laurière, ex-priest in the diocese of *Périgueux*, department of *Dordogne*, presented himself before the mayors of the two communes with Mademoiselle *Fressanges*, demanding to contract civil marriage. But the municipal officers refused to comply with his demand. M. Brou de Laurière then brought the matter before the tribunal of *Périgueux*. The proceedings have continued for several months. At the outset, the four judges who compose this tribunal were equally divided, two declaring for the request of the *ex-priest*, and two against it. They added a fifth judge to their number, and after solemn pleadings, the majority pronounced a sentence by which M. Brou de Laurière is authorised to marry. The grounds on which this judgment is founded are the following: 1st. Marriage, according to the Code Napoleon, is a purely civil act. 2nd. All citizens have the right to marry, except in those cases which the law formally prohibits. 3rd. No prohibition of this kind is contained in the code in reference to those who have entered holy orders. 4th. The Organic Law of Worship is equally mute on this point. 5th. It belongs not to the magistrates to make up for the silence of the Legislature, &c. Consequently, the court directs the municipal officers to proceed to the celebration of the marriage of M. Brou de Laurière with Mademoiselle *Fressanges*.

This judgment has produced a great and universal sensation. The Paris journals have made it the subject of long discussions, and all the organs of liberal ideas have applauded a decision so conformable to the principles of religious liberty. But the affair is not ended. The Procureur-Imperial, probably in compliance with instructions from the Minister of Justice, has appealed to a superior court. The bishops and the French cardinals will use their high influence to obtain a judgment contrary to that of *Périgueux*. One of their principal arguments is, that auricular confession would become impossible if ex-priests might marry; for, say they, no mother of a family would consent to send a young girl to the confessional if the ecclesiastic could seduce

her by the prospect of a marriage. This is a sophism, inasmuch as confession continues to exist amongst the Romanists of England, although ex-priests there are free to marry. Moreover, the State is not called upon to uphold by the force of law the particular dogmas of a Church. We must await the end of this conflict. I much fear lest the judgment of *Périgueux* should be annulled by the superior court.

LETTER OF M. RENAN TO THE PROFESSORS OF  
THE COLLEGE OF FRANCE.

You are acquainted with the name and the opinions of M. *Ernest Renan*. I related, some months since, how his teaching in the Hebrew, Chaldaic, and Syriac languages had been suspended after his first lecture in the College of France. M. Renan holds the same views as the famous Dr. *Strauss*, who wrote the "Life of Jesus." He regards the Bible as a book simply human, and puts it in the same category as the Vedas or the Koran. He sees in Jesus an *incomparable man* (I quote his words)—the *greatest of men*—because He has caused the religious sentiment to make a progress to which no other can be compared. Nevertheless, Jesus is, to M. Renan, a human being, not a Divine being. In short, he rejects, without exception, every supernatural element, whether in Judaism or in Christianity.

It was, I think, a fault on the part of the Government to give to M. Renan the office of Professor of Hebrew in the College of France; for it was easy to foresee that this infidel writer would bring his negations into the chair which was entrusted to him. In fact, his opening lecture, which took place in the month of February last, was very stormy. Thousands of auditors filled the great hall of the college; he was greeted with vehement acclamations by some, and hissed by others. The Minister of Public Instruction then suspended the course of the celebrated professor.

M. Renan has just published an apologetic letter, which is addressed to his "learned colleagues, the professors of the College of France." He feels compelled to reply to the different objections which have



been made against him. This pamphlet is written with great ability; the author preserves throughout it a serious and moderate tone; but the reasons he alleges in his own favour may be refuted without much trouble.

He pretends, first, that the State, being secular, ought to remain completely neutral or indifferent on all religious questions, and should consequently permit the Bible to be treated in the high scientific schools in the same manner as the sacred books of the Hindoos and the Mohammedans. Is this just? Ought the State to forget—can it forget—that the French people make a profession of Christianity? And has it a right to pay, with money from the public treasury, a man who would subvert the foundations of Christianity?

M. Renan then maintains that he has not attacked *directly* any doctrine of the Gospel—"I have dealt with *science*," says he, "and not with *controversy*." This is possible. But is such a distinction real? What! a professor clearly asserts that the Bible has no characteristics of superhuman inspiration; he denies the divinity of Christ; he rejects even the idea of a revelation, with all the miracles which have accompanied it; and then considers he is unassailable in coolly saying, "*It is a matter of science!* I do not attack *directly* any doctrine or any particular communion!" Such an argument—a complete sophism—a mere mockery.

M. Renan lastly advocates this thesis: That the *supernatural element is not necessary to religion*. "God does not reveal Himself by miracle," says he; "He reveals Himself to the heart, in which 'groanings that cannot be uttered,' as St. Paul says, incessantly lift up the heart towards Him. It is this consciousness of obscure relations with the Infinite, of a Divine affiliation, which, written on each man's heart in characters of iron, is the source of all goodness, the foundation of love, the consolation of life. . . . But the supernatural has disappeared from this world; it no longer obtains serious belief, except amongst the classes who are not on the level of the age. Must religion, then, fall by the same stroke? No, no; religion is eternal. . . . It is eternal,

like poetry, like love—man will never content himself with a finite destiny," &c. What vagueness, what uncertainty in this so-called religion of M. Renan! It is hardly a system of philosophy; for it dares not to affirm the existence of a personal God, nor the *conscious* immortality of the soul. It pretends that the laws of nature are *fatalistic*, and that, above man, there is no free Being to whom we can assign an appreciable share in the moral or material management of the universe! What becomes, then, of *religion* with such a theory? It is no longer anything but an empty word; for prayer, faith, hope, have all disappeared.

Alas! this strange apology of M. Renan demonstrates one thing only—namely, that a belief in Christianity has sunk to the lowest point, and is, in fact, almost extinguished, in the upper ranks of the French population.

#### MELANCHOLY CONDITION OF FRENCH LITERATURE AT THE PRESENT TIME.

We may quote another proof, not less decisive, of this decline of faith amongst us; this is the *character of our literature*. No doubt the Protestants still publish some religious books, and, thanks be to God! the flame of evangelical piety breathes in a portion of these works. The Roman Catholics also compose writings intended to instruct and to edify souls. But these religious books have very few readers. What, then, are the literary productions which excite the general attention? I regret to avow it, these productions are dictated by an irreligious spirit. I will mention specially the romance of M. Victor Hugo, entitled "*Les Misérables*." Five or six editions of this work have appeared in a few weeks, and the book is in everybody's hands. Let us concede to M. Victor Hugo the prestige of that talent which explains a part of his success. Let us further acknowledge that the author has sought to plead the cause of the poor. But what, after all, is this romance of "*Les Misérables*?" A very bad book. M. Hugo does not understand the first elements of true Christianity. The idea of *sin* nowhere appears in these ten

volumes. He has not the least notion of the responsibility of man before God, nor of redemption in Christ, nor of evangelical holiness. When M. Victor Hugo pronounces the word *religion*, he has in his mind and under his pen I know not what confused assemblage of moral and social maxims. He knows nothing of the wretchedness of human nature, and attributes to society, or to fatality, all the vices of individuals. This, however, is the most accredited teacher in our country! This is the man who is considered by thousands of Frenchmen as a species of modern Messiah! Is it not Romanism which, by its foolish superstitions, has precipitated a great part of the nation into the opposite extreme—that of infidelity?

I will also refer to another production, still more offensive, the "Memoirs of the Samson Family; or, Seven Generations of Executioners at Paris." What literature! The executioners of capital sentences narrating to the public the tortures and the palpitations of their victims! We shall have, then, the literature of the scaffold! This book will achieve brilliant success. When Materialism has possessed men's minds, they require hideous and atrocious scenes to excite emotion. Ah! when will the day come in which the holy religion of Christ shall resume, in France, the supreme dominion which is its due?

#### NEW DISCUSSIONS UPON THE REVISION OF THE BIBLE.

No important event has occurred in connexion with the Protestantism of our country since my last communication. There is a dispute to which I have already called the attention of your readers (p. 289), and which is carried on with much ardour. The men of the *liberal* or *negative* school demand urgently that the Committee of the *Paris Bible Society* shall undertake a revision of the French translation of the Scriptures, and publish this new version as speedily as possible. A grand conference of pastors, convoked some time since at *Nismes*, deliberated and voted in this sense, contrary to that of the resolution adopted by the Conference of Paris. *Le Lien*, the

weekly organ of the rationalistic theology, is never weary of inserting long articles upon this question. *L'Esperance*, which represents the orthodox beliefs, continues, for its part, to combat this movement for revision.

The free liberal pastors say that the versions of Martin and of Osterwald are very defective—that the interests of truth and of science alike demand better translations; that it would be a superstition unworthy of the disciples of the Reformation to preserve bad French Bibles for the simple reason that they are ancient, and so forth. They propose, moreover, to adopt a version of the Scriptures published at Geneva in 1835. The orthodox party reply that this version of Geneva is unacceptable, because it contains numerous errors, in respect both of piety and grammatical meaning. They add that it is in no way the mission of the Bible societies to undertake new translations of the inspired volume. Finally, they vindicate the translations of Martin and of Osterwald from the reproaches which have been cast upon them. It is probable that this hot dispute will not in any manner affect the career of the Bible Society of Paris. It is for the liberals themselves to publish their new Bible as a private undertaking, if they think fit.

#### A SINGULAR ACT OF INTOLERANCE AT PARIS.

One of the recent numbers of the *Archives du Christianisme* relates a circumstance which shows how the intolerant prejudices of Popery against Protestantism still bear sway in France, even amongst the intelligent classes. A Protestant pastor had been recommended to a lodging in a house in Paris. The proprietor of the house is a celebrated physician. Everything had been amicably arranged on the terms proposed, when the proprietor wrote to the minister, saying that he much regretted not to be able to receive him into his house, on account of his being a *Protestant pastor*! The pastor replied: "It is melancholy to perceive that intolerance in France is not yet extinct. . . . This teaches me still more highly to esteem the religion of my Saviour." X. X. X.

## ITALY.

Florence, August 18, 1862.

## GARIBALDI IN SICILY.

Nothing can exceed the ferment into which Italy has been thrown by the movement of Garibaldi in Sicily. Demonstrations more or less successful take place in every town of the Peninsula. The watchword, "Rome or death!" is placarded on the walls, and forms the topic of all newspaper writing, telegraphic communications, public meetings, and private intercourse. Nothing else is thought of for the time being. Fear and expectancy alternately sway the mind. Before the Royal proclamation was issued, universal sympathy was with the Liberator, who had only spoken out boldly, though imprudently, the feelings of the Italian heart. Since the Government has denounced the scheme, the country has decided for order and lawful obedience to the powers that be. This has been a severe test of progress in constitutional thinking, for the Turin Ministry is deservedly little respected. Whatever issues from the present threatening position of affairs, the Ratazzi Cabinet is doomed. The present Premier is known to have got into power by coquetting with Garibaldi, whom he now repudiates. He was thought better able than Ricasoli to lead the way to Rome, and is seen to be only the French prefect in Turin. He has not scrupled to compromise the kingly authority, instead of guarding the Crown, merely because his ministry was so inefficient as not to notice long ago the enrolment of volunteers, or so weak as to be unable to bring about the disbanding of their numbers by the strong arm of the law. The painful fact is that Garibaldi has not obeyed the harsh mandate of Victor Emmanuel, and now the hero King and the hero warrior are at variance. The head and heart of the country are in conflict, and civil war may any hour desolate the people. The anxiety of every patriot is heartrending. Gloom sits enthroned in every forehead. No description of Garibaldi's influence can enable a stranger to estimate aright the overwhelming enthusiasm entertained for him.

In Naples and throughout Sicily he is actually worshipped. The evangelist in Palermo declares it a universal atheistic madness. He has only to say the word, and the dictatorship of Sicily is his. The present breach of the law weighs not a feather with the Southerners, for by similar conduct in 1859 he scattered the Bourbon hordes, and gave freedom to the oppressed millions. It is true he is being surrounded by a fiery cordon of troops, but his forces are far larger than are represented by a servile telegraph. The troops of the Government cannot be in this case depended on, and the Sicilians and every organ of Sicilian opinion is with him to a man.

## LIBERAL LEGISLATION WITH REFERENCE TO ECCLESIASTICS.

A large measure of justice has at last been done to the humbler orders of the clergy, who have hitherto been placed between two fires. If, differing from their superiors, they loved and favoured the new régime, they were excommunicated and persecuted; if, on the other hand, they obeyed their bishops, and showed hostility to Italy, they were punished by the Government. A law, proposed by Conforti, the Keeper of the Great Seal, has been passed triumphantly in Parliament, to restrain the episcopal abuse of power. Its provisions are, that no decree involving suspension or dismissal from ecclesiastical office can take effect in the kingdom unless drawn up in writing, with a full statement of the facts which warrant the step, to be laid before the secular magistrate for his judgment. The usual arbitrary procedure, *ex informata conscientia*, is abolished, and the liberty of defence granted to the accused. Further, it is ruled that while a beneficed priest may be deprived of office, no interference with the temporalities can take place without the consent of the Minister of Public Worship. All pastorals or other circulars must be submitted to the authorities before being printed and circulated in the dioceses. A 20*l.* fine, or six months' imprisonment, as the case may be, is the penalty attached to each contravention of this statute.

A hue and cry of persecution has been raised by the organs of the Church, which has brought this enactment upon itself by the removal of some of the ablest and most beloved parish priests, solely because of their sympathy with the liberal movement. I need not cite the many cases daily coming to light in the different provinces, showing a preconcerted line of action on the part of the bishops, or their substitutes, for many of them live at a distance from their dioceses. Strange to say, the jeremiads of the clerical party mourn, among other things, that the Attila of the present Government should have departed from the policy of Cavour, "A free Church in a free State!" As an evidence that this law is not vindictive, though insults and injuries might well have stirred resentment, but enacted in self-defence, it is very gratifying to see the enlightened criticism of the influential liberal press, proving that the relations between Church and State are to form as knotty a point in Italy as elsewhere. The vague citation before the secular powers of questions concerning ecclesiastical discipline or ceremonies is disapproved of. It is a usurpation for a lay judge to enter the sacristy. The compulsory reference to the Government of all published documents is plainly styled a breach of the liberty of the press, and a hindrance to the prompt discharge of diocesan work. The great defect of the bill, however, which must in time lead to important modifications, is that it only deals with the cases of beneficed priests, while the thousands who have no curacy are thrown by the intolerance of their superiors on the charges of the Government, instead of receiving an indemnity through the sequestration of a portion of the episcopal revenues, as is suggested. This law, I believe, will not remain a dead letter. Too many obstreperous ecclesiastics, and those chiefly in the lands formerly belonging to the Pope, have been consigned to prison to doubt the temper of Parliament. Two Carmelite friars, of Sienna, have this month entered on their twenty-and-six month's imprisonment respectively for the printing and circulation of two pamphlets most offensive to the cause of order. But

not only are the liberal priests shielded from malicious superiors; positive encouragement is being given them. I formerly mentioned that the Chaplain-General of the Neapolitan districts continued, as under the Bourbons, to exercise the patronage to all the Royal chapels. As this gentleman is president of the Clerical Reform Association, his appointments have given great satisfaction to the people. The Government has just shown its approval of his conduct by committing to his care all the churches connected with the suppressed monasteries in the South, to which he is now nominating good men and true.

#### DEATH OF SIGNOR TECCHI, OF PISA.

The work of evangelization has sustained a great loss in the sudden death of Signor Tecchi, the minister of Pisa. A native of Verona, he occupied in 1848 a high position in the Milan Post-office. An exile in Genoa, in 1849, he heard the Gospel to the salvation of his soul from the lips of Signor Mazzarella. His wife participated with him in the spiritual blessing. He remained faithful to Christ amid much persecution and privation. For several years he has been an humble and earnest preacher in Genoa, Nice, and Pisa, labouring only and successfully for the conversion of souls. He had gained the esteem and love of the brethren in Pisa, who night and day waited beside the sick bed, and heard his expressions of strong confidence in God, and his dying instructions that his children should be trained in the fear of the Lord. He has been buried in the cemetery of the town, against the remonstrances of the priests, of whom the Prefect said to his friends, "They will not dare to disobey my orders. These gentlemen have forgotten that Tecchi was a Christian, as I myself am, and was baptized, as they have been." Mr. Tecchi had, for a long time, protested against the burial-place allotted to the evangelicals by the Mayor of Pisa, as it was the same in which criminals, abortions, and unbaptized infants were laid, and at the time of his death his efforts had proved successful, so that he was the first among the brethren to be buried beside his fellow-citizens, without

distinction of creed or condition. He leaves a sorrowing widow and several children to the care of God and the faithful in Christ. These little ones support their mother's fainting heart. "Take courage, Mamma," said one of them; "God is so kind, He will help us. Papa is not dead; he sleeps in the Saviour's bosom."

#### FUNERAL OF GENERAL BECKWITH.

The mortal remains of Major-General Beckwith have lately been carried to the tomb, with all the honour which the profoundest admiration and the strongest affection could bestow. His praise is in all the churches, while the monuments of his faith and charity adorn the Waldensian Valleys. With the decision and endurance of the soldier and the unfeigned piety of the Christian disciple were beautifully blended in him the princely liberality of the philanthropist and the sagacity of the man of business. Espousing the cause of the unbefriended and oppressed Vaudois, and sojourning in their cold but hospitable retreats, he had abundant opportunity during thirty-five years of exercising his rare talents in the restoration to prosperity and usefulness of the "Israel of the Alps." He had a firm belief from the beginning that the Lord's time to favour Italy would come, and often exclaimed to his friends, when some striking event took place, "Didn't I tell you this ten years ago?" Italy is under special obligation to General Beckwith, in that all his gifts of money were wisely made to tell, not for the repression, but the excitement to self-exertion of his poor protégés. He loved to cultivate the sturdy independence of the Waldensian peasantry, and only helped those who helped themselves, whatever their circumstances of poverty might be. This invaluable principle, which lies at the root of every prosperous mission at home and abroad, has been too much overlooked in Italy. The fostering kindness of friends has overlaid the self-supporting energy of Italian Christianity. Bibles and books have been distributed gratis, while in the judgment of intelligent natives the people are as well to do as those of any other land, and only

retain and appreciate that which is obtained by purchase. The salaries of evangelists and the expenses of the work have been defrayed in a manner which does not ensure either its permanence or extension. The contributions of a newly-evangelised community might not at first be large, but the true principle being duly enforced and carried out into action, they are an earnest to the practical missionary of life and progress. I am glad to know that efforts are being made to attain to a better state of things in this matter, which was the regulating thought in all the General's plans, and the secret of his large success. His name will long remain a household word, and his memory be blessed through many generations.

#### DISGRACEFUL CAREER OF A VENETIAN PRIEST.

One of those vile hypocrites who live on the charitable confidence of the Christian public, and practice a lifelong deception without shame, has been suddenly arrested in his career of crime at Naples. Cassiano de Col, a Venetian priest, after troubling the Waldensian and other brethren, betook himself to London, in 1852, with a document, dated Lugano, purporting to emanate from a committee of Protestants, and signed by 300 priests. Unfortunately, his story was believed, and various sums of money were supplied with which to carry on his work in Northern Italy.

One of our most esteemed clergymen in England, however, came to this country to verify the remarkable promises of De Col, if possible, and visited, for this purpose, Voghera, Brescia, Milan, Turin, and other towns. The result of this visit, given in the *Christian Remembrancer*, for 1857, was the discovery that none of the parties whose names were adhibited to the document had really signed it, that thirty of these pretended reforming priests had been arrested by the Austrian police through information given by De Col himself, and that the fabricator of the whole story had been removed to the confines of Switzerland by the authorities in Piedmont, on account of bad behaviour. No other conclusion could be come to than that the man was a clerical spy in the Austrian pay. A few letters—which were published, of

indignation on the one side, and insult on the other—passed between the parties, and the *Univers* followed up the question by a defence of the secret partisan of the Church.

In 1861, De Col reappeared in Naples, and as an exiled reforming priest, was admitted into the Liberal Clerical Association of that town, lodged for a time by the kind-hearted president, through whose kind offices he received 20*l.* from the commission for redressing the grievances of suffering patriots, and 36*s.* a week, up till the day of his arrest, from the ecclesiastical treasury. Advanced to the secretaryship of the society, he was soon dismissed from the office, and from the body, for various ungenerous attempts to compromise the associates, by representing them as non-Catholics in their doctrines in the public prints of France and Italy. Thereafter he applied to the Evangelical-Aid Society of Naples for employment, but Signor Albarella declined his services, by reason of sundry disagreeable rumours which had reached his ears. Returning again to the Liberal Clerical Association, and expressing regret for his past behaviour, he was reinstated in December last; but was a second time expelled for a violent attack on the evangelicals of Naples, prompted by their rejection of his services, which he inserted in the organ of the Association, the *Colonna di Fuoco*. From that hour he was by tongue and pen an open and violent foe of both evangelicals and reforming priests, scattering widely the most injurious statements. About this time, two letters which had long lain in the Roman post-office here returned to Naples, which post-mark they bore. According to law, they were opened, in order to be returned to the writer or destroyed. The first was on the point of being thrown into the fire, as an unimportant communication, when the second was found to inform the party in Rome to whom it was addressed, that a former letter had been sent with a few meaningless phrases, but that by passing a solution of sulphate of zinc over the blank sheet something most valuable for the progress of the holy cause would be found, which was to be communicated to Cardinal Antonelli. The hint was taken by the authorities in

Naples, and a long letter came to view, offering, "through the party of action, to force on the liberals to republican sentiments and every kind of excess, that disorder might lead to order"—namely, the restoration of the fallen princes, and the restitution of the lost provinces to Austria and the Pope. The writer, who pretended great influence with the party of action, and predicted certain success, signed himself "Ferretti." No such person could be found by the police; but one day a letter came to hand, applying for a situation at a moderate salary, which from the similarity of handwriting and certain orthographic errors, was at once supposed by an official to be from the same pen. De Col was at once arrested, first denied, and then confessed his crime, and many more; in deep remorse explained the villany of his past life, made an effort to take his own life, and is now lying at the Neapolitan hospital, convalescent, and awaiting the judgment of the tribunal.

#### THE PRIESTS STIRRING UP THE PEOPLE AGAINST THE PROTESTANTS.

The evangelical cause still gains a footing, and makes head amid much opposition. Last spring a very able set of preachers occupied the Florentine pulpits; a Sicilian monk in particular employed a fiery enthusiasm and powerful eloquence in the denunciation of Protestantism, and greatly moved the people. As yet there are no men of equal power to defend the truth and influence the masses, though the loud and constant attacks prove the slow but steady advance of the hated heresy. At Arezzo and Lucca the liberty of obtaining and holding a place in which to worship God according to conscience is combated with keenness and energy by the priests. At Bagni di Lucca the evangelist cannot get a female servant, so compact and resolute is the action of those who oppose themselves. In Parma and Modena, where the archbishop has entered the lists with a violent excommunication, the meetings are crowded, and sympathy has been shown by the press and people of the districts. At Verres the hymn of solemn worship is drowned by the noise of a hired brass band at the entrance

of the church. In Elba, where the Word of God has had free course, the enemy stirs up evil men to do their utmost to extirpate the new opinions. Though Portoferrario, the capital town, now acquiesces in liberty of conscience and of worship to the evangelicals, Rio and Longone are full of petty acts of violence towards the pastors and their friends. The visit of Prince Napoleon to the former place, and his interview with M. Marchand, the young Waldensian missionary there, has done good. He expressed surprise at the existence of fifty Protestants in such an out-of-the-way place, and regretted that instead of having a chapel of their own, they were subjected to constant vexation. Insults are offered in the street to the evangelist, disturbing noises are got up outside the place of meeting, and when the authorities take the matter in hand, witnesses are afraid to give a truthful testimony. One of the principal offenders, a shopkeeper, is now enduring a month's imprisonment, and has been made to pay a considerable fine. A Catholic female teacher has been converted and opened an evangelical school, and the little flock is not dismayed by the violence of ignorance and superstition. In Longone similar disgraceful scenes are enacted. The faith and patience of the disciples are put to the severest test. Stones are thrown at the head of one; a criminal process for speaking against the religion of the State is sought to be raised, happily in vain, against another; while others are pointed out with epithets of execration by vendors of tracts on the merits of the Madonna. In the face of all these difficulties the good work goes forward, the mass of fanatics is being invaded by an unseen but strong Christian influence, and the blessing of union, devotedness, and Christian love enrich the assemblies of the saints.

#### OUTRAGE AGAINST PROTESTANTS AT MILAN.

I regret to say that something still more serious has occurred at Milan. Of late a series of bitter diatribes against the Government, the present liberties guaranteed by the State, and the errors of Protestantism, have been delivered by the priest of Gentilino, outside the Ticino gate. Several

evangelicals, among them the ministers of the various Protestant congregations of the town, have been in the habit of attending. On Sabbath, 27th of July, as soon as the preacher had said, "Last Sabbath I spoke to you of Luther and Calvin, to-day I shall lecture on the morals of Protestants," loud yells and fiendish grins from the other end of the church were raised. Men dressed in black drew from under cover huge sticks, and began to lay about them in a savage manner, exclaiming, "Destroy the heretics!" A well-known reactionary priest in the assembly shouted, "Give it them, give it them! Slay the Protestants!" Meanwhile the preacher stood and gazed upon the confusion and bloody attack, which had all been arranged beforehand, like Nero on the blazing city, fired by his own orders. All who were known or suspected to be Protestants were struck on the head and otherwise violently treated. Several of the bleeding victims, who were lying helpless, implored mercy in the name of Christ in vain. Had not an evangelical escaped early from the fray, and brought the police immediately to the spot, the most revolting carnage would have ensued. Several arrests were made, while the wounded were removed to the hospital. Aware of the importance of lodging a false version of the disgraceful occurrence in the public mind, the promoters of the outrage sedulously supplied reports to the daily papers, in which the Protestants were represented as exciting the disturbance by shouts of "Down with the Jesuit!" which from the testimony of eye-witnesses is known to be entirely false. Meanwhile a searching examination has been entered into by the authorities.

#### MARRIAGE OF A PRIEST.

Your French correspondent will inform you of the important legal decision, whereby an ex-priest of Périgueux has contracted marriage and been shielded in so doing by the Code Napoleon. The question of the marriage of priests who continue doing duty in the Church is occupying attention in Italy, and is favourably considered. The project of a law on the subject has for the

present been withdrawn, as the people are not thought ready for legislation on the point. Meanwhile the priest Antonio Giovanetti, of Bologna, has been united in the bonds of holy matrimony with Domenica Capanni. The marriage certificate was received by the notary Calendrelli, the witnesses being Dr. Zani and an ex-monk, Pompeo Rossi, now a Protestant. Such a step as this—taken with the concurrence of the civil power, and regardless of ecclesiastical prohibition—shows how the current is running.

#### DEGRADING SUPERSTITIONS.

The gross darkness that prevails among the countryfolk, and which the Church of Rome, if it has not brought it about for its own interests, fosters, instead of dispelling, has shown itself lately at Caravaggio, in the heart of Lombardy, in opposition to the improvements of the age. A line of rail is being laid down in that quarter, sacred for a famous Madonna shrine, from which a holy spring flows, feeding a small lake, of which the numerous fish, when eaten in a dried state, are accounted useful in healing certain diseases. The priest of the neighbourhood looks with suspicion on the "iron way," and so influenced his parishioners, that, 6,000 in number, they attacked and destroyed the new railway station, to the cry of "Down with the men who insult the Virgin by destroying the old highway!" The labourers were compelled to fly, and the works have been suspended for the present.

Similar credulity was seen the other day in Pisa, the city of priests, on the occasion of the festival of St. Ranieri, the patron saint of the town. The superb cathedral is in holiday attire, the tomb of the saint is uncovered, and some miraculous water from the well of San Ranieri, the ordinary well of the church, is placed on a table before the altar in a large basin. Such a gathering of halt, lame, blind, and diseased is only seen on that day even in Pisa, which travellers consider infested with beggars, who by importunate beggary prevent any leisurely inspection of the famous monuments. The miraculous water is the attraction. It is a panacea. Eyes, heads, and legs, are bathed in the sacred fluid, which soon becomes so polluted, that it needs to be changed by the attendants, though the faith of some believers has so wholly swallowed up their taste, that even in this condition they refuse not to drink it for the cure of internal disorders. Would that such impositions were rare! Alas! from Naples, with its shrine of St. Januarius, down to the village of Rimini, with its winking Madonna, there is no place of consequence in wide Italy which is not heathenised by some local superstition of a similar nature. The clergy make no effort to relieve the people of such pagan impositions, which among the uneducated produce the most bigoted faith in the incantations and exorcisms of the Church, and drive the intelligent into the more rational absurdities of infidelity.

### GERMANY.

Frankfort, August 12, 1862.

#### A THEOLOGICAL CONTROVERSY.

In Germany, the principal religious questions are discussed scientifically, with reference to systems of theology, rather than in a practical manner, so as to interest the entire Church and the religious life in the soul. A discussion of this kind may occupy a long time, and divide the opinions of learned men, without the public taking the least part in it. There are sometimes exceptional circumstances, however, when a controversy may become a matter of im-

portance; such is the case when the question at issue relates to different religious parties. It must also be admitted that there is a tendency in grave religious questions to emerge more and more from the schools of learning, where they were formerly known to the initiated only, and to spread among all who take an interest in the Church. The channels by which this diffusion takes place are the numerous religious journals, which, without being properly scientific, can no longer abstain from making their readers acquainted with theological discussions. Thus it is



that, of late, they have echoed with a somewhat bitter theological controversy between some of the professors of our universities. The men in question all decidedly profess their faith in Divine revelation and in the Gospel of Jesus Christ. Hence the interest with which the controversy is viewed is all the more intense.

A *savant*, hitherto known for his rigid orthodoxy, and belonging to the ultra-Lutheran party, whose principles he has defended in various scientific and polemical writings—I refer to Dr. Kahnis, professor in the University of Leipsic—brought out, last year, a work on “Dogmatics,” or systematic theology, in which his readers, to their astonishment, found him teaching the most liberal principles. The confessions of faith of the Lutheran Church are only referred to by him respectfully, as venerable documents expressive of the faith of the fathers; the author, in his learned investigations, does not feel himself bound by them. If he does not deny their *spirit*, he at least does not make himself the slave of the *letter*. So he enunciates, respecting the absolute authority of the canon of Scripture, the old theory of inspiration, the authenticity of such or such a book in the Bible, the Athanasian Creed, the Trinity and the Person of Christ, and even respecting the doctrine of the Lord’s Supper—views which differ from the Lutheran confessions of faith.

Does this afford sufficient reason to declare that Dr. Kahnis has “fallen from the faith?” This, at least, is what Dr. Hengstenberg has thought it his duty to do in the *Evangelical Gazette*. The Berlin professor, in pronouncing this harsh judgment, has done nothing more than follow his usual style of controversy, which consists in attacking the persons and aspersing the character of those who differ from him, instead of discussing their principles and refuting their errors. Dr. Kahnis had previously been the friend of Dr. Hengstenberg; he had often written in the *Gazette*, and fought under the same colours. Now, because of differences of opinion which touch neither the essence of Christianity nor the salvation of souls, Hengstenberg

says publicly to his friend, “*I know thee no longer.*”

Other theologians of the same party—Drs. Dieckhoff and Munkel—have not been slow in attacking the *heretic*, and in employing the same weapons against him. It was their right and their duty to engage in the contest according to their convictions—on condition, however, of discussing *facts* and *principles*, without condemning the *person* as having fallen from the faith, and having been led away by Rationalism.

Dr. Kahnis could not remain under the weight of these accusations without replying and justifying his views before the whole Church, before which tribunal he had been cited. This he has done, in a composition which now lies before me, and which I have read with real interest. Its title is, “*Testimony to the Fundamental Truths of Protestantism, against Dr. Hengstenberg. Leipsic, 1862.*” I am very far, for my part, from sharing all the views of the Leipsic professor, either upon the Scriptures, or upon some of these *fundamental truths*. But how can a divine be accused of Rationalism who makes the following declaration respecting the authority of Scripture: “No criticism can shake the Mosaic origin of the Law, nor the divinity of the prophetic Word, nor the real truth of the miraculous history of the Old Testament, nor the Divine accents of the Psalms, which find an echo in every pious heart, nor the apostolic testimony as to the person and work of Christ, nor the revealed contents of the Epistles of Paul, of Peter, and of John?” How can one refuse to allow that the Christian faith is held by a man who defines the essence of Christianity as being “communion of the individual soul with God, by Jesus Christ, through the Holy Spirit?” It is by this true and beautiful definition that Dr. Kahnis escapes from the error of his adversaries, which consists in viewing Christianity as a *doctrine*, a system, instead of seeing in it a *life*—the life of the soul.

It is impossible but that there should be theological and religious struggles, so long as

we are in our present state of imperfect knowledge. But truth, as well as brotherly love, would be in every respect the gainer if controversialists, free from all party spirit, always knew how to make these three important distinctions: 1st, between *Divine truth*, revealed in the Word of God, and *human formulas*, by which attempts have been at all times made to define those truths; 2ndly, between *doctrine* and the *life* which it is intended to produce; 3rdly, between a man's *views* and his *personal character* as a Christian.

#### THE BAPTISTS AND THE NATIONAL CHURCH.

If there are contests in the domain of theology, there are others also, and quite as inevitable, in the Church. One of the most lively character is taking place at the present moment in Germany, between the Baptists and the National Church. One cannot but commend the zeal and activity displayed by our Baptist brethren throughout Germany, where they have already forty-seven congregations, more or less numerous. But as the men employed in this mission do not possess all the knowledge that is desirable, and as they are not all animated by a sufficiently enlarged and tolerant spirit towards their brethren belonging to the National Churches, the latter, right or wrong, charge them with attacking, in unmeasured terms, the Establishment, calling it a Babel, and accusing of infidelity Christians who remain members of it, in order to draw them over to themselves. Whether these accusations are well founded or not, it is certain that, on this ground, multitudes of pastors and private Christians keep aloof from the Evangelical Alliance, and abandon all fraternal intercourse with members of other communions. This painful fact was publicly pointed out, by more than one pastor, at the Berlin Conference, in 1857; and I know that the same cause operated to prevent almost all our brethren of the National Church of Wurtemberg from going to Geneva last year.

In view of these facts, so sad in themselves, here is another, which affords legitimate ground for rejoicing. The Baptist congregations of Germany, Denmark,

Switzerland, and Alsace, have just signed and published a Declaration, in which they themselves complain of the false accusations of which they are often the objects, and boldly disavow every unjust judgment and every harsh word with which some of their members are chargeable. They declare that their principal *end* is to preach faith in a crucified and exalted Saviour, as the only means whereby men can be saved; that their *principle* is to preach the Word, apart from human systems, and to support others in their different views; and they claim, on their own behalf, the right and the duty of openly expressing their convictions, without this liberty being threatened by measures of restraint. They repel the charge made against them of proceeding by aggressive and proselyting means, and especially of drawing to themselves the *living* members of National Churches, instead of setting themselves to convert the *dead* members. In fine, they refute various prejudices which exist in the public mind respecting their doctrines and the essential principles of their congregations.

In general, this declaration is drawn up in a good spirit, and is adapted to conciliate public opinion in favour of our Baptist brethren. The impression which it has produced would have been better still if there had been a fuller and more ingenuous acknowledgment of some of the charges made against *many* of their missionaries, as to their opinions and proceedings respecting the National Churches. To speak particularly, I do not believe that they can get rid of the reproach of drawing to *baptism* and to their congregations the living members of the Established Church, instead of drawing to *Christ* the dead members. If such is the fact, it is better to acknowledge than to deny it; it would be more straightforward to say that in this matter also they act according to their convictions. On the other hand, it is certain that the pastors belonging to the National Churches—having hitherto been in the sole possession of their respective parishes, accustomed to the exclusive spiritual oversight of the population, looking upon themselves as much functionaries of the State as of the Church,

and regarding the new comers as intruders, who usurp their authority—have everything to learn with respect to religious liberty and the toleration of independent communions. They will serve their apprenticeship to this kind of knowledge, and the best of them will speedily see that the holy emulation thus enkindled will awaken their own Church from death. It must be added, however, that the Lutheran doctrine on the baptism of children will always make them regard the Baptists as enemies to the truth. This contrast may itself be productive of good results. Ah! if Christ, and Christ alone, were all in all, they would very soon stretch forth the hand to lead to Him the multitudes who are perishing in their ignorance and worldly-mindedness.

#### THE PRINCESS ALICE.

I have something to say about the country—about a village of the Grand Duchy of Darmstadt, at the foot of the beautiful Odenwald mountains, between Darmstadt and Heidelberg. I was yesterday the witness of a popular demonstration which I

am sure will be grateful to every English heart. There is in a retired and lovely valley, near the village of Auerbach, a château, whither your amiable Princess Alice and her august husband arrived, to pass a few weeks during the season. All the rural population was on foot to bid them welcome, beneath a triumphal arch, which had been erected at the entrance of the village. The faithful and pious pastor of the place was requested to express to the future sovereign of the country and to his beloved bride the good wishes of his parishioners. His words, I can assure you, coming from the depths of his heart, implored every blessing from God upon this young couple, whom every one looked upon with the deepest interest and emotion. A thrice-repeated *Hoch!* from all who were present was like the *Amen* to his little address. The Princess Alice, who is popular and beloved in this little State, appeared happy and in good health. May peace from above be hers throughout her career, and may every Divine consolation be imparted to her Royal mother in her great affliction!

### THE PRUSSIAN UNIVERSITY CONTROVERSY: AN INSTRUCTIVE CONTRAST.

An occasional correspondent favours us with the following important facts and observations upon a matter which is now exciting considerable attention among the educated classes of Germany, and of which but very little has been heard in this country:—

Bonn, July 25, 1862.

There is a fierce controversy raging now in Germany on the question of the universities. It originated with the Ultramontane party among the Catholics, and is mainly conducted by them. They assert that the Prussian Government is partial in the appointment of professors and teachers both in the universities and gymnasiums; that though the laws favour the Catholics, yet the actual rules, for more than one hundred years, have, as far as possible, deprived the Catholics of the benefit of them; that the Roman Catholics are discountenanced in the most glaring manner; and that neither law nor justice is held sacred in what concerns the Catholic Church. This is the heavy accusation which is brought against the Prussian Government, and certainly the facts brought forward seem, at first sight, to give weight to it. The six complete

universities in Prussia are Berlin, Bonn, Breslau, Halle, Königsberg, Griefswald, and Münster. Halle and Königsberg are exclusively Protestant; Griefswald is also by statute Protestant, but one or two Catholic professors are in practice admitted; Bonn and Breslau are by statute parity-universities, in which Protestants and Catholics are equally eligible to all the non-theological chairs; Münster is entirely Catholic; and as to Berlin, the question is not decided whether it is a parity or an exclusively Protestant university. The State support is administered annually in the following manner, and I would remind the English reader that the thaler is three shillings.—

	Thalers.		Thalers.
Berlin .....	179,890	Königsberg.	81,422
Bonn .....	115,830	Griefswald ...	1,200
Breslau .....	85,803	Münster .....	2,550
Halle .....	61,465		

Münster, though not a university, I have placed along with the universities, as it is endowed by the State, and has a philosophical and theological faculty. Let us note down some facts concerning these high schools, that the English reader may get a glance at the working of the system of education in Prussia.

1. Of Halle, Königsberg, and Münster;

we need say little or nothing, as they are strictly sectarian. By the principles of their foundation the professors must be limited to one religious party. The same may be said of Griefswald, though the spirit of the age seems to be breaking down its restrictions, and occasionally a Roman Catholic professor is admitted. The Academy or University of Munster is absolutely Catholic, and, true to the spirit of exclusiveness, no Protestant professor is admitted.

2. Berlin. In this university there is no theological faculty for the Catholics, though it does not appear that they might not have one, if they pleased. In the other faculties Catholics and Jews are freely admitted as well as Protestants. In the faculty of Jurisprudence there are 10 professors, all Protestant, 1 Protestant tutor, 3 Protestant and 1 Catholic extraordinary professor—so that of the 13 professors of law, 1 only is Catholic. The medical faculty has 13 ordinary and 8 extraordinary professors, of whom one is a Jew. There are no Catholic professors in this faculty. In the philosophical faculty there are 25 ordinary Protestant professors and 1 Catholic, 2 *sodales academiae literariae* Protestants, 29 Protestant and 1 Catholic extraordinary professor. Hence, without reckoning the Protestant faculty of theology, the University of Berlin has on the whole 92 professors, of whom 3 are Catholic, 1 is Jewish, and the rest are Protestant.

3. The University of Breslau is founded and conducted on the principle of absolute parity between the Catholics and the Protestants. Each party has its own theological faculty, and all the other chairs are open to the most accomplished candidates, whatever may be their religion. Now here again it is remarkable how the Protestants prevail in all the chairs that are open to the competition of both parties. If we take the period from 1811 till 1861, the relation between the parties during the past fifty years will stand thus: In law, there were 18 Protestants and 3 Catholics; in medicine, 24 Protestants and 5 Catholics; in philosophy, 60 Protestants and 15 Catholics—that is to say, during these fifty years past, in the three faculties which are open to the general public, there were 102 Protestant, and only 23 Catholic professors.

4. The University of Bonn is also based on the mixed or parity principle. It has two absolutely equal and independent faculties of theology, one for the Catholics, and one for the Protestants. Each of these has by statute six ordinary professors, each of whom receives on an average 1,000 thalers (or 150*l.*) a-year from the State. The other faculties are open to free competition, except that there *must be at least one* Catholic professor in each of the faculties of jurisprudence and philosophy. This concession was demanded by the Catholics, lest all the chairs in these two important faculties should be occupied by Protestants. But it shows clearly how much they are afraid of free competition. How then does it stand at present in the mixed faculties—in those

faculties which are filled up on the principle of putting the right man in the right place? As usual in this country, the Protestants show their superiority. This is proved by the present state of the university. During the year 1861 there were in the faculty of jurisprudence 8 ordinary and 2 extraordinary professors, receiving from the State 11,100 thalers, and of these 6 were Protestant and 4 Catholic. In the medical faculty the difference is still more striking; for there were 10 Protestant, and only 2 Catholics. Philosophy never prospered, and never can prosper, among the Ultramontanes, who are bound hand and foot by the shackles of authority, and hence, in the University of Bonn, we have the striking fact that during the past year, among the 26 ordinary professors of philosophy, there were only 6, and among the 11 extraordinary only 4 Catholics. This faculty received, during the past year, from the State 33,800 thalers.

These are certainly striking facts, and over them the Jesuits are gnashing their teeth in extreme agony. Their favourite cry is that the Government is partial, that there is no fair play in the public administration, and that there is a general conspiracy against the Catholic faith. This Jesuitical bray is echoed from university to university, from gymnasium to gymnasium, throughout the kingdom; it is murmured in the halls of the Parliament, and seems likely to become the watchword of a party in the State. Thus they seek to turn their defeat into a victory. They are beaten on every field of science and literature in the struggle of manly competition, and then, because Protestant intelligence comes off victorious, they raise the cry of *partiality*. Never was there anything more false. The Government, if inclined to any side, would naturally take the side of authority and conservatism; but there is, in fact, no example in the history of the public administration where a less-accomplished man has, on account of his Protestantism, been preferred to a superior Roman Catholic. The object of the parity-principle evidently is, to secure the *best men*—the most accomplished scholars—whether they be Catholic or Protestant. Religion is no bar to advancement in the State. Acquire superior fitness, and you are certain to attain superior position. This is the generous principle which lies at the base of the national system of education in Prussia, and the result has been, as we have seen, that the main streams of literature and science flow in Protestant channels. But the Ultramontanes understand *parity* in a quite different sense. They mean by parity simply an equality as to number. "You are to have sixty professors in such a university, then give us thirty of the chairs; you are to have fifty in another, and we claim twenty-five of them for the Catholics." "By no means," says the Government; "we shall make no such arrangement, for the honour of the nation depends on the celebrity of our universities; but furnish you the most accom-

plished men in the different fields of knowledge, and instead of thirty, we shall give you the entire sixty professorships. We seek the best professors, and we shall take them, wherever we can get them." This is the parity principle of Prussia.

A strong cross light is thrown on the literary position of the two great parties in Germany by the conduct of Catholic nations. Almost all learned societies in every country seek to incorporate among them the great celebrities of foreign nations. Vienna has its academy, and surely Austria cannot be charged with partiality towards Protestants; and yet of the seven foreign honorary members in the department of Orientalism, one only is a Catholic; and of the fifteen corresponding members thirteen are Protestants; the three honorary foreign members for the department of Mathematics and Natural History are all Protestants; and the nineteen correspondents in the same department are all Protestants but two. Such is the testimony of the most learned society of one of the most intensely Catholic countries in the world. Look now at Bavaria, which may come next after Austria in Catholic sympathies and tendencies, and what do we find in the Academy of Munich? We find the testimony to the superiority of Protestant intelligence equally solid and convincing. In the department of philology there are 39 German foreign members, and of these

32 are Protestant and 6 Catholic; in physics, 1 Catholic and 5 Protestants; in chemistry the 4 German members are all Protestants; in zoology all are Protestants; in botany 4 are Protestants and 2 Catholic; and of the 26 members in the department of history 16 are Protestants. France is no exception to the rule, for the same principle is manifested in the celebrated French Academy. In the year 1861 there were 49 German members, and of these 1 was a Jew, 6 were Catholics, and 42 Protestants. Of these 49 members all Austria contributed only 3, while Berlin alone gave 23, and Bonn 8, and it is remarkable that all the literary members from Bavaria are Protestants. These are surely striking facts, which make the hue and cry about the Protestant partiality of Prussia ridiculous. Is Austria partial to the Protestants? Or Bavaria? Or the French Academy? No, but the solemn truth is that the Catholic communities are behind the times; they are entangled with the traditions of authority, so that the intellect has not free scope for development. Let us not rejoice in this, but rather let us rejoice that a pure Gospel having made us free by its heavenly light, sheds over every department of mind and of matter its ennobling illustration.

Yours truly,

W. G.

## AUSTRIA.

### RELIGIOUS LIBERTY AND THE AUSTRIAN PROTESTANTS.

In the following letter an English gentleman, long resident upon the Continent, gives the result of his inquiries upon several points of interest during a recent tour in Austria:—

Stuttgart, July 21, 1862.

#### RELIGIOUS LIBERTY AND THE EMPEROR'S PATENT.

... The first point I will refer to is the question of religious liberty, and how far it is enjoyed in the present moment in Austria. The Patent of April 8, 1861, in reference to the Protestant Church in Austria (Hungary excluded), and the Ordinances founded on the same, of April 9, 1861, was a subject of great exultation to many Christians in Great Britain, Germany, and other countries. There would have been far less of this feeling if the twenty-five paragraphs of the former, and the 198 paragraphs of the latter, had been more thoroughly examined, and if this kind of legislation had been better understood out of Austria. More than a year has elapsed since the Patent was issued, and a more correct appreciation of its worth can now be made. In the first place, the Patent and Ordinances are *not law*, as many erroneously believe, *except* so far as no existing laws are opposed to them,

in which case only, as civilians assert, they can be legally carried into effect.

In the House of Commons in Austria there are only three Protestants, of whom one only, Pastor ———, speaks decidedly when Protestantism is concerned. On the 27th of last month he complained in the Chambers that the Protestants were still compelled in different places to pay the old fees, &c., to the Roman Catholic clergy, and to pay Roman Catholic schoolmasters, even where they had their own schools; and he called on the Ministry to introduce the promised bills in the House to carry out the Patent and Ordinances, and make them the law of the land, that they might be no longer an "*illusion*." This is a strong expression, but it is nevertheless only too accurate.

#### THE PROTESTANT CHURCH AND THE PATENT.

The Ordinances founded on the Patent are especially occupied with a new constitution for the Protestant Church in Austria (exclusive of Hungary); but before referring to them we will just notice the former government of the Church. The governing body was a consistory, the members of which were appointed by the Emperor, and resided in Vienna. The president was a Roman Catholic lawyer; and such was the enmity of the Protestant members

to evangelical religion and to Roman Catholics renouncing Popery, that such persons have told me that they received more protection from the Roman Catholic president than from the Protestant clergy who were members of the consistory, and who were the complete tools of Government, as well as, alas! the chief clergymen in Vienna. An author has said they preached everything but the Gospel. In short, the most ultra-Rationalism prevailed, and if it is now not quite so piquant as formerly, yet it is to be found at present nowhere in Germany so vulgar as in Vienna.

The Protestant Theological Faculty of Vienna deserved scarcely the name of Christian; and if at present a shade better than formerly, this is nearly as much as can be said of it. In a conversation I had, in 1848, with one of the professors, he said that our Saviour did not die on the cross—that He was only “apparently dead”—and such views he continues to teach at this moment, without rebuke. The Rationalism in this faculty outdoes that in any German university. The only pleasing fact respecting it is, that there are at present only thirty-two students for the six professors of theology.

The limits of a letter would not suffice to criticise the 223 paragraphs of the Patent and Ordinances, which mostly refer to the new organization of the Protestant Church, the machinery of which is very complicated. In the parishes are presbyteries and select vestries; several parishes form a seniorate, choosing a senior and his council, and two or more seniorates choose a superintendent and his council, over which is the General Synod, the Supreme Ecclesiastical Council, and the Emperor. The basis is democratic to the fullest extent, but the higher we go the structure becomes more and more hierarchical. The Supreme Ecclesiastical Council (*Oberkirchenbehörde*) is only another name for what was formerly called the Upper Consistory, which has to lay before the Government, for its approval, all matters except such as relate to doctrine. The two most objectionable points—and there are very many more—are that the superintendents, hitherto pastors receiving some 500 florins a year, and some 300 more as superintendents, are in future to have no pastoral charge, and are to receive from the Government some three or four thousand florins a year, thus becoming the complete servants of the State. There is a great cry being raised against this from different quarters. The Emperor has granted, this year, 27,960 florins for the seven superintendents, and for their expenses. Secondly, the decisions of the Synod, before they can be carried into effect, must receive the approval of the Supreme Ecclesiastical Board, and in most cases that of the Government also. Another bad feature of the Patent is the monies promised (some sums already granted) by the Emperor to the Protestant Church, and which will also tend still more to enslave it. Some few persons hope that the General Synod, when it

assembles, which, however, will not be this year, will be able to obtain more freedom of action, in different points, for the Ordinances make the Protestant Church the complete slave of the Supreme Ecclesiastical Council.

Few of the general principles of the Patent have been carried into effect; but among those which have is a greater liberty in procuring Protestant books from abroad, and printing Protestant works in Austria, although the censorship, with all its apparatus, still exists. In May, 1861, the agent of the British and Foreign Bible Society for Austria, relying on the Patent, applied for permission to establish depôts, but although fifteen months have elapsed, the Government has not yet returned any answer to the request.

#### MISTAKES IN CHURCH BUILDING.

There is no doubt that in the *German* Protestant parishes or congregations in Austria there is now, in general, less evangelical life than in 1848, although many, in reading accounts from Austria of meetings, &c., of the Gustavus-Adolphus Society, for building churches, and what this society is doing for Austria, might easily be led to a contrary conclusion. After carefully reflecting upon what the society is doing, and has done, in Austria, I am exceedingly doubtful whether it has not done as much harm as good. I will give examples of what I mean from the province of Upper Austria. The building of a new church in Wels was begun in 1848, and has cost upwards of 6,000*l.* sterling. This was the first church in this part of Austria built with a steeple (for before 1848 steeples were not allowed). A church is now building in Hallstadt, where a short time ago the congregation applied to the Government for 15*l.* a year to increase the income of the minister, which was granted, as the people are all employed in the Government salt-mines, and are also very poor. The church will cost at least 5,000*l.* sterling; the arches of the doors are of polished marble. In the next parish, that of Gosau, the steeple to a new church is finished, for the people said, “If we build the church first, we should perhaps not get money enough to build a steeple; but if the tower and steeple are first built, there will be no difficulty in getting the money to build the church.” In the next parish, that of Goisern, a steeple has been built to the old church that has cost about a thousand pounds sterling, which the people chiefly raised among themselves, although not a hundred florins could be raised in the congregation for an infant-school. New churches were wanted in these places, but it is not right to build them in this lavish style with monies from Gustavus-Adolphus Societies. The “altars” in the new churches in this part are quite similar to those in large Roman Catholic churches. In short, there is, alas! too great a desire to vie with the Roman Catholic Church, and to outdo her in outward forms and appearance. It is much to be deplored that the Gustavus-Adolphus Society and its

auxiliaries promote this spirit, not troubling themselves in the least about the preaching of the Gospel. In short, churches are often built in which anything but the Gospel is preached.

#### WHAT CAN BE DONE FOR THE SPREAD OF THE GOSPEL?

It may naturally be asked, what can now best be done for the spread of the Gospel in Austria? This is a very difficult question to reply to in a general manner, for in different parts of the empire, and in the different languages spoken, different means could and should be used. The free circulation of the Bible is at this moment, as mentioned, attended with difficulties; but tracts and religious publications can be largely circulated. The greatest want, on the whole, of the Protestants in Austria is elementary, or village schools, for in many parts a very great number, if not the majority, of the children of a Protestant congregation attend Roman Catholic schools, on account of their often living at great distances from each other. These remarks do not refer to Hungary, where even now more liberty, in general, prevails than in other parts of Austria, and where the state of the Protestants is quite different from those of the one hundred and sixty-five congregations scattered over the other provinces of Austria. Hungary possesses more than one seminary for the training of schoolmasters; but the Protes-

tants of the rest of Austria have not a single institution of the kind. Yet they much need it, for their schoolmasters are obliged, at present, to get their instruction in Roman Catholic establishments.

#### WEAKNESS OF THE GOVERNMENT A GAIN TO RELIGIOUS LIBERTY.

The political state of Austria has always great influence on religious liberty in general. Liberal-minded Austrians rejoiced at the defeat of their army in Italy; for if their fatherland had been victorious 1835 and less liberty would have been allowed in the different provinces of the empire. The present state of the finances in Austria has the same influence. You may travel for weeks in Austria, and never see a six-kreuzer (now ten-kreuzer) or twopenny-piece, but only bank-notes of ten kreuzer, or twopence, and copper money. The Government refuses to take its own notes for custom-house duties, which must be paid in silver purchased in the last few weeks, with a premium of twenty-four to twenty-seven per cent.; but what is still more singular, the Austrian custom-house refuses to take Austrian gold coin of any kind. As long as the finances are in such a state, we may at least reckon on a considerable portion of liberty being allowed; for if this were not the case the discontent against paper money would probably increase to an alarming degree.

## TURKEY.

For the following accounts from the mission-field of Turkey we are indebted to the Secretary of the Turkish Missions Aid Society:—

#### NATIVE EFFORTS FOR THE SPREAD OF THE GOSPEL IN SYRIA.

A native missionary society has been formed at Beirut amongst the Protestants, which holds its meetings on the first Monday of each month for business. At the last meeting Mr. Bistany, as president, stated that the society has in the two months sent a missionary to Homs and a colporteur to Jezzin district, maintained religious worship at Kefi Sima, and employed a city missionary in Beyrout. The native brother labouring at Homs reports a hopeful state of things. A large number of Protestants, whom persecution had scared, had returned to the Greek Church, but they commenced a Bible-class in the Greek Church itself, thus bringing the truth into contact with others. About fifteen stood firm, and never ceased to meet nightly the native preacher, to study God's Word and pray together. The report of the brother labouring in Beyrout was given verbally. Besides Sabbath services, every evening meetings, attended by forty to seventy persons, are held in different parts of the city. Much interest is excited, and there is a great desire among the people to have

their houses preferred. The missionary stated that he preaches the Gospel in the aggregate to not less than 350 souls weekly, a great part of whom do not attend regular Sabbath services.

#### PERSECUTION OF PROTESTANTS IN THE LEBANON.

The mountain village of Ain Zehalty, originally Greek, had become so enlightened, that several months ago their church building had been given up for Protestant worship. Since the Syrian outbreak and the subsequent appointment, through Russian and French influences, of the present Governor of Lebanon, Daoud Pasha, the church has been taken from them; and now four Protestants are cast into prison. The priests and monks control the Governor, and use the Moslem soldiery to carry out their purposes. Protestants are compelled by a Turkish captain to furnish wood and barley for the soldiery, whilst the Papists are exempted. Protestants are insulted, threatened, and imprisoned. The British Government has its special commissioner here, who finds it next to impossible to do anything to better this state of affairs. Murder and robbery are rife about Damascus, but the Lebanon is quiet, with the exception of the persecution of Protestants. One of the four Protestants now imprisoned by this arbitrary Daoud Pasha is an inoffensive boy, son of our native preacher. There is no doubt that the

impunity which the Druses and Moslem soldiery enjoyed, in retaining the spoils and decreasing the numbers of the Christians, whose prosperity they envied and united to destroy, tends to inflame their malignity, and to render the future peace of this country most insecure. It is time England should protect Protestant Christians from the combination of Turk, Greek, and Romish evildoers.

ROMISH EFFORTS IN BULGARIA.

The Rev. Mr. Morse writes from Adrianople that the Jesuits are again carrying forward a most active propaganda amongst the Bulgarian community of the Greek faith. Despite the failure of their first attempt, when the bishop whom the Pope had so pompously consecrated at Rome recanted to his original Greek profession, the Jesuits have now boasted that thirty villages have been enrolled as Greek Catholics, and 5,000 houses in Adrianople and suburbs. Through their influence two priests, a secular agent, and a strong firman from the Turkish Government has been secured; the Government looking with favour on the Romish (or French) movement, in hopes of preventing the Bulgarians from emigrating to the Crimea, at the instigation of Russia, in the place of the

Tartars. A new Propaganda Society has been formed at Rome, to effect the union of the Eastern with the Western Churches. The Catholic paper entitled *The Bulgarian* has been set up again, under its auspices. The Pope, also, has issued a bull, asserting that all those uniting with the Catholic Church in the East may retain their own customs and regulations.

ALEPPO STATION.

The Armenians are more accessible. The Bible is in many houses, and is much read; and many admit the truth to be with the Protestants. The great obstacle to accessions to our numbers is in the fact "that the chief Armenians strive to retain all in the old Church, by encouraging hopes of changes among themselves." The native Church is about to elect a pastor and assume his support.

BOSTON, UNITED STATES.

The financial resources of the Board will require this year, more than last, the liberal sympathies of British Christians.

Turkish Missions' Aid Society,  
7, Adam-street.

SYRIA.

MOHAMMEDAN MOSQUES AND THE COLLEGIATE INSTITUTIONS ATTACHED TO THEM.

—, Syria.

PROVISION FOR SECURING AN ORDER OF  
LEARNED MEN AMONG THE ARABS.

If we remember that Mohammedanism is the religion professed by a people who for several centuries were not only the most powerful nation of the world, but had monopolised nearly all the learning and civilisation of their times, we shall be prepared to form some estimate of the provision which it made for education, and for raising an innumerable host of men learned in all the branches of their religion and in all the branches of science which were then known. From the simple point of view that the number of original MSS. left by those men of past ages is immense, and the field of literature which they cover is correspondingly extensive, one is astounded at the degree of learning which has been diffused in the East. These products of literary labour are, with very few and unimportant exceptions, wholly identified with the name of Mohammedanism, and they are generally characterised by a clear, methodical, logical, and acute turn of mind.

The subject gains an additional point of interest from the fact that Islamism itself is indebted, in no small measure, to the reflex action of the learning which it encouraged. The Koran was written in the golden age of the Arabic language; and as this magnificent language became corrupted in the course of time, that book, whose eloquence and classical purity have so strange a charm to every Moslem mind, would have long ago lost its power, were it not for the services of learning which was used for finding out and explaining its meanings. The treasure so highly prized seemed all but inexhaustible; and the accumulated learning of more than a thousand years has been spent in giving the Mohammedan religion that venerable and learned position which it occupies among its followers. To admit, however, all the pretensions of the Moslems on this subject would be absurd. For the Koran, with all the extreme views which the Mohammedans hold as to its literary merit, is not a book which can well bear all the research and learned study of ten centuries. And yet we cannot deny



that during those long ages it was the treasure-house around which all the learning of the East gathered itself, either for material or illustration. While, therefore, the influences which this book has exercised on the learning and literature of the Arabs have been immense, no less so have been the reflex and multifarious services which it has gained from those whom it claims as its avowed debtors.

Without entering into a controversy with the Mohammedans as to the precise merits of the case, the single point which may be safely deduced from the preceding observations is, that for that vast assembly of learned men, many of whom were unquestionably possessed of real erudition, and for those long ages of civilisation and learning among the Arab race, there must have been some adequate provision in the way of education—some means commensurate with the results which cannot be questioned, whatever the opinion may be as to the nature and value of the learning and literature of the Mohammedans.

The solution of the question lies in the fact that the whole Moslem world, where the Arabic language is spoken, teemed with mosques and colleges. From Bagdad to Cordova—the two confines where the Mohammedan religion has established itself—every city could count them by hundreds, and every town by tens, if not by scores. Nor were the benefits of education circumscribed to cities and towns: humble villagers sought these institutions, and received there instruction gratuitously, and often with it pecuniary help, which the munificent endowments of these colleges enabled them to bestow. A number of their learned men who attained the highest eminence were of this humble origin.

#### THE MOSQUE AND THE COLLEGE CONJOINED.

From time immemorial—probably from the earliest times of Abbassides—the mosques and colleges have been conjoined together. The exception takes place when the mosques are small and its endowments insufficient to meet the salaries of the professors. Sometimes the college is a detached building, but there is always within

the premises a hall for public worship, which serves the purposes of a mosque. Generally, however, the two establishments are joined together. The idea, therefore, that all learning, whether secular or religious, must minister to the welfare of religion, seems to have been early entertained by men who could easily trace their ancestry to the tribes of Arabia. To the strong secular arm of a government fanatically zealous of its Islamism, were added all the means and appliances and facilities which sagacity could point out, for encouraging its public worship, and exacting homage to its external enactments; and to all this was added a system of education almost co-extensive with the numberless religious establishments which sprang all over the land more thickly than any Christian country is covered with churches and chapels. In searching, therefore, for the elements of power in the Mohammedan system during its past ages, we have a key to that effect in the interesting group of facts which we have indicated; and it should not be forgotten that it is not to the secular arm alone, nor to the full provision which Mohammedanism made for its worship and establishment among the public, that it owes all its consolidated power, but that no small or mean share is to be attributed to the subservient services of education and learning. It is certainly observable—and the observation is a highly serviceable one—that Mohammedanism, as a religious power, began to languish as soon as the cause of its learning began also to languish.

#### A MOSQUE DESCRIBED.

The two institutions being incorporated together, it is difficult to speak of the one without speaking of the other. We shall therefore take one mosque as a specimen of the whole, and give a general description of the establishment, of its order, and of the offices held in it. And first as regards its general architecture. The material of the building is generally the best that can be obtained in the place—almost always of stone finely cut. The building consists of a number of rooms, arranged in the form of a square, with a colonnade running around,

and facing the court, not surrounding the building, as in ancient temples. This colonnade, or arched porches, supported on columns of polished stone, is very useful, both in winter and summer, for making the passage to the rooms very comfortable, and the rooms themselves no less so. They form, also, splendid walks; but whether it be in the climate, or in the race, it is certain that neither the students nor the worshippers make much use of them for this purpose. The vast court is paved, and has in the centre an open cistern, or reservoir of running water, for the ablutions of the worshippers. The rooms are small and square, and are occupied by the professors, the other officials of the establishment, and the students. In the southern part of the building there is always a very large hall, called the south hall, in which public worship is held. It is generally oblong, very simply furnished, with clean mats, and sometimes with carpets, and has but two observable features—a pulpit and a niche in the southern wall. The pulpit is of the simplest construction, and of the usual form, gained by a good number of steps, and surmounted by a small wooden cupola. To the niche we shall refer again when we come to speak of the mode of conducting public prayers. The south hall is also used, at the option of the professors, for their lectures.

#### OFFICERS OF THE MOSQUE.

As regards the different office-bearers who hold place in the establishment, there is, first, a *President*, who has the general supervision of the premises, and who manages the financial department. When this latter is in the hands of the Government, his office becomes limited to see that general order, in accordance with the rules of the mosque, is kept, and that the professors, the students, and the menial officials employed in the services of the institution, are doing their respective duties. In case of difference, the point at issue should, according to the old *régime*, be referred to and settled by the Kadi, who is considered to be the authoritative exponent of the original code of the testator. Latterly, the Government has taken up the matter into its

own hands, and appointed officers to whose custody are committed the revenue and disbursements of the endowments (*Awkaf*).

Every mosque has one or more *Imams*, whose duty is to lead the people in public prayer. At the appointed hours the *Muezzin*, of whom in every large mosque there are several, calls the people to prayers. Assembled in the south hall, they stand in rows behind the Imam, facing the Caaba in Mecca. The Imam stands in the niche and repeats the prayers—called inflections—audibly, while the people follow him secretly throughout the whole performance. As these prayers are fixed and unchangeable, except in one or two minor places, it is not necessarily required that the Imam be a learned man; but their rules demand that he should be pious and intelligent, and that his pronunciation of the words of prayer be distinct and correct.

The duties of the *Lecturer* (or orator) are to conduct the service every Friday noon. Friday is the sacred day of the Mohamedans, and the most important prayer on that day is that of noon. At the conclusion of the cries of the Muezzin, the lecturer takes his stand in the pulpit of the south hall, and begins the service with a short prayer. He then reads a written lecture, from which part of the service he takes his name, and concludes with prayer for the reigning Sultan, for himself, and for all believers. Prayer among the Mohamedans, when it really falls within the scope of what is commonly known as such, is expressed in general terms, and has chiefly reference to supplications for mercy, pardon, guidance, and favour. No allusion is ever made to sanctification, or the extension of religion among men; and an air of formality and self-righteousness characterises the whole proceedings. If mercy is ever felt to be needed, the meritorious act of prayer is supposed to render the sinner worthy of it. The lecturer's office is considered to be higher than that of the Imam, and he takes the precedence of the latter on Fridays. But as he may, and indeed as he generally does, borrow his orations from the writings of others, he is not regarded as a necessarily learned man.

The lecture concludes just as the time for the mid-day prayers has come. These consist of two inflections, and are led by the lecturer, who descends from the pulpit, and takes his position in the niche facing the south, while the worshippers stand in rows behind him. At the conclusion of the prayers, the lecturer retires and gives place to the preacher.

The *Preacher* receives his appointment from the Government, or from the trustees of the mosque; but it is at his option to nominate the days on which he shall preach. On these days, and generally in the afternoon, a high chair is placed for his use in the hall, from which he delivers his discourse in the sitting posture. The sermon is always extempore, and is founded on a passage from the Koran, or on one of their many traditions. The exposition is sometimes exegetical, sometimes practical. As the hearing of the sermon is not considered obligatory, the number of the audience will depend upon the popularity of the preacher. The preacher is generally one of the professors in the mosque, and as some of them are known to be learned men, it is possible that they may be good preachers; but no infidel is ever allowed to hear their sermons or attend their prayers.

The *Professors*, of whom every large mosque has several, come at appointed hours, and give their lectures, either in their own rooms or in the large hall. If in the latter, an agreement among themselves as to the hour secures to them its use, or at least a part of it. Every professor begins his duties with the performance of the set prayer of the hour. When he concludes, if he teaches in the hall, a servant spreads a carpet for him to sit on, and places a low desk before him, on which the professor places the book from which he teaches. The pupils who attach themselves to him sit and listen, while he expounds the principles of the branch of study which he teaches, taking the words of the book before him as the text suggestive of the ideas which he advances. The method of instruction more generally adopted is that of familiar exposition; but if the professor be a distinguished man, the lectures are

worthy of the name, and are often truly learned. It depends upon the regulations of the testator whether each professor is to teach a specified branch, or to be guided by his own choice. Generally, however, every professor goes through a consecutive course of several branches. All the professors hold the same rank; but their salaries, their reputation, and their popularity, depend partly upon the favour they may have with men in office, and partly upon their individual talents and abilities. A professor in one mosque may hold office in another.

The office of professorship is held either from the legatees of the testator, or from the Government, if this has fallen into its hands. When a professor dies, the precedence of his successorship is always given to one of his sons, if competent. If the children are young, a professor holds the office *pro tempore*, dividing the salary with the family of the deceased, until time shows that none of the sons is competent to succeed to the office of his father. When the deceased leaves no children, or leaves such as are unworthy of the place, a candidate presents himself before the Kadi, or Government, as the case may be: the Kadi, if satisfied with the testimonials of his competency, refers the matter to the provincial council of the city. After another examination, the application is favourably reported to a committee in Constantinople, who represent it to the Sultan. When the financial department of a mosque is in the hands of the Government, the professors always hold their office by a royal patent, and receive their salaries from an officer who is entrusted with the affairs of endowments.

#### THE LIBRARY, THE STUDENTS, AND THE PROFESSORS.

No college is considered complete without a *Library*, which is obtained either by original endowments or by special gift subsequently. Sometimes the trustee or trustees add to the collection with the money of the institution. In some mosques they are very large, consisting of over 5,000 volumes, and are often extremely valuable. Access to the books depends wholly on the

rules laid down by the donor. Their use is generally confined to the students. Every library has a special room and a librarian, who has a catalogue of all the books. When the endowment falls into the hands of the Government, a copy of the catalogue is forwarded to Constantinople, where it is inscribed in a special book. Moreover, each book has the seal of the college on several of its pages. Notwithstanding, however, all these precautions, very little care is taken of them, and they are very often stolen or lost.

The *Students* may be divided into two classes—such as reside in the college, and such as come only at the hours of instruction. The majority by far belong to the latter class. The students who live on the premises of the institution have each a room free of rent, and often have a monthly allowance not exceeding five shillings. The tuition is always and wholly gratuitous to all. The rules respecting the residence of the students vary in different colleges. In some they are not allowed to absent themselves without permission; in others they have a general permission to go out on necessary business, and others allow married men to visit their families twice a week. The same relation exists in the East between the professors and students which obtains in Europe—the same general disposition to a mutual attachment, and the same admiration and respect which is naturally and sincerely felt by the scholar towards his teacher.

In the prosecution of their studies the students have no definitely - prescribed curriculum which they are required to go through. It is, therefore, generally left to themselves to choose between the different branches which are taught, or to study them all. Such as aim to become professors or eminently-learned men study long all the important branches. One of the professors in this city was for twelve years a student at the mosque El Azhar, in Egypt, which is the best-conducted and largest Oriental seminary of learning in the East. Nor do they, after finishing their studies, pass an examination, or take anything like a degree or diploma. At one time, however, it ap-

pears that something of the kind used to take place; but only a few of the oldest and best professors have now written testimonials, called permits, signed by the men with whom they studied. The professors by right, and the graduates, either by right or by courtesy, are always titled *Sheikh*, a word which in its primary sense means an old man, then a man entitled to respect, a learned man, a doctor. The last is the signification commonly attached to it among the Mohammedans when applied to literary men; but it should not be confounded with the title of feudal chiefs, chiefs of villages, &c. The offices which the students who have finished their studies generally fill range from the duties of the Mufti—the highest literary position among the Mohammedans—to those of a common schoolmaster or a reader of the Koran. Between these two extremes there are many offices to which the students find their way, either by real merit or by favour. On the whole, most of these offices are not lucrative enough to make them objects of anxious demand, except by those who spring from humble origin, or, as is very common, by the descendants of men who had earned their living by following the same course of literary pursuits. No Christian is ever allowed to receive instruction, on any account, in a Mohammedan college; and it is with some difficulty that he can carry his education privately with a Mohammedan professor who is distinguished for his Oriental learning.

#### SECULAR LEARNING TAUGHT IN THE COLLEGES.

The *Branches of Learning* which are taught in these colleges are divided into two great classes, the secular and the religious. Of the former they regard the most important to be, the Arabic Grammar, Rhetoric, Logic, and Prosody; and of the latter, the Articles of Religion, or Theology, and Law, Civil and Religious, Traditions, and the Interpretation of the Koran. There are others—making the whole number above twenty; but they are of a minor and supplementary character. As a few words on each of the principal branches of Mohammedan learning may be interesting to the

English reader, it may be proper just briefly to notice them.

The *Arabic Language*, spoken by nearly forty millions, and forming the sacred language of a hundred and fifty millions of the human race, is universally admitted to be one of the most ancient, as it is one of the most difficult to learn. To master it well, many years of study are required, and to be a first-rate grammarian is the work of nearly a whole lifetime. The man, therefore, who spends long years of hard study in thoroughly mastering the Arabic has a considerable title to a learned position—not only on account of the intrinsic value of this branch of learning, nor only because thereby is secured the key to the storehouse of Arabic literature, but also because it is one of the most effectual methods among the Easterns for culturing the intellectual powers of man. The clear analytical method pursued in books of Arabic grammar, the logical sequence of its parts, the comprehensive nature of its rules, the lucid interpretation and illustration, and the use of extreme precision in expressing the sense intended, will astonish the man of cultivated intellect who enters this field with the expectation of finding it full of barbarism and confusion. These few observations are sufficient to explain the great pains to which the Arabs gave themselves in constructing the grammar of their difficult language, the well-merited value which they have placed on this branch of their learning, and the important position which they have given it in their educational system.

The Arabic language having in its prose and poetry many nice shades of meaning, and a very large variety of figurative speech, its *Rhetoric* is an extensive and important branch of study. The ordinary treatise which is commonly used as a textbook on the subject is larger than the well-known lectures of Dr. Blair, but we have seen a manuscript volume on the "*Rhetoric and Belles Letters of Poetry*" several times the size of the doctor's work. Foreign and impartial critics have made the observation, however, that the Koran having been taken as the infallible standard of style and of

the structure of language, some of the rules of rhetoric are made to bend without sufficient reason to its supreme authority. It is noticeable that one branch of this science—eloquence of public speaking—considered by other nations to be very important, formed no subject of study among the rhetoricians of the Arabic language. It was the philosophical structure of language, the perspicuity, accuracy, and elegance of style, the nice shades of sense involved in the construction of sentences, and the extensive variety of metaphor with which their language abounds, that they essayed to study and expound in their writings. Of the composition of a discourse, of delivery, of elocution, and of emphasis, they either had no idea, or they combated such an idea on the ground that a well-cultured mind, under the guidance of nature and good taste, would feel itself independent of artificial rules. Nor have they had those special circumstances in civil government and in the courts of law which at all times have been found indispensably necessary to call forth and develop the highest forms of public speaking. In their pulpits, and on more common occasions, natural oratory is probably all that they have.

To the *Logic* of the ancients the Arabs have probably added nothing new, although it has been a common and favourite study among them. The preliminary parts of the science treat of the definition of its technical terms, and the principal part of the nature, structure, and kinds of propositions and syllogisms; and perhaps a last chapter is added on sophism. It retains among them all the dry scientific forms and all the scholastic rigidity of the three centuries which preceded the era of the reformation of religion and letters in Europe. Logic, in both the East and West during those ages, was, we believe, a transcript of the writings of Aristotle; but it is not unlikely that the Westerns borrowed from the Mohammedans that classified form to which the latter had reduced it, or on which they had improved. Of the more comprehensive nature of the logic of modern times, and of the cognate science of metaphysics, they are

ignorant. On the latter they have no systematic work, although metaphysical questions and disquisitions and a metaphysical spirit are not wanting in their writings. This science was either not to be easily gleaned from the writings of the ancients, or it appeared to them too abstruse in its nature and too dangerous in its religious tendencies to form safe ground on which to proceed.

The *Prosody* of Arabic poetry is a well-constructed and full science; and as the Arabs have cultivated the Muses to a very extraordinary extent, it is with them an important and favourite study. On the character of Arabic poetry we hesitate to say anything, further than to mention the fact, that many of its pieces are generally highly admired by those who fully understand them; for though there is not in the Arabic language any fine epic poem, the general beauties of its poetry are not few, nor of an inferior order. Algebra is believed to have been invented by the Arabs, but it does not appear that many of them have applied themselves to its study. Arithmetic, algebra, and geometry, with the other higher branches of the mathematics, are at present almost unknown among the Mohammedans. In astronomy they retain the ancient planetary system; but some of them attained a respectable degree in this department of science, as appears from their calculations and tables for eclipses. Astrology does not seem to have prevailed in the East more than it did at one time in the West.

#### SACRED LEARNING.

The *Religious Branches* of their learning have already been enumerated. The articles of religion, or *Theology*, is treated by them in two different ways: one is an examination of the articles of their faith in reference to the language of the Koran and tradition, and the other is an attempt to illustrate and prove the elementary principles of religion on a natural or metaphysical ground. On *Polemic Theology* one finds now and then an elaborate work. *Law* among the Mohammedans, as among the Jews, embraces civil jurisprudence and the ceremonial ordinances of religion. On the latter branch of the law, the Mohammedan

doctors have been more punctilious in meeting all hypothetical cases relative to the rites and ordinances of their religion than the casuists of the sixteenth and seventeenth centuries, in their system of cases of conscience. The branch of *Traditions* is a truly formidable study, and this for two reasons: First, because it took the best scholars a good number of centuries before they were able to decide which had and which had not a sufficient amount of historical proof for their introduction into, or rejection from, the code of the Mohammedan faith; and secondly, because the number is prodigiously large—thirty thousand being the number of the accredited traditions, if we mistake not. The *Interpretation of the Koran* embraces, also, the interpretation of traditions, and has reference to a minute and critical investigation of the meaning of the words, allusions, and doctrines involved in these standards of their religion. Mohammedanism is the great "Mystery of Iniquity" in the East, as Popery is in the West; and it is remarkable that their simultaneous rise is an unquestionable point of history, as their simultaneous fall is the testimony of inspired prophecy.

#### ORIGIN OF THE COLLEGES.

These religious and educational establishments owe their origin chiefly to the munificent endowments of kings, who probably gave the first impulse to governors and rich people. Two motives, wholly different in character, actuated the donors—the highly meritorious nature of the act, and family interests. On the former nothing more need be said than that it obtained with many, especially in the earlier days of Islamism, when the impulse to learning was very great, when the Abbassides in the East, and their agents and successors in Spain, encouraged by their example such gifts with all the magnificent liberality which they could then so well bestow, when the Khalifs took the liveliest interest in patronising and promoting learning, and when the primitive, blind honesty and fidelity to the cause of their religion had not declined. On the second, a word of explanation is necessary. As those palmy

ages of Mohammedan power and fidelity to its original traditions and policy passed away—as the Turkish rule overspread the empire, and Turkish vices and corruption and extortion were introduced—many of the old, rich families could keep their large estates to their posterity from foreign violence only by this new expedient of endowing a mosque or college, and vesting the wardship in their descendants. Endowments made in such bad faith cannot be expected to hold out long. The claims of these old families, and the rapacity of avacious governors, left in time but little of the original endowments; and that little has now passed into the hands of the Government.

#### FALL OF MOHAMMEDAN LEARNING.

Many of the mosques still stand, and are used for the purposes of prayer, but of the collegiate institutions once attached to them very little is left. The endowments have disappeared. The Government does not encourage learning—at least not the learning of the old Moslem school. Many of the professors are negligent of their duties, and very few of them are now of real eminence in their profession. The Moslem youth are bent on the more active duties of life. Under these circumstances, learning is fast disappearing from among them; and the day is fast coming, when, judging from present appearances, their learning and their colleges will belong to the past history of Mohammedanism. In fact, they already belong to it. To thousands of dilapidated educational establishments pious Moslems look up now with dismay, and in the set expression of submission, so frequently represented in the Koran, say, "There is no might nor strength but in God!"

And in the fall of Mohammedan learning, and of Mohammedan intolerance, and of Mohammedan power, Divine Providence has given Mohammedanism its death-blow, has forced its weapons from its hands, and left it a helpless captive. Let not the facts

of the case, however, be misunderstood: Mohammedanism is not yet dead. The giant who has lived nearly thirteen hundred years does not die in a day. Nor can he die without struggles commensurate with that terrible strength which made him at one time the dread and scourge of the world. He is dying; but in his death-throes, as in the pulsations of his life, he desolates many a home, and sends a thrill of horror to the most distant hearths of Christendom.

#### DUTY OF CHRISTIANS.

When Providence opens a door that has been long closed, and leads the way, it is the duty of the Church to follow. The changes taking place among the Mohammedans seem to be of this character. The time when Christianity may put forth all its aggressive powers against the Mohammedan religion has not, perhaps, fully come. It is not safe, and perhaps not wise, to make the attempt just at present. But it is the duty of the Church of Christ to hold herself in a prayerful and expectant attitude, in view of that day which does not appear to be far distant. The question now is, Can Christians do anything towards that object at this time? We believe they can, and in the following way: Let Protestant Christendom rear a college of a very high order in Syria, which is the central and most promising country of the Arab race; let it be thoroughly imbued with the principles of the Gospel; let its chairs be filled by competent men; let its instructions be of the most valuable and attractive character, and it is not difficult to foresee that such an institution, with the blessing of God, will have a beneficial and lasting influence upon all the Arabic-speaking race. On the ruins of the Mohammedan colleges let Christianity rear a college of her own, and the benefits which will accrue to the labours of her missionaries in the East will be incalculably great.

## JAPAN.

## MORAL CONDITION OF THE PEOPLE: MISSIONARY AGENCIES AND PROSPECTS.

Nagasaki, June 5, 1862.

Since last writing to you, circumstances have induced me to visit Japan. A few words respecting the prospects of Christianity in this country will, I have no doubt, be acceptable to many of your readers.

One cannot but feel interested in a land which has so much to recommend it to our attention. It has stood alone in its isolation from other countries during the bygone centuries of its history, but at length the period has arrived when this exclusive policy must be abandoned for principles more liberal and more in consistence with the advanced age in which we live. By recent treaties foreigners are now admitted to various parts of the empire; and although the high conservative party look upon the intrusion of foreigners with suspicion, and as a sign of national degeneracy, the great body of the people are well pleased with the present order of things.

The scenery of Japan is very fine, oftentimes grand. Its high ranges of hills, stretching away into the distance as far as the eye can reach, present a very favourable contrast to the low and marshy plains around Shanghai. What materially tends to increase the effect is the high state of cultivation to which the sides of the mountains have been brought. Every available spot, even to the very tops of the mountains, has been seized upon, and been brought under the control of the cultivator. The consequence is, the hills are beautifully marked by a succession of terraces, presenting the appearance of beautiful gardens.

Whilst Nature, however, assumes here her loveliest forms, man, instead of being elevated by the grandeurs around him, has sunk into the very lowest depths of moral degradation. The representations of modern writers in reference to the Japanese, as a nation, are, in the majority of cases, too highly coloured. The impressions left by them on the mind of the reader are more favourable than a personal investigation would justify. Struck by the ingenuity of

the people in many matters, and their readiness to adopt the improvements which foreigners have made in the arts and sciences, these writers have overlooked, or at least have endeavoured to modify, the fact that a fearful state of immorality prevails throughout the length and breadth of the land. There appears to be an utter absence of modesty, and of the decencies of ordinary life, which are everywhere to be found, even amongst the most uncivilised communities.

The sadness of the spectacle, however, is increased by the thought that the influence of the Gospel may not at present be brought to bear upon these degraded masses. In the recent treaties the Japanese could not be induced to abolish the law prohibiting Christianity. The English treaty stipulates that "British subjects in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship." By this article no permission is given to the missionary to preach the Gospel, inasmuch as the old law denouncing death against those who embrace Christianity is still in force. The American treaty, in addition to the above article, has a clause to the effect that "the American and Japanese shall not do anything that may be calculated to excite religious animosity." This effectually prevents any American missionary from engaging in evangelistic labours, as all such might be said "to excite religious animosity."

There are now two missionaries in Nagasaki—the Rev. Mr. Verbeck, of the American Dutch Reformed Church; and the Rev. Mr. Williams, of the American Episcopal Church. They are engaged in the study of the language, ready to take advantage of any opportunity which Providence may present to them. The fierce and bitter hatred which existed in former days against Christianity has long since subsided. The common people, indeed, have no conception of what is meant by Christianity, so



thoroughly has the Government eradicated all traces of it out of the country. It is a singular fact, and one which illustrates the absolute character of the Government, that thousands of Japanese were once martyrs for a faith which is now entirely obliterated from the traditions of the people.

There is every reason to believe that when all restrictive laws have been abolished, and an opportunity has been given to declare plainly that the aims and tendencies of the Gospel are not political, but spiritual, Christianity will find no more difficulty in making its way in this land than has been experienced in any other heathen country. Many of the Japanese have received copies of the Bible, which there is every reason to believe they read. The presence, too, of missionaries will not be without effect. Although they may not directly speak of Christ, their lives will be an indirect testimony to the nature

of Christianity; which, unfortunately, will be rendered much more striking by the very godless and irreligious lives which foreigners are accustomed to lead here.

It seems an unfortunate circumstance that the Japanese should first have become acquainted with Christianity through the medium of the Church of Rome. Not merely in Western countries has her presence blighted religious feelings and stopped the growth of true piety; in Eastern lands also the poison which she emitted centuries ago still operates to the detriment of Christ's Church. The prospect then of Christianising this people is still very dark. The difficulty lies not so much with the people as with the Government. Let but the Government remove its restrictions, and the inherent power of God's truth will overcome the depravity which so fearfully abounds.

## CENTRAL AFRICA.

### DR. LIVINGSTONE AND THE OXFORD AND CAMBRIDGE UNIVERSITY MISSION.

A letter has been received from Dr. Livingstone, dated from the River Shire, at the commencement of the year, which confirms the accounts previously received of the difficulties which have been encountered by the agents of the Oxford and Cambridge Mission, and giving some additional details of events which had occurred previous to the death of Bishop Mackenzie. The doctor also gives some account of his plans for the future. The letter, of which we subjoin the substance, was addressed to the Rev. Wm. Monk, of Cambridge:—

"It was very annoying," he writes, "to find that the people of Tette had come along the path followed by Dr. Kirk along the Shire to that village, and set up an extended system of slave-hunting in the very country to which the mission had come. A tribe called Ajawa had been employed to attack the Manganja villages, kill the men, and sell the women and children to the Portuguese for a mere trifle in calico. Four parties, with about 140 captives, fell into our hands, and were handed over to the bishop as a beginning to his flock. They were chiefly women and children. The paramount chief, instead of aiding his subjects, kindly helped the slave-hunters across the Shire. We found that the whole [Manganja] nation were fleeing, and hoping to stop this

and the effusion of blood, went to hold a parley with the Ajawa. Unfortunately, we came to them when in the act of burning three villages. The bishop then offered up a fervent prayer, and with the accents of that prayer we could distinctly hear the wail for the dead, and the shrill screams for victory. As we advanced to their villages our assurances that we came peaceably were nullified by some Manganja followers calling out, "Our Chibisa [chief] has come;" and very unfortunately, though I heard it distinctly, it did not strike the mind till afterwards, that we were thereby deprived of the protection of our English name. They attacked us on all sides with poisoned arrows and four muskets, and I feel very sure that the latter were handled by Portuguese slaves. We retired slowly from the village, but this only made them bolder; they came within fifty yards of us, and it was only by recourse to our firearms that we avoided all becoming food for the vultures. I am sorry that it was necessary, for it was the first hostile encounter I have had in Africa. Had I anticipated an attack, I should have used fair words and presents first. We are, however, in the slave market. We were twice robbed in the sphere of an Arab dhow's slaving operations, about half-way up Lake Nyassa—the first loss by robbers I have sustained in the continent. Slaving is the parent of every other vice."

At this point the doctor left the missionaries, and some months afterwards

Bishop Mackenzie and Mr. Burrup died, under the painful circumstances stated last month. Meanwhile Dr. Livingstone proceeded to Lake Nyassa (upwards of 200 miles in length), by way of the Upper Shire, in a boat which was exposed to no small hazard from "terrific rollers, with wall-like sides and hairy heads, breaking in from seven to fourteen fathoms." A large population inhabit the shores of the lake. Here is the doctor's noble project with respect to them :—

The people were civil—no dues were levied or fines demanded; but slaving is the only trade. Colonel Rigby, our Consul at Zanzibar, says, in a letter to Sir George Grey, that 19,000 slaves pass through the Custom-house there annually—all, or nearly all, from Nyassa or Shire; and he adds: "If it should ever be possible to place a steamer on Lake Nyassa it will cut off the chief supply of slaves to the east coast." Without knowing that gentleman's opinion, we have ordered a steamer from Glasgow, in twenty-four parts, which we hope to carry past the Cataracts as our next work. We expect her soon, and I shall not pen a syllable to you or any one else till it is accomplished. I pray to Him in whose hand are "our times" to permit me to accomplish this great service. Then a path to the sea by Rovuma, or some river in the dominions of the Sultan of Zanzibar, for we must have an outlet to the sea uncontrolled by the Portuguese. Fancy the folly of our allies; the Government builds a post at the mouth of the Shire, to be enriched by cotton dues, while the people of Tette do all in their power to depopulate the country from which the cotton is to come. If we have our own outlet, the cotton field, now 400 miles long, will be prolonged far to the north and west, and our own English honest poor may live on the islands and become blessings to Africa, our own sweet home, and to themselves. These are my hopes, and it ought to be borne in mind that my expedition should be dated only from the possession of the Pioneer. We were forced to return by want of food, when, as we have reason to believe, we were in sight of the dark mountain masses in which Lake Nyassa ends.

A tribe of Zulus, originally from the south, had made terrible havoc among the Lake people. We don't know why, as we received only one-sided statements, and never form an opinion on that sort of evidence; but human skeletons and putrid bodies of the slain

strewed the shores—"man's inhumanity to man makes countless thousands mourn." In view of this tribe wandering up so far, it strikes me that the more work Christian people attempt the more their Master gives them to perform. The bishop at the Cape, with his Kaffir College, is probably fitting missionaries to labour much nearer the equator than he ever contemplated. I always rejoice to hear of efforts to spread our blessed religion, no matter by whom, for I am sure that He who is head over all things to His Church condescends to accept the hearty, though often feeble, offering of His people, and will guide all to a glorious consummation. This college seems an admirable institution.

Frequent storms rendered it unadvisable for us to attempt crossing to find out all about the matter for ourselves. It was the first time I ever was forced back without accomplishing what I had to do; but had I time to tell you all, you would see that further progress might have proved fatal to us. We returned to the uppermost cataract, slung our boat to a shady tree, and walked home, having in three months travelled, in going and coming, six hundred miles. Anything "anent" a growing interest in the mission of the Church will be always welcome; systematic efforts to diffuse information ought to be made. Without being particularly prone to grumble, I think there is room for a growl at the missionaries enlisting for three or five years only. It is probably from want of knowledge of missionary work in Africa; very few leave Africa without wishing to come back again; so it may all turn out right at last. I hear that the Free Church of Scotland contemplates a mission out here, and the United Free Methodists are sending another mission under Dr. Krapf to the east coast. There is room for all and for more than will ever come.

Dr. Livingstone, writing some months later, after he had learned that Bishop Mackenzie had died, says: "I shall not swerve one hair's-breadth from my work, and trust that the supporters of the mission at home will not fail either. Our good and loveable bishop has not lived in vain." The last news from the mission was of a less discouraging character. The Manganja were friendly, and even the hostile Ajawa had peacefully requested permission to reside near the station, while both appeared to be impressed by the avowed antagonism of the missionaries to the slave-trade.

## Miscellaneous Intelligence.

### APPROACHING CONFERENCE OF THE EVANGELICAL ALLIANCE.

WE are enabled to inform our readers that the Sixteenth Annual Conference of the British Organization of the Evangelical Alliance will be held this year in London, on Tuesday, Wednesday, and Thursday, October 14, 15, and 16, at Freemasons' Hall. The arrangements are not yet completed, but the following is an outline of the intended proceedings:—

*Tuesday Morning*, October 14.—The Council will meet.

*Tuesday Evening*.—A Soirée will be held.

*Wednesday Morning*.—Devotional Exercises. The Rev. Dr. McFarlane will preside, and deliver the "Annual Address." The Rev. Dr. Hugh Allen will read and enforce the "Practical Resolutions." Business Meeting: The Report and Cash Statement will be presented.

*Wednesday Evening*.—Addresses will be given on the "Progress and Best Means of Promoting Christian Union."

*Thursday Morning*.—Devotional Exercises. The Rev. Canon Brooks, of Nottingham, will preside. Business Meeting: The New Council will be appointed. Addresses will be given on "The Lord's-day, with a View to its Better Observance at Home and Abroad," by M. Lombard, of Geneva; the Rev. John Jordan, of Enstone; and the Rev. W. Arthur.

*Thursday Evening*.—Public Meeting.

*Friday Morning*.—The New Council will meet.

**MISSIONS OF THE BRITISH PRESBYTERIAN CHURCHES.**—A Scottish correspondent, by whose request we inserted, in our July number, a table forwarded by him of the sums raised by the British Presbyterian Churches, for missionary purposes, has, we find, under-stated the amount of the missionary contributions of the Established and the Free Churches of Scotland. The Established Church raised, we are informed, alone, during the last financial year, the sum of 44,308*l*. The missionary income of the Free Church appears to have amounted to 49,278*l*. Of course, both the home and foreign missions of the two churches are included in this statement.

**A PROTESTANT HOLIDAY IN ITALY.**—The Vaudois have appointed one day—the 15th of August—for a general gathering, a camp-meeting, a picnic, the happy day, *par excellence*, in the twelvemonth. The *Times* Turin Correspondent has taken part in this festival for the present year, and sends an interesting account of the proceedings, dated Pinerolo, August 16. He writes: "The spot appointed for the *fête* is changed every year, and choice is made of a lonely ground, in the free air, away from the haunts of men, far, far up in the mountains. This year the faithful were to meet at the Piani, in the district of Prerostino, and we had from two hours and a-half to three hours to climb." He therefore rose at three

in the morning, and accompanied by a party of Vaudois, proceeded on his way. After describing the earlier stages of the journey, he goes on to say that, as they walked, "cultivation and habitation gradually forsook us; meadows widened into pastures, woods took the place of vineyards, and so the goal was reached—a verdant glade, with the finest, freshest, densest grass we had ever seen, with tufts and patches of young chesnut groves, on a long, steep, slippery slope, somewhat about 2,000 feet above the plain; the plain spreading before us like a billiard-table, with the rows of trees—mulberry-trees—dotting its surface, its streams winding across the level, and its towns and hamlets glittering in the sun; the whole bathed in thin haze, bearing no faint resemblance to a vast sheet of water, with the Turin hills about forty miles off, barring the view like a coast to the sea, and the dome of Superga doing duty as a beacon on the top-most summit. We were early on the spot, but hardly the earliest. Parties of holiday-makers were already in possession of the most eligible ground under shady trees, near springs of water, where they had roared kitchens, lighted fires, set pots boiling, peeled potatoes, and plucked fowls. It was scarcely seven in the morning, but bating the coffee, none of us had broken fast, and mountain air sharpens appetite. After this hurried morning repast

we all crowded to the place of meeting, where a rustic platform had been erected—a few boards resting on the trunks of chestnut-trees, the foliage of which spread like a beautiful canopy over this improvised pulpit. On the platform were Messrs. Bert and Meille, the two Turin pastors, with about half-a-score of ministers from other parishes. On their left was an enclosure for the choir—above 100 singers; all round no less than 2,000 men, women, and children, thronging together on the green, formed the congregation. The services of the day opened with an extempore prayer by M. Meille; after which, and after the singing of a hymn written for the occasion, M. Bert delivered a long speech in commemoration of the virtues and of the useful career of General Beckwith, the benefactor, and truly the father of the Waldenses. After the morning service the audience broke up at noon, and spread about the country and under the woods to cook and eat their dinners. There was then an afternoon meeting, with more sermons and hymns, but in the Italian language, as the morning service had been held in French, and towards sunset the holiday-makers began their descent in their various directions, with their pastors at their head, with song and mirth, with the contentment at heart of men who looked upon the festive day no less as a time for rendering honour and thanks to the Deity than as an occasion for hearty, harmless rejoicing, mutual goodwill and love between man and man."

A BARMEN MISSIONARY writes us from Chota Nagpore, under date of July 4, 1862, as follows: "About the state and progress of our mission we have every reason to be satisfied. Like the isolated position of Chota Nagpore by nature, the work of God here may be thus considered too. Remote from the doings of other denominations, we happily experience not the distressing events which bring other missions so often into contact. The number of baptized, from the time of our first converts, in 1850, up to this date, amounts to 2,750. In this year only, from the 1st January till last Sunday, have been added to our congregation by holy baptism above 700. At the monthly celebration of the Lord's Supper there are communicants regularly to the number of from 120 to 150. We have built this year another station at Hazaoibagh, and a native pastoral out-station amongst our Christians in this district, which has brought our mission fund at so low an ebb, that supplies are greatly needed."

MISSIONARY WORK IN PATAGONIA.—The Rev. G. Pakenham Despard publishes translations of letters received from Mr. John Friedrich Hunziker, catechist of the South American Missionary Society. Writing from Sandy Point, at the close of last year, the catechist describes how, attended by a native, he followed the Indians from one encampment to another: "We had very bad weather the first week of our wandering life, and our track was very muddy. The 17th August we arrived at the Indian tribe, and on the northern bank of the river Gallego. The Indians felt great joy when they saw us come up. Those men who were at home in their tents came out to meet us on horseback. When we got into the encampment all the women assembled, and began to sing in a very extraordinary manner, to honour our arrival among them. When we set up our tent we were surrounded by a multitude of Indians, who regarded us and our tent with great curiosity. Whilst with the Indians we were in thirty encampments. The constant wandering about increased the difficulty of our mission work very much. The Indians have treated us with friendship the whole time, and have never given us one bad word. The poor Indians know not yet with whom we speak when we pray, and our devotional exercises can they not comprehend, and we have not yet words enough to give information of that Saviour who died even for them. I can make myself understood in the Patagonian language a little, but cannot yet follow in a conversation. Our Patagonian vocabulary has now about 1,000 words. We shall arrange it in the days we have to spend here. The language is extremely difficult to learn. The Indians are extremely indolent to think in order to get words from them. At the beginning of our wanderings we had sometimes very severe cold. Once we had 18 degs. Fahrenheit in our tent. We had often of an afternoon to remove the snow for a long space away before we could pitch our tent. Often we had to set up our tent upon very soft ground, and then to spread our carpet, so our bed was soft enough and we slept very sound. We lived this time mostly on guanaco and ostrich-flesh; now and then horse-flesh for a dainty. We were always sound and well on this food." In another letter, dated Cranmer, March 11, 1862, the catechist writes: "We shall be forced to remain here some time, till we can go to Santa Cruz, which is the most suitable place for a mission station. — J. Friedrich Hunziker."

## Literature.

### DR. KALISCH'S HEBREW GRAMMAR.

*A Hebrew Grammar, with Exercises.* By M. M. KALISCH, Ph.D., M.A. In Two Parts. Part I. The Outlines of the Language, with Exercises, being a Practical Introduction to the Study of Hebrew. London: Longman, Green, Longman, and Roberts. 1862.

It would take a considerable amount of time and space to enumerate the works which have been published in this country on Hebrew grammar. Skeleton grammars, primers, reading-books, interlineal translations, analytical praxes—of these we have had enough, and a great deal more than enough; for, with very few exceptions, these productions have been by no means creditable to the scholarship of the nation. Hurwitz's Hebrew Grammar is, by no means, a despicable work; and Lee's "Lectures on Hebrew Grammar" have still more claims to be perused by scholars; while the more recent grammar of Messrs. Mason and Bernard, of Cambridge, notwithstanding its unscholarlike arrangement and tone, may still find favour with some. But even America has excelled us in this department, and the grammars of Moses Stuart and Nordheimer are in advance of any original work executed in this country. Of Germany it is quite unnecessary to say a word, as the grammatical labours of Gesenius, Ewald, and Rödiger, to say nothing of others, are known to all even in this country deserving of the name of Hebrew students, by means of the various translations of their works that have issued from the English and American presses.

We have been much struck with the new grammar by Dr. Kalisch. Despite the high opinion we had formed of his scholarship from reading his commentaries on Genesis and Exodus (although we differ very widely from many of his opinions), we opened the page of his grammar with many misgivings. We feared lest it should exhibit some crotchet, or might propound some new "royal road" to the acquisition of the sacred tongue. We have been agreeably disappointed in our surmises. The first words of his preface were reassuring. "Elaborate treatises," says he, "have been written to prove that Hebrew is an easy language, and manuals have been published professing to teach it in four-and-twenty lessons. We are unable to flatter the student with hopes so pleasing and so gratifying."

Of one thing we are certain, that no original work of equal value on Hebrew grammar has yet appeared in this country. We cannot decide yet whether it is on the whole in advance of any translation, for the first volume now before us contains only the outlines of the language; and, by a judicious arrangement, the exceptional forms and syntactical irregularities are reserved for full consideration in the second part, which is now passing through the press. But if the second part be equal to the first, and if its author explains scientifically some of the facts noted in this volume, so as to bring it up to the present standpoint of Hebrew philology, the work bids fair to be for English scholars the very best grammatical Thesaurus of Hebrew for general use.

We may be permitted here to draw attention to a work but recently published in Germany, of very considerable importance in this department, and

which, though not professedly a comparative grammar of the Shemitic languages, is the first attempt at supplying that great desideratum. We allude to the work of the distinguished Hebraist, Dr. Justus Olshausen (who must not be confounded with the well-known New Testament critic, Dr. Hermann Olshausen)—namely, his "*Lehrbuch der Hebräischen Sprache*" (Braunschweig, 1861).

In a former review of Mr. A. B. Davidson's work on Hebrew accentuation we noted the very general deficiency of Hebrew grammars on that point. Dr. Kalisch's work is a marked exception. Although what he says about the accents does not occupy many pages, considerable information is condensed therein, though the use of Mr. Davidson's little treatise is by no means superseded.

With Dr. Kalisch's explanation of "*vav conversive*" we are inclined to coincide; but we hope something more may be said by him on this point in his second part, as the objections of Gesenius, who once held the same theory, are worthy of consideration, though they are, in our opinion, by no means insuperable.

Every section in Dr. Kalisch's grammar is followed by exercises. These are so arranged as to combine all the advantage derivable from the use of such works as those of Rev. T. K. Arnold on Greek and Latin, and like that of Dr. Ballantyne on Sanskrit (noticed in our July number), with the study of a systematic grammar. An ordinary amount of energy and zeal will suffice to undergo the necessary exertion imposed by this method. It is disgraceful that so many students, who have obtained a fair acquaintance with Greek and Latin, are satisfied with a mere superficial knowledge of Hebrew, which is of little use, since it is absolutely insufficient for an independent study of the Hebrew Scriptures. Nay, it is often positively injurious; for its possessors generally imagine that they know Hebrew, and sometimes boast that they are in the habit of reading daily a chapter in their Hebrew Bibles—their English Bibles being conveniently at hand. Hence it is that we have a host of new translations of passages of the Old Testament proposed in sermons and in books which a true acquaintance with Hebrew grammar and the genius of that language would cause to be immediately rejected. We trust that the volume of Dr. Kalisch will assist—as it is well-adapted to do—in reforming an evil which has been too long permitted to exist, even in our seats of learning.

Most thoroughly do we coincide with Dr. Kalisch when he says: "It should not be forgotten that the grammar is only the vestibule of the temple which enshrines the literature; that indeed the Scriptures cannot be understood theologically, unless they shall have previously been understood grammatically; an accurate and profound acquaintance with the treasures of the Bible, its facts and ideas, is the aim to which every exertion should tend; the very examples which the student finds in the grammar should make him feel the wealth of information which the Scriptures enclose, and should urge and tempt him to hasten to that rich and almost inexhaustible mine of religious and historical knowledge."

# Monthly Retrospect.

## HOME.

ON Sunday, the 24th of last month, the Festival of St. Bartholomew, in the ancient Church—Black Bartholomew, as it is more generally designed in our reformed times—the bicentenary of the ejection of 2,000 ministers from the Church of England, was commemorated, with more or less of reference to it, in the pulpit of almost every Dissenting chapel in England. Perhaps we might add, that it had a place in the services of the Established Church as well; for there were many clergymen who referred to the event in their discourses of the day, illustrating it from their own point of view. Our readers are aware that the intention of the Nonconformists to celebrate this remarkable event in our ecclesiastical history has been made public for several months past, and has elicited no small amount of controversy, and that bitterness of tone and alienation of feeling which are the usual attendants of controversy. The 2,000 were ejected because they would not give their unfeigned assent to certain doctrines in the formularies of the Church as to which modern evangelical clergymen—in every other respect their true and legitimate successors—have no scruple. It was natural that Nonconformist lecturers, in dwelling on these points, should point to this difference between the evangelical Churchmen of 1662 and their representatives in 1862; and it was equally natural that the latter should take offence at the freedom, or, as they thought, harshness, with which their conduct and their position were criticised. We have, on former occasions, referred to this controversy, and to the alienation between those whom the course of events had previously been drawing together, that was likely to spring out of it. We have no desire to go back to those questions now. When the controversy was in prospect, we ventured to deprecate it; now that it has taken place, and the worst is over, we congratulate ourselves and our readers on the fact that, so far as we have been able to judge, that worst is not so very bad after all. And we think we can see that the fruits of this strife are not wholly nor even mainly evil; while we may further comfort ourselves with the assurance of God's Word, that in all this world's affairs the evil passes away, while the good is immortal. There are many Churchmen who, if we were to judge from their allusions to this bicentenary, imagine that Dissenters have no other view in its celebration than to annoy the Church. But this is a great mistake. The Congregational celebration has a positive as well as a negative side; all their efforts are not given to pulling down the Church; they have shown that they can appreciate the noble self-sacrifice of the men whom they claim as among the fathers of English Dissent, by subscribing 100,000*l.* as a memorial fund. That sum was named at the outset as the maximum of what they might expect to raise; it has been more than realised, and large progress has been made towards raising a second sum of like amount. The money is to be devoted in large measure to purposes to which even Churchmen cannot fairly object. These are the more special efforts of the Congregational body. The Baptists, we believe, declined to act denominationally in the celebration, holding that the lesson read to posterity by the 2,000 was for the Church at large, and not for a

sect ; but they have thrown their energies mainly into the Bartholomew United Committee, represented equally by Independents and Baptists, whose main object is to circulate publications bearing on the controversies of the period. The English Presbyterians—who would have a better title than any of the others to term themselves heirs to the victims of the ejection, were it not that so many of the old English Presbyterians became soon afterwards tainted with heresy, and that the new and active life now happily diffused into the body comes mainly from Scotland—avail themselves of the opportunity to raise a subscription of 10,000*l.* for the permanent endowment of their Theological College. By the members of the Church of England, of course, no attempt at celebration of the event is made ; but we cannot doubt that the memory of the day, and all the controversies to which it has given rise, will have a lasting effect. When the anger and irritation of the conflict have passed away, the questions will arise whether the formularies of their own Church are all they could wish them to be ; whether the Nonconformists, in the controversy, have not hit one or two blots in their system ; and whether they would not stand with a more open face before the world if they could point to a revised liturgy, a purging of the baptismal and the burial services, and a return in these matters to the simpler and clearer times of the primitive Church. And to all sects and denominations the event of 1662, rightly understood, reads the lesson that truth is to be preferred to material interests, and a clear conscience to world's wealth. The lesson is one and the same to all the ages ; its application varies with varying times. Then the world oppressed the Church ; now, perhaps, it comes in a more dangerous form, and attempts to corrupt it with its blandishments. May we be as faithful against the temptations of our generation as our fathers were in theirs !

A very small, but at the same time a curious controversy, has arisen in the Church of England. The Bishop of Oxford has issued a sort of pastoral address to the clergy of his diocese, enjoining them to direct the attention of their congregations to the propriety of offering prayers for peace in America, and to afford suitable pauses in the celebration of Divine service for the people to join in silent prayer for that object. No one quarrels with the object of the Bishop, but it has appeared to some zealous members of the Church that in issuing this injunction he has exceeded his powers. The opinions of two eminent civil lawyers have been given to that effect, and it is curious to find a ritualist like Dr. Wilberforce entangled in the meshes of the Act of Uniformity. The matter is a very small one, and the purpose is good ; but the opponents are not therefore to be condemned, for excellent intentions and small questions form, in almost every case, the groundwork for all sorts of usurpation and domination, whether temporal or spiritual.

The Wesleyan Methodist ministers held their 119th Annual Conference last month, at Camborne, in Cornwall. Notwithstanding the remote corner of England in which the meeting was held, there was a large gathering of the members ; and the interest in their deliberations excited among the primitive and warm-hearted people among whom they met was such as has not been paralleled since their fathers listened to the ministrations of John Wesley. The funds of the various institutions connected with the Conference are in a flourishing condition ; and the circuits that depend on external aid are gradually and



rapidly diminishing. Concurrently with this, the home mission of the body, an institution lately engrafted on their itinerant system, receives increasing support, and may be considered to have taken its place among the permanent institutions of the society. In the discussions which took place as to the obligations lying upon authors belonging to their connexion, and other matters, some interesting glimpses were afforded as to the inner life of Wesleyan Methodism.

### FOREIGN.

Is the time at hand, prefigured in sacred writ, when "there were voices and thunderings and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great?" The events we now witness, and still more, the threatening indications that appear both in the political and ecclesiastical horizon, irresistibly remind us of that grandly-impressive scene in the apostolic vision, and warn us, at the least, to expect the opening of some new and startling chapter in the great book of God's government of the world. Not the least remarkable feature in these remarkable events is the bursting out of discord exactly in those places that are most certain to trouble the repose of the whole world. America might seem to be safe from any quarrel that would arise in Europe; so America is scourged with a civil war ever darkening down into more savage ferocity, and raging just in those parts and among that race whose quarrels most deeply affect the interests of Europe. In the Old World the clouds lower and the storms mutter just where for the last eighteen centuries society has received its mightiest impulses. Rome and Constantinople, the old seats of world empire, are again the seats of convulsive action, and men anxiously await the issue. It was thought that the Russian war had staved off the Eastern question for at least another generation; and lo! in six years from the peace the threads are all unravelled again; the Christian races bear with an impatience which every day increases the presence of their Mussulman lords, and the diplomatists at Constantinople are busily engaged—ostensibly at least, though some of them, it is suspected, not very sincerely—in composing strife, in which there is nothing so remarkable as their total want of success. As to Rome and Italy, the situation of affairs there looks blacker than ever; and the most lynx-eyed of politicians fail to see their way to a solution. The Pope will not move from his seat except by force; and the Emperor of the French, who keeps him there, will neither say Aye nor No to the eager and often-repeated demands for his removal. And with the hope thus long-deferred the Italian heart has become sick; Garibaldi, in defiance of his sovereign, has raised his standard, to which thousands of enthusiastic young men flock, with the scarcely-concealed object of marching on Rome.

The thoughtful observer cannot fail to be struck with the apparent insignificance of the causes that are producing these mighty events. So far as America is concerned, there are hardly two men who can agree upon the questions the North and South are fighting about. In the East, the Christians, whatever grievances they may still have, were never better governed than now; and in Italy we are presented with the singular spectacle of the Emperor of the French professing the utmost friendship for the King of Italy, and yet allowing his kingdom to fall in pieces, when one word from him would save it. In all

this, no doubt, there are many petty intrigues and human passions at work; but in and through them all we cannot fail to discern a higher and mightier arm that is pushing these kingdoms and races into collision, breaking the iron and clay in pieces, and proclaiming with a voice that is almost audible in the din and crash of falling States, "I will overturn, overturn, overturn; till He come whose right it is, and I will give it Him."

In France, the Romish Church continues to make desperate efforts to maintain its tottering supremacy. There is renewed stir and activity to be observed everywhere; the bishops in their respective dioceses keep up the excitement; and the ignorant, but impressible peasantry, are every week urged to regard the Pope as the great corner-stone of human society—as, in fact and reality, a God upon earth. Some instances of this will be found in our correspondent's letter, which sound startling to Christian ears. We must not, however, overlook the effect they produce upon the French mind. In fact, we shall not rightly understand Louis Napoleon's vacillating policy at Rome unless we study it in the light of the turbulence and agitation fomented by the Ultramontane bishops in his own country. It seems, from our correspondent's letter, that the question of the marriage of priests, or of ex-priests, is not, as we had imagined, decided by the judgment of the provincial tribunal. The legal authorities have determined to carry it by appeal to a higher tribunal, where, it is said, every nerve will be strained to upset that decision of the inferior court by which the doctrine is held that the civil court takes no cognisance, and will not enforce, the observance of religious vows.

The distractions of political affairs has, for the moment, withdrawn public attention from the religious reformation of Italy. Nevertheless, the progress of the good work is marked even by the opposition it encounters; and though, as of old, the kingdom of God cometh not with observation, yet, from time to time, we have glimpses of the progress of spiritual truth in that beautiful and interesting land. Among those glimpses we may mention the festival of the Waldensian Churches, held high up the mountains of Pinerolo, of which a graphic description appeared, in the course of the month, in the *Times* newspaper. Representatives of the Vaudois from all their ramifications assembled on this interesting occasion, and it was satisfactory to find that the burden of the addresses delivered on the occasion was the memory of the late General Beckwith, as the benefactor of the Waldensian Churches. A singular story is told of the circumstances under which that gallant officer and good man was led to devote the last years of his life exclusively to their benefit. Happening to call one day on his former military chief, the Duke of Wellington, he was desired to step into the library till his grace had finished some business on which he was engaged. To pass away the time, he took up a book that was lying near, and when the Duke entered the room he found his visitor absorbed in the late Dr. Gilly's interesting memorials of the Vaudois. The turning over of those few pages decided the whole course of his future life, and strongly coloured the history of the Vaudois Churches. We may safely predict that so long as the Vaudois Church remains in Italy so long will the name of General Beckwith be mentioned in terms of affection and honour.

The intelligence from Germany this month is of great interest. An occasional correspondent furnishes us with information respecting the working

of the new law in favour of Protestants in Austria, which will somewhat modify the enthusiasm with which its promulgation was regarded in this country. Our Frankfort correspondent recounts the history of a theological controversy which is now raging against Dr. Kahnis, a Professor of the University of Leipsic, who has shaken himself free of the stiff bonds of Lutheran High Churchmanship, and appears to have gone too far in the other direction of neology. It is thus that the new wine often deals with the old bottles, running to waste as it rends its bonds; but we are glad to learn from our correspondent's testimony, as well as from the extracts he gives from Dr. Kahnis's publications, that Dr. Hengstenberg is premature in classing him as a rationalist.

The small native Protestant Church in Syria is making itself felt in the districts around them. They have sent out a native preacher to the village of Homs, and they employ what we should call a city missionary in the town of Beyrout. Of course opposition and persecution from the other churches follow. The Romish and the Greek bodies, quarrelling over all other topics, unite in maltreating the poor Protestants. The Mohammedan population care little about any of the Christian bodies, but they find it safe to insult the weakest party. On them little or no impression is made. With respect to the best method of reaching the Mussulman mind, we call attention to the interesting letter of a Syrian correspondent, who, setting forth at length the large provision that was made in former days for Mohammedan literature, and its total neglect now, suggests that Christians might find access to the Mohammedans by the establishment of a Syrian College, open to all classes, where true learning in connexion with Christianity would be disseminated.

From the far East we have little to report. Glimpses of the moral condition of Japan are afforded in a letter from Nagasaki, in which also our correspondent reminds us that the late treaties with Christian countries have not altered the old Japanese law, which punishes the profession of Christianity by a native with death. For the present, therefore, we can but pray that these obstacles may in God's good time be removed.

The progress of the Central African Mission has been watched with eager interest since the intelligence of the death of Bishop Mackenzie. A letter has been received from that district, written by Dr. Livingstone himself, from which it will be seen that he too has had a narrow escape with his life, and that he was compelled, for the first time in Africa, to use fire-arms in self-defence. It is the slave-hunting, fostered by the Portuguese, that leads to all these painful scenes. The Doctor himself is as full of ardour and enterprise as ever; and while he devotes himself to the task of breaking up new ground, and exploring fresh countries, he is urgent that the mission work should not be given up at home. We believe there is no intention in England of relinquishing the enterprise, though the first clergyman to whom the honour of becoming Bishop Mackenzie's successor was offered has declined it.

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# Evangelical Christendom.

## BISHOP COLENZO ON THE EPISTLE TO THE ROMANS.\*

BISHOP COLENZO stands to Mr. Maurice in the relation of an interpreter to one who speaks in an unknown tongue; or of that one pupil of Hegel who alone was said by the philosopher to understand his system. Heroes have died unknown to fame, "*quia carent vate sacro*," and philosophers like Hegel have cried out for a true Hegelian to do for their thoughts what Socrates professed to do for the labouring minds of the Athenians of his day. But Mr. Maurice has found a writer who has done for him what Sydney Smith did for Bentham, viz.,—to "wash him, trim him, shave him, and force him into clean linen." Thanks to Bishop Colenso, the theology, slung like Socrates' basket in the clouds, is let down to earth. The door of the thinking shop is now thrown open, and by the aid of a plain-spoken disciple we shall get at the thoughts of the master. Before entering on a *seriatim* review of Bishop Colenso's opinions, we would acknowledge the admirable and lucid style in which he puts his thoughts. Dr. Colenso's mathematical training has lent such precision to his language, that his thoughts do not escape detection, as the cuttlefish darkens the water in order to defy pursuit. Were a prosecution for heresy instituted against Bishop Colenso, as it is reported the Bishop of Capetown wished to do, it would not be difficult to find out the obnoxious paragraphs, and to frame articles out of them for prosecution in an ecclesiastical court. To his credit be it said, Bishop Colenso does not "equivocate by the card," as some erroneous teachers have done in our day. He is as outspoken as poor Mr. Heath, and quite as ready to court a trial as Archdeacon Denison. His opponents will know where to find him, and can put their finger on the chapter and verse of this commentary which runs counter to the orthodox views. If this is a merit, Bishop Colenso is entitled to the full benefit of it. His candour passes the bounds of prudence. He is as aspiring for martyrdom as the Syrian hermit Telemachus, who came from the far East to Rome, and resolved to stop the gladiatorial contests, rushed into the middle of the amphitheatre, and threw himself between the combatants; whereupon, though he was slain by the fury of the populace, the horror excited by that act, and the admiration of his self-devotion, brought about the abolition of those games which the emperors had been unable to suppress. It is, perhaps, to excite the same disgust for the Arches Court, and the gladiatorial show which Dr. Lushington presides over, that a bishop has rushed into the arena, has uttered the "*Ave Caesar! morituri te salutant*," and net and prong in hand is ready to give or take death for the cause of Universalism.

Nor is this Dr. Colenso's only merit. He has caught the thread of the Apostle's argument in the Epistle to the Romans, and unravels it to the English reader with masterly skill and common sense. He has caught more distinctly than previous commentators the idea of the persons to whom, and

\* *St. Paul's Epistle to the Romans*; newly Translated and Explained from a Missionary Point of View. By the Right Rev. J. W. Colenso, D.D., Bishop of Natal. Cambridge: Macmillan and Co.

the circumstances under which, this epistle was written. Between the two opposite theories—that it was addressed to a congregation of Jewish or of Gentile converts—it is not easy to steer a middle course. This Bishop Colenso very successfully does. After showing that neither of the extreme opinions corresponds with the facts of the case, he lays down his own theory, which is briefly this : He supposes that at the time when the Apostle wrote the Epistle to the Romans there was no Christian Church, properly so called, at Rome. There were, however, a body of Jews and proselytes more or less favourably disposed to accept Jesus as their Messiah, and to believe in His resurrection as that by which He was declared to be the Son of God, with power. We must throw ourselves back into those times before the destruction of Jerusalem and the constitution of the Christian Church as a separate religious sect, if we would understand how Judaism and Christianity were mixed and blended : the new cloth was sewed on to the old garment, and the new wine had not yet burst the old bottles. Aquila and Priscilla were probably the instruments through whom a clearer conception of what Christianity really was had been brought to the minds of these Jews and proselytes of Rome. The Apostle had met Aquila and Priscilla at Corinth—had there thoroughly instructed them in the way of the Lord ; so that the pious pair, on their return to Rome, were able to acquaint their countrymen there with the Apostle's doctrines and fellowship ; and so, in this irregular way, there sprang up a Christian assembly at Rome, which bore the same relation to the synagogue, that the Reformers, before the Reformation, did to the Church of Rome, with which they had not yet broken communion. It would, therefore, be more correct to speak of the converts at Rome to whom the Apostle wrote as Christianising Jews, than as Judaising Christians. This accounts, therefore, for the difference of manner with which the Apostle treats the same tendency in the Churches of Galatia and of Rome. To the Galatians, who had probably been converted out of heathenism directly, without passing through any transition stage of Judaism, he writes in language of stern rebuke, for having so soon turned away from him that called them to another gospel, which, instead, was not a gospel at all, but an apostacy into Judaism. His language to the Romans is quite different. While beating down the pretension of the Jew quite as sternly as in the Epistle to the Galatians, he recognises a truth in Judaism, and yearns over his brethren after the flesh, whose are the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. In this respect the Epistle to the Romans stands midway between that to the Galatians and that to the Hebrews, in all which epistles he encounters and opposes the Judaising spirit ; but more tenderly in the latter case than in the former, as it was more excusable in the case of born Jews than of born Gentiles. The Christians at Rome—not yet constituted into a Church, but worshipping still in the synagogue—had probably made considerable advance in the knowledge of Christ, under the teaching which Priscilla and Aquila had learned from Paul when they spent some time with him in Corinth. The more enlightened among the body had probably begun to loosen their connexion with the synagogue, and to look with something like contempt on questions of meats and drinks, and carnal ordinances. This, of course, led to resistance on the part of the

orthodox and Rabbinical party, and so a schism was already begun in the body, and the germ of the Christian Church preparing to disengage itself from its Jewish ceremonies. To a community in this state of mind the Apostle Paul would be naturally anxious to write, to give further countenance to the new views which Aquila and Priscilla had brought with them from Corinth. He therefore seized the opportunity of the visit to Rome of Phœbe, a deaconess of the Church of Corinth, and sent with her that epistle, which may have set at rest the controversies then stirred in Rome, but which has aroused the minds of men more than any document of equal length ever written, before or since. Such is the substance of Bishop Colenso's account of the origin of this epistle, and we think he has rightly caught the idea of the circumstances which led to its being written. It is a strong confirmation of this hypothesis that there is no mention made of Church orders, or even of offices. Unlike the pastoral epistles, and even the circular letter to the Ephesians, in which Church offices are mentioned, there is no such reference in the Epistle to the Romans. He speaks, indeed, of various charisms or graces—of the grace of prophecy, of ministry, of teaching, of exhortation. But in this there is nothing more than the exercise of certain gifts, such as might be evidenced in a body which had not come out from another body, or dispensed with the services of its ministry.

There are many other features in this commentary of which we could speak with praise. We particularly like the way in which the Bishop handles the doctrine of election, and shows how the Apostle draws out that much-controverted doctrine from his spiritual armoury to beat down the pretensions of the Jew to be the elect of God. The Jews were the predestinarians whom the Apostle had to controvert; and this he does, first, by exposing the immoral consequence of their naked Predestinarianism; and next, by asserting God's sovereignty as superior to any fancied limitations of His judgment and mercy, which they had extracted out of their predestinarian theories. The Jew thought that he had tied the hands of God by certain texts out of the written Word; but the Apostle shows that they were as the green withes with which the Philistines thought to bind Samson. The doctrine of election, therefore, as set forth by the Apostle Paul, is not so much a predestinarian dogma, as explained by Calvin and his school, as it is a truth adversative to the pretensions of the Jew: it is a controversial proposition, as justification by grace is controversial to justification by works, and only to be understood, as all controversial propositions are, by reference to the original dogma it is meant to overturn.

In this again we see nothing to differ with Bishop Colenso, and think that he has very clearly expounded the Apostle's meaning. But the real *gratamen* against the Bishop is for the length to which he has carried his belief in God's universal love to man. Are we to be always reminded in vain by deep-thinkers like Bishop Butler, Mansel, and others, that we have not faculties to pursue certain principles into their remote consequences? The "first flowings of Scripture," to use Bacon's phrase, is all which we should draw out of the winepress. Instead of that, the method of too many acute, but not cautious thinkers, is to pursue a principle to its extreme conclusions, and that, too, regardless of the practical mischief of these conclusions. Thus there

emerge two theologies out of two rival theories, each of which is reasoned out very consistently from a single attribute of God. Set out with an exclusive sense of the Divine justice, and coupled with the attribute of sovereignty, you must reason yourself into the extreme (so-called) Calvinistic theory of particular election, and the reprobation of the immense majority of mankind to everlasting perdition. The præterition and consequent perdition of the majority of mankind does no violence, to our sense, either of the Divine justice or sovereignty. One glance at His attribute of love would dispel this gloomy theology, and cause us to suspect our system as being wise above what is written. On the other hand, if we set out with the single attribute of love, we shall reason out a theology in which the abiding wrath of God against sin can have no place. In such a system evil is but the selfwill of the child that does not yet know its parent, and all punishment is the parent's chastisement recalling the child to its duty. Sin, in this point of view, is only the revolt of the flesh against the spirit, the strength of the lower appetites, and the weakness of the higher, or spiritual, desires. It is thus a defect of the spirit, which is not yet conscious of its high destinies, and of the image of God in which it was made. To remedy this state of evil there needs only that the spirit be given the mastery over the flesh; redemption is not so much the recovery of the lost as the discovery to the spirit of its high origin and ultimate destiny. But this view of the matter is quite inadequate to account for spiritual wickedness. It will partly explain the fall of man, but it throws no light upon the fall of angels. A state in which the spirit itself becomes wholly corrupt, in which light is put for darkness, and sweet for bitter, is one of which the Platonic philosophy is hardly conscious. Hence it is that the Alexandrian fathers were unable to realise the eternity of evil, and the everlasting perdition of the fallen angels. They had so accustomed themselves to one aspect of evil, the lower and human side of the mystery of wickedness, that the higher, or angelic side, was beyond their conception. They saw a way for the restitution of man through the subjection of the flesh to the spirit, and they could only think of angels as affected by the same remedial process. The Platonic dogma, that all punishment was purgative, lay at the root of all these theories of retribution in the future world, and therefore not only from pure compassion for the lost, but also quite consistently with their general cast of thought, they looked forward to a time when all evil would be burned out by suffering, and the pure gold of the Divine image purged from the dross of sensual evil in the fires of the future world. It is easy to see how this fond notion of the recovery of all fallen spirits is connected with the doctrine of the fatherhood of God. Think of the Divine nature as possessed of this attribute of love only, and we cannot escape the conviction that—

Somehow good  
Will be the final goal of ill,  
To sins of nature, faults of will,  
Defects of doubt, or taints of blood;  
That nothing walks with aimless feet;  
That not one soul shall be destroyed,  
Or cast like rubbish in the void,  
When God shall make the pile complete.

Bishop Colenso is far the most plain-spoken and intelligible of the school

of neo-Platonists which have arisen among us of late years. If the opinions of Origen are to be brought to life again, after being laid to sleep for many centuries, they could not have found a more thorough and consistent advocate. While Mr. Maurice opens his mouth in parables, and Mr. Tennyson utters dark sayings on the harp of the laureate, the Bishop bravely throws off disguise, and declares his adhesion to Universalism in language as lucid as any which Paley or Whately ever wrote.

It is in the interpretation of verse 21 of the 8th chapter of the Epistle to the Romans that Bishop Colenso most explicitly states what his views now are of the essential nature of future punishment. He says (p. 197) that he formerly held—only, however, in an uninquiring way—the popular view of endless punishment. “For my own part,” he says, “I own I acquiesced in it, seeing some reasons for assuming it to be true, knowing that the mass of my clerical brethren assented to it with myself, and contenting myself with making some reference to it now and then in my ministrations, without caring to dwell deliberately upon it, and considering what might be urged against it.”

“The controversy which arose about Mr. Maurice’s essay,” he goes on to say, “brought the whole subject before me; and for the last seven years I have carefully studied it, with an earnest desire to know the truth of God upon the matter, and with an humble prayer for the guidance and teaching of the Holy Spirit in the search for it. I now declare that I can no longer maintain or give utterance to the doctrine of the endlessness of future punishments; that I dare not dogmatise at all on the matter; that I can only lay my hand upon my mouth, and leave it in the hands of the righteous and merciful Judge; that I see that the word eternal does not mean endless; and for such reasons as the following I entertain the ‘hidden hope’ that there are remedial processes, when this life is ended, of which, at present, we know nothing; but which the Lord—the righteous Judge—will administer as He, in His wisdom, shall see to be good.”

But though the Bishop disclaims all dogmatism, he proceeds to reason out his “hidden hope” as definitely as any dogma. There is nothing new in his reasons; they have been stated over and over again by Universalists in England and America. 1. He prepares us for these opinions by the argument that Protestantism is in the minority in this, as in other essential matters. The Greek and Latin Churches both agree to hold by a *locus penitentiae* in the hidden world; and so, if Catholic consent is worth anything, the Universalists are more Catholic than ordinary and orthodox Protestants. *Non tali auxilio* we should say to the Bishop in search of auxiliaries among the Purgatorians of the Greek and Latin Churches. Nay, we will frankly admit that, if popularity is to be the test of truth, the remedial view of future punishment is likely to prevail over that which holds that future punishments are final. But we are not accustomed to decide these questions by a mere show of hands. The appeal lies to Scripture, not to the prejudices or partialities of erring men and fallen churches. 2. In the next place, the Bishop relies upon the text, that the servant who knew his lord’s will, and prepared not himself, neither did according to his will, was to be beaten with many stripes. But he who knew it not, and did commit things worthy of stripes, shall be beaten with few stripes. He contends that here a gradation of punishment is spoken



of, and that there can be no gradation of endless, infinite, irremediable woe. Here we join issue with the Bishop. Sentences may be capital, yet there may be degrees of torture under them, of ignominy attending the execution. It makes some difference to a soldier's feelings whether he is shot or hanged as a spy, to a rebel whether he is attainted and his estates confiscated to the Crown or not. Though all who departed from Him in this life may be banished everlastingly from God, there must be considerable difference between the worm of remorse and the fire of passion in a Judas and in one who had not sinned, as he did, against light and grace. The many stripes in the one case, and the few in the other, will be self-inflicted. Some will have more to reproach themselves with than others—higher hopes trifled with, more frequent appeals to conscience slighted, more quickening emotions of grace quenched. It will be more tolerable for Sodom in the day of judgment than for Chorazin. Remorse will sit more lightly even on the guilty inhabitants of the cities of the plain than on those who slighted the love of the Son of Man in the days of His ministry upon earth. We shrink from saying, with the Florentine poet, who had no better guide than Virgil in his descent into the circles of woe, that in the uppermost circle of all "no plaint was heard except of sighs, that made the eternal air to tremble, not caused by tortures, but by grief." We should shrink from accounting for the perdition of the heathen, as Dante roundly does, that—

These of sin  
Were blameless, and if aught they merited,  
It profits not, since baptism was not theirs  
The portal to thy faith. If they before  
The Gospel lived, they served not God aright,  
And amongst such am I. For these defects,  
And for no other evil, are we lost;  
Only so far afflicted that we live,  
Desiring without hope.

Were there no remorse in the world of spirits, hell would not be hell. The Limbus Patrum is a fiction of the schoolmen, invented to reconcile their dogma of the saving efficacy of baptism with their wish to deal indulgently with the virtuous heathen. But while abhorring the thought that any could be punished everlastingly, not for sin committed, but for defect of the rite of baptism, we can still see that there will be differences in those degrees of remorse and punishment, answering to the few and many stripes, yet all compatible with a sentence of everlasting banishment from the presence of God. So that the text upon which the Bishop relies to prove that there will be a term of future punishment only implies that there will be different degrees in the wrath of God, though that wrath may be alike abiding upon all.

3. The next argument produced is for the impossibility of drawing the line sharply at the hour of death between those who ought to be admitted to endless blessedness and those who ought to be consigned to endless woe. But our only answer to this is, that because *we* cannot draw the line, is it to be said that, therefore, *God* cannot do so? We need not be careful to vindicate the character of God: shall not the Judge of all the earth do right?

4. The fourth argument is the old plan of purgatory, dressed up again in another shape. Do not the good, the Bishop contends, need some cleansing

process after death, to purify their souls from sin? And if *some*, even the most saintly, require the remains of sin to be burned out by suffering in the future world, why exclude *others* from the benefit of the same purifying fires? It is but a question more or less with the sin of the regenerate and the unregenerate. If the regenerate must suffer a little, why should not the unregenerate suffer somewhat more; so that the exit be the same to all, and the outlet at the end be an entrance into life? To all this special pleading we only answer, What is written? We are nowhere told of the remains of sin needing expiation in the case of the regenerate, and therefore conclude that the doctrine of purgatory, whether taught by the doctors of Trent or the Bishop of Natal, is "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

5. The fifth argument is founded on the doctrine of growth. In all life there is advance. There are degrees of blessedness in heaven, and the child that died at its birth cannot be expected to enter into the enjoyment of such a weight of sudden glory as the martyr Stephen or the Apostle Paul. This leads Dr. Colenso on so far as to say that, as there is increase and an upward ascent to glory, so there may be *decrease* of joy in heaven. We shrink from penning the thought. With a daring consistency, which we cannot help admiring while we deplore it, the Bishop seems to set up a ladder from heaven to hell, and angels of God ascending and descending continually the rounds of spiritual perfection and declension. So it always is with those who wish to be more merciful than the Bible. Universalism, by a kind of fatal retribution, brings us back to a state in which, as none are sure of being everlastingly lost, none can be sure of being everlastingly saved. Those who would throw down some of the pavement of heaven to cover over the pit of hell, rob us of more than they regain by that robbery. Surely tender mercies like these are cruel!

The sixth, seventh, eighth, and ninth arguments are little else than repetitions of the foregoing put in another form. It is needless to go into them at greater length. They are only old foes in new faces—purgatorian pleas put forth under a Protestant mask. We might meet them on the great scriptural ground that they annul the necessity for the atoning death of Christ. If all punishment must be remedial, then Christ has suffered in vain, and we may be healed otherwise than by His stripes. The Bishop, we fear, would evade the force of this argument, by holding, with Mr. Maurice, that the death of Christ was not sacrificial, but exemplary; that it was the sublime of surrender the Divine in human form, pleasing not Himself, but as it is written, "The reproaches of them that reproached thee fell on me." We can only again reply, What saith the Scripture. But we must not be led away at present to take up the argument for the atonement.

But the real ground out of which all the Bishop's aberrations from right doctrine spring is his inadequate conception of the character of God. Love is, we grant it, more than an attribute; it is His very nature and property. Fatherhood is the primal relation in which He stands to His rational creatures. But love is only one side of holiness, as justice is the other: apart from holiness love is indulgence, and justice is severity. Holiness is the central attribute which binds together God's love and His justice in our conceptions. In the Bible God is never named but as the God of holiness—this is His name, and this is

His memorial for ever. "Holiness to the Lord" was the signature on the high priest's mitre. At one time God's holiness is signalised in acts of judgment, and at another time in acts of mercy; but in this God alters not, that He is alway holy. Now the justest conception we can have of holiness is an unalterable hatred of sin. These are contrary the one to the other. Sin is unholiness, and therefore to sin, God must be implacably opposed. How He may deal with sin must depend on the exercise of His other attributes. If He whets His glittering sword, and lays hold upon judgment, then He must confound the sinner with his sin in everlasting perdition. Still God would be alway holy. If, on the other hand, He would stretch out His arms of mercy, and draw the sinner with cords of love, He can only do so consistently with His holiness. God may reconcile the sinner, but He can never be reconciled with sin. His holiness forbids that, and therefore it was impossible (be it said with becoming reverence) for God to redeem the sinner without bathing His sword of judgment, without an implacable sentence upon sin—a hot, hissing thunderbolt to fall from heaven to blast the sin while it spared the sinner. This is the story of the cross—this is the doctrine of the atonement, which is foolishness to our modern Greeks. Redemption without expiation would have been a wrong to the holiness of God. God could never take His fallen child back to His bosom until the poison of sin had been cast out of that child's nature. In the case of the fallen angels there was no room for redemption, because the sin was spiritual, and took its rise from within. Sin and the sinner were inseparable, and so Christ took not on Him the nature of angels. But in the case of man, as sin was like the serpents which fastened on the Israelites in the wilderness, or that viper which, coming out of the bundle of sticks, fastened on Paul's hand at Melita, the evil coming from without, the separation was possible, and therefore redemption came from without. But the evil had so infused itself into the nature of man, that the mere shaking off of the venomous beast could not deliver man from his inborn enemy. The serpent nature must be put under a ban, and set upon a pole to die in effigy, if man was to be delivered from its venom. Behold, then, the wisdom and goodness of God. His love attracted, but His holiness repelled man. Till man could be taught to hate sin as God hates it, there could be no real reconciliation between the two. Redemption on any other terms than these would have been only a hollow truce. The proclamation of God's fatherhood, when not made under the shadow of the cross, is to cheat man with a lie; it is to speak peace when there is no peace, for there is no peace saith my God to the wicked. But the cross of Christ exhibits the holiness of God and man's unholiness. Then we learn to think with God about sin—to hate it as He hates it, to count the cost of our sins, by putting in a vial the water and the blood which flowed from the riven side of Jesus. Italian painters quaintly draw little cherubs holding sacramental cups to catch the drops as they fall from the head, hands, and feet of the Redeemer on the cross. That faith does for herself: it puts not its penitential tears only in a bottle, but the atoning water and blood of Him who came not by water only, but by water and blood, and it sees in these precious drops the expression of God's deep hatred of sin, as well as of His great love to the sinner. A sentimental view of the cross would represent it as an act of pure love; but it was an act of pure holiness as well. Nothing but this would ever strike into

man the same horror of sin which God feels; until man is filled with some of this God-like horror of sin he has not felt real repentance, but is yet in his sins. To tell him in that state of a fatherly love, of a bosom open to receive him, is to beguile him with a lie. God has no bosom open for sinners as such—the lowest depths of hell were paradise in comparison to the presence of God and the breath of His holiness. That breath, which is as the dew of the morning to a holy spirit, could be a consuming fire to an unholy. Now the school to which Bishop Colenso belongs have sacrificed one attribute of God to the other. They proclaim a God of love, but not a God of holiness. We do not mean that they deny it, or doubt it. Far be it from us to make so uncharitable a reflection. What we mean is, that holiness has no place in their scheme of man's recovery. In the Lamb slain from the foundation of the world they see only an example of God's great love, and how, by self-surrender, He could draw men to surrender their selfwills to His service. This is a timid, furtive, one-eyed view of the cross. It is not the full look of faith, which sees there *all* God's hatred of sin, and *all* God's love to the sinner, exhibited in one great act of sacrifice.

We do not deny that we see in these modern Alexandrians a reaction from another and an opposite school. As Tertullian and Origen, the chiefs of the rival schools of the rival cities of North Africa, were contrasted in their day, so those who hold an exclusive view of the fatherhood of God are a reaction from those who reason from God's sovereignty and a limited atonement. The rigid predestinarian, reasoning from the justice of God only, has provoked the Universalist to reason quite as strictly and quite as dogmatically from the love of God. When will men see that action and reaction are equal, and that the true concordat for conflicting systems is behind the holiness of God—the attribute by which alone His justice and His love are reconciled at the cross of Christ?

We do not write, then, as alarmists about Bishop Colenso's book. We have had enough of controversy about the "Essays and Reviews," and are not a little ashamed of the great windbags which were blown into the theological market for and against these seven Essayists.

Truth wounded yet shall live again,  
The eternal years of God are hers,  
But error wounded writhes in pain,  
And dies among her worshippers.

We have heard so often that the ark was in danger, that we hear with some composure that it is only a colonial bishop who has been reacting Origen on the South-east coast of Africa. Reginald Pecocke, Bishop of Chichester, made some stir as a heresiarch in the fifteenth century. The apparitors and summoners of Lambeth—those terrible functionaries—the counterpart of the religious newspapers of our day, were set in motion, and the Bishop only escaped the fate of the Lollards by abandoning opinions in the support of which he could not fall back upon the faith of the Lollards. Who now knows or cares for the opinions of Reginald Pecocke, Bishop of Chichester? Some of his writings, lately edited under the sanction of the Master of the Rolls, are a curious anticipation of our liberal school of divines.

He was a worthy predecessor of Bishop Rundell of last century, and of Bishop Colenso of this. "Our little systems have their day," and this is especially true of the systems of our philosophical divines—the theories seldom outlive their author. Every plant which our Heavenly Father hath not planted shall be rooted up. Relying upon this word, we have no fear that Bishop Colenso's opinions will spread far, or last long. The Universalist theory has been tried often, and has always failed. It labours under the fatal objection, which we have noticed already, that as much as it takes from our fear of hell it also takes from our security of heaven. The doctrine of rewards and punishments must stand or fall together. With this view of the question we may safely leave this controversy to be settled by the conscience and common-sense of a jury of twelve Christian men taken at random out of any twelve churches or chapels in London.

## Missionary Work in India.

### THE SCHOOLROOM AND THE PULPIT.\*

I HAVE just now read an article in the June number of *Evangelical Christendom*, signed by "G.," and entitled "The Schoolroom and the Pulpit."

With some of the writer's statements I cordially agree. From others I as cordially dissent. Had the writer taken a wider and more impartial view of missionary operations in India, and had he examined the Scriptures a little more fully, he would not, I feel persuaded, have penned the statements, or drawn the conclusions we find recorded in his paper.

I agree with him in maintaining that the great, the chief business of the missionary is *κηρύσσειν*, to preach the Gospel. But when our friend confines the term to him who proclaims the Gospel from village to village, and from town to town, and withholds it from the missionary who proclaims the same Gospel to a class of boys in a school, I must here offer my dissent. I maintain that when Dr. Duff addresses his Be Hari, Lall-Sings, and Lall-Des and Jagadishwars, and a hundred youths beside, assembled from all parts of Bengal, on the great truths of the Gospel, he is a *κήρυξ* (*herald*), fulfilling Christ's last command. I hold that when the late revered John Anderson, of Madras, was pouring out from his full heart the marrow of the Gospel to his Rajah Gopals and companions, and when the late beloved Nesbit and his colleagues opened up the treasure of Life to our Dunjibhais and Narayans, to our Shripats and Bheramjis, men who are not ashamed to proclaim the truth to their idolatrous brethren, they proved themselves true *κήρυκες* (*heralds*) of the Cross. It is my honest conviction that when I, and I may add, some hundreds of my brethren in India, surrounded by our morning or mid-day class of twenty, forty, or sixty youths, and removed from all distracting causes, impress on their minds the living truths of the Gospel, we are acting the *κήρυκες* (*heralds*) of the Cross, as fully and essentially as when in the afternoon we take our stand in the public bazaar and proclaim to a mixed multitude, amid much noise, the same precious truths. It is not correct to apply the term *private* to a mission school in India. Such places are generally open to the

\* We publish this communication from an Indian missionary, in reply to the paper from a brother missionary, and which appeared in our June number, but in this case, as well as in the former, we wish it to be understood that the writer is solely responsible for the opinions expressed, and for his mode of advocating them. We desire to promote free discussion on the subject.—*Eng. Evangelical Christendom*.

public; especially when the missionary attends to proclaim the truth. Again, each scholar is the representative of a distinct family, and we are aware that in many instances these boys carry the truth where the missionary is never admitted—into the privacy of the family circle. Surely the missionary propounding the truth to his class is not less a public teacher than was Christ, when He preached the Gospel to Nicodemus, to the solitary woman of Samaria; nor than Philip, when he sat in the eunuch's chariot and preached unto him Jesus; nor than Peter, when in a private room he, for the first time, preached to the Gentiles that to them also God granted repentance unto life; nor than Paul, who for two years preached in his own *private* house "the kingdom of God, and taught those things which concern the Lord Jesus Christ." If our friend's theory—namely, village and town—that is, bazaar preaching, and this alone—be the correct one, then Christ and His Apostles committed grave errors in proclaiming the Gospel thus privately.

So far as our respected friend objects to missionaries spending their time in imparting to pupils mere secular knowledge, he is correct. Other agents may be found for secular departments, and missionaries should, and generally do, give themselves to the Word. But it should be borne in mind by our friends in Europe that it is of vast importance to the missionary that his native audience know the truth in science, the truth in physics and metaphysics. The Hindu doctrines on astronomy, geography, &c., are egregiously erroneous and absurd; for example, their concentric oceans of milk, wine, ghee-water, &c.; Mount Merū standing like an inverted cone, narrowest at the base, and broadest at the summit. And not only so, but these absurd doctrines form a part of their religious code, and the Hindu is as stringently bound to believe these as he is bound to believe in the absurd dogmas regarding his vile incarnations. Remove these erroneous views, by giving them the truth in science, and you weaken the whole fabric of Hinduism, and necessarily lead the pupil to question the Divine origin of his Shastars. By all means let us impart the truth on these subjects; but let us do so by a lay or subordinate agency.

Again, let our friends in Europe remember that in India there are six, indeed seven, months in the year, three so intensely hot, and four so incessantly rainy, that it is physically impossible for the missionary to itinerate from town to town to preach the truth. He is during that time confined to his home, and with convenience may devote a large portion of his time to school-classes. Moreover, a portion of every day—all the year round—is so scorching, that he cannot take his stand in the bazaar or prosecute his journey. During these periods few spheres prove more inviting than a class of youths, and few minds in the bazaar are better fitted, humanly speaking, to receive the truth than the minds of these young people, already thirsting for knowledge. And well do I know many brethren, devoted itinerants also, who, during the periods referred to, devote much attention to the pupils in these schools.

I agree with "G.," that, as a rule, preaching from town to town is the most important part of the missionary's work. But owing to the state in which we find India, this cannot by any means be regarded as the whole of his work. Did parents attend to the proper instruction of their children, or were our Government system of education conducted on such principles as it is, for example, in the North of Ireland, the missionary would not be called on to devote much time to schools. But this is not so. Throughout the wide plains of India we do not find the truth, in any sense, taught in a single indigenous school. Idolatry is taught in all, the truth in none. Government schools openly ignore all religions, and exclude the Bible from their classes. The only school, among the two hundred millions of India, where the truth in Jesus is to be found, is in that of the missionary. The natives of India must now have instruction. Schools are demanded all over the land. The people themselves will not train their sons on right principles. The Government also refuses. The door

is open to the missionary. Must he not enter? If, indeed, he must give his time to secular instruction, he ought to refuse. But no such embargo is laid on the missionary; parents willingly entrust their children to him, well knowing that he makes the inculcation of Christian truth a *sine qua non* in his school. As long, then, as the missionary can, by subordinate agents, impart secular truths, and give his own time directly to the religious element, he fulfils a most important duty. Here, among the thousands and tens of thousands of India's neglected children, is a most inviting field of labour, and without at all infringing on his other duties as an itinerating *κῆρυξ* (*herald*), he may give one-third of his time to preach (*κηρύσσειν*, or *διδάσκειν*) to these thousands the unsearchable riches of Christ.

"G." asserts "that the most common word used for the promulgation of the Gospel in the New Testament is *κηρύσσαν*." Not so. The terms *διδάσκω* and *εὐαγγελίζομαι* are still more commonly used. Of this any one who reads the original may see by himself in a moment. Before so summarily disposing of the service expressed by the term *teaching* (*διδάσκειν*), he ought to have glanced at the ministry of Jesus, the Master Herald; for, from the beginning to the close of that ministry, *διδάσκειν* (*to teach*) is the term most commonly used to express Christ's promulgation of the Gospel.

From a multitude of instances of the use of *διδάσκειν*, in the connexion stated, I adduce a very few. On the preaching of the most memorable sermon that was ever heard, it is said of Christ that—

"He opened his mouth and *taught*."—Matt. v. 2.

"He *taught* in the temple," "out of the ship," &c.

A whole year Paul and Barnabas *taught* much people in Antioch.—Acts xi. 26.

"I have *taught* you publicly, and from house to house."—Acts xx. 20.

"The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to *teach* others also."—2 Tim. ii. 2.

In like manner of *εὐαγγελίζομαι*, I submit a few from a great number of instances, when the term means *preaching* the Gospel, and that in the most public manner, to the heathen as well as to the Jew:—

"The spirit of the Lord is upon me, because he hath anointed me to *preach* the Gospel to the poor."—Luke iv. 18.

"They that were scattered abroad went *everywhere preaching* the word."—Acts viii. 4.

"I am ready to *preach* the Gospel to you that are at Rome also."—Rom. i. 15.

"To reveal his Son in me, that I might *preach* him among the heathen."—Gal. i. 16.

"That I should *preach* among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8.

I might multiply such instances; but enough to show that "G.'s" critique on the term *κηρύσσω* is calculated to mislead the cursory reader. It is clear that he has no authority for withholding any of these terms from the missionary, when imparting the truth to a class of boys—it may be in a schoolroom, or in a church, in the public verandah, or in "his own private house." Whether the missionary engage in *teaching* or *heralding*, in *preaching* or *disciplining*, it is enough for him to know that he has for his exemplars Jesus and His Apostles.

The candid reader of the New Testament will also perceive that the word *μαθητεύσαι* (*make disciples*), at the close of the Gospel of Matthew, is as well entitled to be termed Christ's "final command" as *κηρύξαι* in the concluding verses of Mark, though our friend "G." insinuates the contrary. It is dangerous to form a theory by our own wisdom, and then go a-begging to the Scriptures for support to that theory. Much

safer is it first to search the Scriptures, and then deduce our rule of action. We hold that the missionary who διδάσκει (*teaches*) his class of boys, or κηρύσσει (*heralds*) the Gospel in the public street, or εὐαγγελίζεται (*preaches*) to all comers, or μαθητεύει (*instructs*) the candidate for the ministry, in either case fulfils the final command of Jesus, and copies the example of Christ and His Apostles; and it is his business to discriminate by which mode (possibly two or three combined) he is likely to accomplish the greatest amount of good.

Christ's command and the practice of the Apostles is, "Preach the Gospel to *every creature*"—that is, of every language and clime wherein we find access—in the house, or by the way, on board ship, in the schoolroom or bazaar, in the pulpit or on the hillside—we are to proclaim the Gospel to every creature; and I would say to "G.," "Go on, brother, heralding the Gospel in the bazaar; for thus you are obeying Christ's command;" and I believe I am doing the same when, in the morning, I give two hours to my class, and in the evening a similar period to the bazaar.

"G." decides, to his own satisfaction, that preaching from town to town is "God's method;" that we should follow this course, unconcerned, whether there be "more or fewer converts." Yet he is not unconcerned about results, for he adduces two examples, the Agra College and Church Mission Schools of Calcutta, where it appears very few conversions have occurred for the last twenty-five years; and these two facts he considers sufficient to prove "the failure of our mission schools." But I could point to districts where the Gospel has been proclaimed for a similar period, and to a city of eighty thousand inhabitants where preaching in the bazaars has been sustained for more than forty years; and yet in these cases there have been still fewer conversions than in the cases instanced by "G.;" but this would not show a fair state of the question, because there are other, and neighbouring districts, where a similar mode of preaching has proved abundantly successful. And just so "G." does not give the reader a fair view of the matter, when by his *two examples* he settles the question of mission schools. Why does he ignore all that has been accomplished in the Free Church Schools at the several presidencies—in the Church Mission Schools out of Calcutta, for example, in Santipur, Benares, &c.? Why overlook all that our American and German brethren have been doing for the youth of India? and why not candidly admit the fact that, by the Divine blessing, these schools have sent forth a host of native evangelists, who are this day successful heralds to the heathen? God is signally blessing this department of missionary labour. Let us not ignore, but thankfully acknowledge, this at His hand. And then shall we say that the only fruit of education is present conversion? Beyond this point is no good being achieved? Is there no breaking down of Hinduism, no removal of error, no preparation for the Gospel of peace? Assuredly there is. Is it unsafe and unwise to lodge the precious seed in the young mind, and leave results in God's hand?

Why should "G." lament if many of our trained pupils pass to Government and railway offices? It is only the other day that one of India's best and greatest statesmen, long resident in the country, stated publicly that, of all the natives in such offices, the pupils from mission schools command the greatest amount of confidence. Take the thousands, I may say millions, who have heard the Gospel publicly proclaimed in our bazaars, place them by the small number of pupils to whom the same Gospel has been preached. In proportion to their numbers, which class has yielded the greater amount of fruit? "G." is not prepared to say the former.

"G." says that "missionaries engage the services of the Hindus to teach Christianity—who, of course, pervert the minds of the boys, and strive to make them laugh at the Bible with all their might;" and adds: "This is a horrible truth, but it is the truth." Now let me put a simple question to "G."—Are you certain that you here state THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. I leave this question with "G." Meantime, I say that it is well known that the *rule* in mission schools is



that missionaries and converted natives only teach Christianity, and that heathen teachers are confined to the secular department. "G." refers to what is by far the *exception*—indeed, I may say, the *abuse*—in mission schools, and strangely submits this without qualification, as if it were the *rule*. I admit, indeed, that, with all our precautions, the minds of the boys in our schools will sometimes be perverted, and they will laugh at the Bible, perhaps "with all their might," and this is "horrible." But has "G." never, while preaching in the bazaar, been horrified when, for example, Mussulmans propose blasphemous and obscene queries regarding the Son of God and His relation to the Virgin Mary? and has his heart never been agonised on hearing Hindus identify Christ with Krishna, their vilest of incarnations? Doubtless he has. But does he on that account relinquish public preaching? No, assuredly. Neither can the faithful teacher turn away from the youth of India, though they may sometimes "laugh with all their might at the Bible."

In fine, I would say to those revered friends and to the churches at home interested in India, fear not to let part of your contributions be appropriated to mission schools. Grudge not the comparatively small sum which enables the missionary continuously to impart the truth to more than one hundred thousand young minds. Be assured these young minds are quite as susceptible of the truth as those of the mixed audiences we find in the bazaar. Rest satisfied that such labour has not, and will not be in vain. Let the missionary, wherever he can, and to the utmost of his ability, impart the truths of the Gospel to the young, as well as the most advanced in years, and let him leave results to God.

Bombay Presidency, July 23, 1862.

VERITAS.

## Deaconesses' Work in Syria.

### APPEAL ON BEHALF OF THE KAISERWERTH DEACONESSSES' ORPHANAGE AT BEYROUT.

IN March of this year 106 Syrian orphan children, stray waifs from the frightful catastrophe of the Lebanon, were moving into a clean, new, roomy, healthy house by the sea, at Beyrout, with the noble women who had adopted them, Deaconesses from a far off northern home—Kaiserwerth, on the Rhine—the same poor, homely institution which had built them their house. The house was solemnly consecrated to God, whose work indeed it is, more visibly perhaps than even works of charity usually are. For surely out of less money so much good has rarely been done. But how is bread to be put into these 106 mouths? That is now the question.

The mother institution at Kaiserwerth has already a yearly deficit of more than 1,000*l.* for herself. Even with provisions so cheap as they are this year in Syria, the Syrian Institution costs 1,000*l.* a year.

And it must not be supposed that these children are pampered or spoiled in idleness. They are brought up to wholesome habits of household industry, unknown among Syrian women. Four Deaconesses direct this part of their education. Each little orphan has its own little office, sweeping, scrubbing, cleaning knives, cleaning windows, and so on.

There is a Children's Infirmary in the house, and many of the pupils are destined for nurses and for female teachers, in order to spread the blessings they have themselves received. Three other Deaconesses, two Arab Protestant schoolmistresses, and one English, teach them their lessons. 322 children have, since the Lebanon massacre, passed through their hands. Of these, 119 were Greek Church, 128 Maronites, 33 Protestants, 42 Roman Catholics. To show what a work of regeneration has to be done, I may state that the greatest difficulty the "Sisters" meet with is

the untruthfulness which seems part of the national character. The children are as little ashamed to be caught in a nasty lie—I must call it by its own name—as a fish to be seen in the water.

There is a great inaptitude for spiritual things, which one would not have expected in these Syrian children. One of the Sisters was trying to teach them that “the Saviour’s is the best gift.” And upon asking them afterwards, “What is the best gift?” one answered, “A mess of lentil pottage” (Esau’s), and another, “Silk worms.”

Their natural ability is very great. They learn readily to read and write Arabic, and to read German and English (the latter for the sake of bringing a greater variety of books within their reach), and many who did not know how to read or write when they came, will now ask leave to write a letter in Arabic during playtime. They are very apt at needlework. They already make a good part of the linen for the hospital. They are taught to darn and knit, the object being to make them good household servants, of which there is a lamentable deficiency in Syria.

Besides the children, sixty-nine widows (also out of the Lebanon massacre) have been nursed and provided for by the Deaconesses. All but a very few (rendered incapable by blindness or some such cause) have now been restored by the Sisters to their homes, or otherwise placed.

Three other Kaiserwerth Deaconesses nurse in the Women’s Hospital in Beyrout, opened in March, 1861, by the English and American and German Committee. It has received 495 sick, and is just as full as ever.

The Deaconesses have also nursed 750 patients in Sidon, which hospital is now, alas! given up from poverty. When these Deaconesses left Sidon a great crowd assembled to see the Sisters once more, and accompany them out of the city with tears, crying out that they were “their mothers,” the “flowers of their hearts,” the “light of their eyes,” and calling down God’s blessing upon them.

The Prussian consular agent, a native, has taken a house for the Sisters in Sidon, hoping that they will come back, if funds can be raised. Even the children’s gratitude is a hopeful quality. They are continually asking the Sisters to write to thank their unknown benefactors in Europe.

Since October, 1860, these Kaiserwerth Deaconesses have been at work in Syria—comforting, nursing, feeding, clothing, teaching—and, if possible, in everything, more touched by (and more applying their efforts to) the spiritual than the bodily needs of these poor women and children.

I have been asked by Pastor Fliedner, who founded the Kaiserwerth Institution of Deaconesses, and has in twenty-six years spread its action over nearly all Europe, parts of Asia, Africa, and America, on the smallest funds that ever supported so immense a sphere—I have been asked by him to make more known in England this work of his Deaconesses in Syria. England has already largely co-operated. Indeed, all Evangelical Christendom have been united in the effort to give back to Syria some of the blessings we have received thence.

Pastor Fliedner has made a calculation, by which the 1,000*l.* a year necessary to keep up the Beyrout Orphanage and School could be raised in Evangelical Christendom. And in this calculation he debits England with 200*l.* a year.\*

London, Sept. 19, 1862.

FLORENCE NIGHTINGALE.

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\* We willingly comply with Miss Nightingale’s request to receive subscriptions on behalf of this praiseworthy object, the state of that lady’s health and the numerous demands upon her time and attention rendering it quite impossible for her to do so herself.—*Eds. Evangelical Christendom.*

# Foreign Intelligence.

## FRANCE.

—, France, September, 1862.

### INTERNAL DISPUTES IN THE FRENCH GOVERNMENT RESPECTING THE ROMAN QUESTION.

The last events which have taken place in Italy, far from allaying the violence of the debates respecting the Roman question, have rendered them still more impassioned, whether in the press or in the deliberations of the Cabinet. It would seem that Napoleon III. is abstracted, uneasy, and taciturn; and that he carefully conceals his thoughts, even from his most intimate counsellors. The situation, in reality, is very grave, for the Italians, since the defeat of Garibaldi, have demanded, with increasing impatience, the evacuation of Rome; and the Ultramontanes, on their part, comprehending that the hour of the final crisis is approaching, redouble their intrigues and efforts to preserve for the Pope the protection of foreign bayonets.

It is interesting to examine, in a religious point of view, the *two opposing parties* which now contend for the preponderance in the mind and the decision of the Emperor.

The first of these parties is composed of ardent Romanists and timid Conservatives. At their head is the Empress *Eugénie*. I regret that her name should be mixed up in these quarrels; but it is becoming more and more notorious that this lady employs her high influence to maintain the temporal power of the Papacy. She is present at the discussions of the Council of Ministers when this question is debated, and fails not to take a direct part in their deliberations. Sometimes, also, in the private audiences which she grants to great political personages, she pleads warmly the cause of the Pope; she utters threats against his adversaries, or sheds tears. More than this, she maintains a private correspondence with Pius IX., through the medium of the *Countess de Montebello*, the wife of the General-in-Chief at Rome. In a word, Eugénie consecrates all her authority, and

all her powers, to the work of seconding the pretensions of the Roman Court.

This fact ought not to surprise us. The Empress is a Spaniard by birth, she received anything but a liberal education in her younger years, and this, with the associations by which she is surrounded, has enabled the priests to acquire over her an incredible ascendancy. They have persuaded her that Napoleon III. will be eternally lost, should he cease to defend by arms the terrestrial sovereignty of the Roman pontiff; so that she recently said to an eminent statesman, who was indicating the possibility of a new attempt like that of Orsini, that she would rather see the Emperor perish by the bomb of an assassin, than behold him subjected to *eternal damnation!!!* Such is the depth of fanaticism to which Eugénie has descended, under the inspiration of the clergy!

In addition to the Empress, some members of the Cabinet, and a great number of senators and deputies, speak and act in the same sense. These are the men who fear lest their dignities and fortunes should be compromised. Many of them imagine that the fall of the temporal Papacy will be the commencement of a new demagogic revolution, and they raise their voices in favour of the Pontifical Court from a feeling of personal apprehension or self-interest.

Add to these eminent personages all the Romish bishops of France, the majority of the female sex amongst the middle classes, the thousands of ignorant devotees among the masses of the people, some distinguished writers, like MM. de Montalembert and de Broglie, who believe, in all sincerity, that the world would fall into chaos were Pius IX. despoiled of his territorial possessions. To this list must be further appended the numerous members of the Society of St. Vincent de Paul; and you will have some idea of the great strength of the reactionary party which demands the continuance of the French troops in the eternal city.

But the liberal party, on its side, displays much activity, and can allege better reasons to induce the Emperor to evacuate Rome. The most intelligent members of the Ministry, MM. Thouvenel, de Persigny, Fould, &c., cease not to demand that Italy should be put in possession of her natural capital. They have even more than once tendered their resignations, in the event of this question being indefinitely adjourned. The most accredited organs of the daily press put forth the same ideas. All agree in declaring that there is no reasonable arrangement to be hoped for from the Pope and the Cardinals; that the Roman Court is ungrateful, blind, incapable of comprehending the wants of modern civilisation; that it has rejected the wisest plans of conciliation by its perpetual *non possumus*; and that the citizens of Rome and of the Pontifical territory cannot be indefinitely deprived of their rights by the obstinate refusals of the Papacy. These liberals say also that the Emperor endangers his popularity, in allowing himself to be intimidated by the exigencies of the Jesuitical faction; that he cannot, in reason, prohibit to Rome the exercise of that popular sovereignty to which he owes his own crown; that by the occupation of the French troops he violates the principle of non-intervention embodied in the recent treaties of peace; that the Italians have shown enough of patience and of political qualifications to be free to do what they think good; that their long forbearance is exhausted; that the Roman question is, for Europe, a subject of incessant disquietude; and so on of the rest. You perceive that the liberal party is not wanting in excellent arguments for demanding the prompt recall of the French garrison.

Placed between these opposing influences, Napoleon III. meditates and hesitates. I believe that, in the depth of his heart, he inclines towards the solution most conformed to the wishes of the Italians; but he dares not declare himself in a categorical manner. Some of the journals announce that the Chamber of Deputies will shortly be dissolved. Should the general elections demonstrate that the majority of the French people desire the evacuation of Rome, the

Emperor will be encouraged to accomplish it. In all contingencies, it is simply a question of time: the temporal power of the Pope has received a mortal wound, and no human aid can cure it.

#### ADDRESSES OF THE PRIESTS TO THE BISHOPS IN THE ECCLESIASTICAL RETREATS.

Meanwhile the bishops continue to employ all the means possible for increasing the public agitation. I have previously spoken of the great abundance of the episcopal letters, which, being read from the pulpits in the towns and villages, maintain and inflame the fanaticism of the multitude. At present the *ecclesiastical retreats* give to our prelates another opportunity of showing their zeal for the triumph of the Roman cause.

Some of your readers know, probably, what is meant by these ecclesiastical retreats in the discipline of the Papal Church. The priests, canons, vicars, and curates, of each diocese, meet together, at one fixed period of the year, in the chief seminary of the episcopal city, and there spend four or five days in various religious exercises. This institution, in certain respects, is a good one. To speak correctly, these are *sacerdotal*, or *pastoral conferences*. It is desirable and advantageous that the poor curates of the country should, once a year, leave their hamlets, and meet their colleagues of the same diocese, for mutual instruction and edification. We find, in the works of the illustrious bishop and preacher, *Massillon*, several excellent exhortations which he addressed to the priests in these ecclesiastical retreats, under the name of *synodal discourses*.

But an old proverb says: "*The corruption of the best thing is the worst.*" The bishops, being exclusively occupied with the preservation of the temporal Papacy, and thinking, apparently, that this interest is far more important than that of piety, have filled up the days allotted to the ecclesiastical retreats with vehement declamations on the Roman question. This is not all. They have *invited* the vicars and curates to sign addresses expressing their adhesion to the words and acts of the

heads of the Pontifical Church, in the affair of the canonization of the Japanese martyrs. You will easily comprehend that such an *invitation* is an absolute command. "No priest," says a journal of Paris on this subject, "would dare to refuse his signature under present circumstances; for this refusal would compel him to seek the means of existence apart from the ecclesiastical ministry, since the refractory priest would be immediately deprived."

Nevertheless, the Ultramontane journals proclaim that the signatures appended to these addresses are *spontaneous* and *free*, and they extol, in high-flown terms, the *perfect unity* of Roman Catholicism. What a jest is this! The real truth is that, from the chief of the Papal hierarchy to its lowest grade, there reigns the system of passive obedience. It is military discipline applied to the sacerdotal body; just as, in an army, on a field of battle, the soldiers are subject to their captains, who, in their turn, must submit to the colonels, and these last to the generalissimo; so, amongst the Roman clergy, the simple priests must servilely bow their heads to the omnipotence of the prelates, who are themselves constrained to obey the word of command given by the Pope, or by the chiefs of the Jesuitical faction.

This system of passive obedience produces, without doubt, an *external unanimity*, which is imposing in its aspect, and may, in certain cases, exert a great influence on the progress of human affairs. We have a striking proof of this in the hesitation of the Imperial Government respecting the Roman question. But at what a price is not this artificial unanimity bought? Individuality, liberty, personal conviction, are mercilessly oppressed; and, consequently, there is, in the Papal system, under the appearance of strength, a source of weakness and of pain. When the characteristics of *human nature* are annihilated, what remains? The Protestant pastors are more divided, and sometimes they compromise their best undertakings by their disputes; but they are, at the same time, more independent and more strong. The work of God, which has established great diver-

sities amongst men, is better respected; and it thence results that, at the end of a certain time, Protestantism obtains more brilliant victories than Romanism.

#### THE "OBSERVATEUR CATHOLIQUE" AND THE GALRICAN PARTY.

I have stated that almost all the priests obey blindly the injunctions of the bishops. There exist, however, some exceptions. I will mention a periodical miscellany entitled *L'Observateur Catholique*, which is by no means Roman Catholic. The ecclesiastics who publish this *Observateur* represent the old Gallican spirit; certain articles are even inspired by the strong convictions of that Jansenism which, in the seventeenth century, animated illustrious advocates such as Pascal, St. Cyran, and Arnauld. The editors of the *Observateur Catholique* point out, with as much reason as courage, the grave errors and abuses of existing Popery. They have, from the commencement, attacked the dogma, so new and so offensive, of the Immaculate Conception; and generally, they blame, in the name of the venerable traditions of the Fathers of the Church, the sacrilegious extension given to the worship of the Virgin Mary. They also loudly proclaim that the Pope has no need of territorial domains for the accomplishment of his spiritual mission. They have proved that the address signed at Rome by the 800 bishops is a political rather than a religious affair, and that it is based upon opinions which were never held by the ancient doctors. Recently the Abbé Duval inserted in the *Observateur Catholique* an article, in which, in energetic language, he reproached the cardinals and bishops for their display of a worldly luxury which had been disavowed by the first disciples of our Lord; and exhorted them to manifest less ostentation and more piety, less vanity and more zeal, less despotism and more devotion, &c. All this is well, and the courage of the editors of the *Observateur Catholique* deserves commendation. But what are the effects of their earnest protests? It must be owned that they amount to very little. At the outset, the priests who take part in the management of this paper were de-

prived of their ecclesiastical functions, and this brand, thus stamped on them by the bishops, casts discredit, beforehand, on the authority of their arguments. Moreover, it is difficult for Frenchmen to stop at the *juste milieu*; they willingly rush towards extreme opinions, particularly in matters of religion. One class is bigoted and fanatical, the other unbelieving and sceptical. The *first* denounce the *Observateur Catholique* as heretical and seditious; the *second* regard it as still too much imbued with the clerical spirit; so that these Gallican writers have not many readers. Their efforts, nevertheless, are not entirely without fruit; and when the French people shall more seriously study religious questions, they will better esteem the men who labour to reconcile the old national beliefs with the laws and tendencies of modern times.

#### MORAL STATISTICS OF FRANCE.

My former letter contained some remarks on the melancholy features of our contemporaneous literature (pp. 438, 439). I will continue this kind of information by now referring to the state of public and private morality in our country. I wish not to draw too dark a picture; the French have their good and amiable qualities, and indisputable progress has been made in the physical and intellectual condition of the labouring classes. But it would be false patriotism to conceal the defects and the moral miseries of our people. It is, on the contrary, important to show how the weakness of religious belief begets disorders of every kind, and I will borrow the following details from official documents.

M. Delangle, Minister of Justice, has published his periodical report on the number and the crimes of the offenders who have been tried before the judicial tribunals of the French empire. These statistics show that crimes against *public order*, or against the *security and life* of citizens, have diminished. On the other hand, attempts against *chastity*, shameful acts of *gross and violent immorality*, have increased in fearful proportions. From 1826 to 1830 they constituted only a *thirteenth* part of the

crimes against persons; now they constitute a *third* part of such crimes! Many old men figure in this list of criminals. "Thus," says the *Journal des Debats* on this subject, "those crimes which presuppose at least some energy of character have diminished, but abject crimes, which call only for secrecy and cowardice—those which are the result of shameful vices, those which presuppose a depraved imagination, a polluted life, a corruption at once refined and gross—these crimes continue steadily to increase."

*Infanticide* has become more frequent. In vain does the departmental administration afford facilities to unfortunate and guilty women for confiding their children to public charity; these odious attempts continue to multiply, and often escape legal punishment; whence we must conclude that the detected and punished cases are far less numerous than those which are committed in secret.

An editor of the *Journal of the Statistical Society of Paris*, M. Hippolyte Blanc, has recently published some interesting researches upon *suicide* in France, from 1827 to the present time. From these documents it appears that the number of suicides goes on steadily increasing. In 1827 there was one suicide in 22,000 persons, now there is one in 12,000. "Suicide," says M. Blanc, "extends its ravages from day to day, without ever relenting. The increase, in fact, is about 1 per cent. every five years." Nearly 3,000 suicides are known to take place in France *yearly*, and you must note that the relations endeavour to conceal these acts from the police as much as possible. The real number of suicides is therefore greater. The female sex figures to the extent of but a fourth part of this gloomy list. Paris and the neighbouring departments furnish, proportionally, the greater number of names to the statistics of suicide.

These official statements may afford us salutary instruction. Men have learned to conquer matter; they possess steam engines, railroads, and electric telegraphs; and International Exhibitions prove that human industry has put forth marvellous developments; but morality and piety have no

advanced at the same pace with material progress, at least in our country. The thirst for worldly enjoyments requires money, and the necessity for rapidly making a fortune multiplies hazardous enterprises. These are the consequences of that materialism which reigns supreme in the different classes of society! How greatly, then, ought pious men—those who know evangelical truth—to increase in zeal and self-sacrifice, in order to proclaim the good news of salvation in Christ crucified to this people, who oscillate between the superstitions of Romanism and the negations of infidelity!

#### ERECTION OF A NEW PROTESTANT CHURCH AT PARIS.

The number of Protestants in Paris has greatly and rapidly increased. In the first years of this century the capital of France possessed only six pastors of the Reformed and Lutheran Churches, with three places of worship, and three services each Sunday. Now there are at Paris forty-eight pastors, of different denominations, thirty-one places of worship, eighty-three services every week (fifty-nine on Sunday, and twenty-four on other days)—of which forty-nine are in French, twelve in German, and twenty-two in English—without including meetings for prayer, Biblical instruction, and mutual edification, the total number of which may be estimated at fifty weekly. It is evident that new churches and chapels must be built, and I am glad to state that the Municipal Council of Paris has resolved to build a new religious edifice for the use of the Reformed Church, which shall con-

tain from 1,000 to 1,200 persons, with two schoolrooms. It will be situated in the quarter of the *Madeleine*, one of the most-frequented districts of the capital. This is the first time that the civic treasury of Paris has been charged with the expense of such an erection; hitherto the churches set apart for our worship have been Romanist edifices belonging to the State. The Municipal Council, and the prefect of the department of the Seine, have shown, in this matter, feelings of goodwill which inspire us with gratitude.

#### PROTESTANT CHAPLAINS IN MEXICO.

Our religious journals have published extracts from letters written by Pastor *E. Schmidt*, Protestant chaplain in our army of Mexico. This excellent servant of the Gospel informs us that he has obtained from the military authorities all the facilities desirable for the discharge of his duties. He has distributed to each of the Protestant soldiers a copy of the New Testament, with an *Almanac des Bons Conseils*, and these books have been eagerly received. He has visited the sick of our communion in the hospital of Vera Cruz; and, which is remarkable, the only Romanist chaplain who had remained in that city, not being equal to the unassisted accomplishment of his own task, intreated M. Schmidt to visit some of his sick people. This is a token of brotherly confidence to which, from the priests, we are not much accustomed; but on this foreign soil rivalry disappears, and charity resumes its rights.

X. X. X.

### ITALY.

Florence, September 18, 1862.

#### THE GARIBALDIAN ENTERPRISE.

The excitement of the Garibaldian enterprise has passed away. It was intense while it lasted. The progress of the hero of Marsala was so rapid and unchecked, that for a moment the events of 1860 seemed about to be repeated. Honest men differed widely in their opinions, owing to the doubts entertained as to the connivance of the Government. The passion for Rome

on the one hand, and the madness of the present exploit on the other, unless acquiesced in by men in authority, caused many a sound head to waver as to the issue. The greatest uncertainty prevailed until the finest troops of Italy, headed by the ablest captains, were poured into Sicily and Naples, leaving the frontier towards Austria for the time unprotected. It would appear that only then did Garibaldi himself believe in the serious opposition of the Ministry

to his march upon Rome. He refused to fight the regular army of his country at Aspromonte, and was taken prisoner, and lies wounded at Spezzia. The people certainly believed he had a charmed life, but the nobility of his bearing when confronted with the soldiers of the King has endeared him more than ever to the Italian heart. Despite the unfavourable judgment as to his attempt to grasp the capital of Italy, his popularity never was greater than at this hour. Anything like a formal trial for treason, drawn out for several months of the winter, will be dangerous to the peace of the country. The more silent the Emperor of the French is as to the evacuation of Rome, the fonder becomes the attachment of the masses to their liberator. The longer the delay at Turin in securing the unity and independence of Italy, the more adored will be the only man who, rightly or wrongly, has dared to vindicate the claims of his fellow-countrymen to the City of the Seven Hills. It is well that a movement has been so happily checked which rejoiced in its rise and ongoing the friends of despotism and bigotry, but it has been brought about by means which have not strengthened the hands of royalty or good government. A state of siege is a sad expedient to adopt in a free country. The restrictions upon the liberty of the press, and the forfeiture of the right of association and the liberty of the subject, are costly sacrifices, whatever minor benefits may be momentarily obtained thereby. A feeling of sadness pervades all ranks. Hope is gone, and endless conjectures as to the future are rife. Unless some solution of the Roman question speedily takes place, the present lull will be but the calm which precedes the storm.

#### DEATH OF BISHOP CAPUTO.

Bishop Caputo, the only liberal member of the Italian episcopate, died lately in Naples, at the age of fifty-three. He was the senior chaplain of the King, president of the Association of Liberal Priests in Italy, and was much beloved in his diocese of Ariano. I had occasion last month to mention the confidence reposed in him by

the Government, the opprobrious epithets with which he was designated at the late gathering of bishops in Rome, and the excellent appointments he made to the Royal chapels and monastery churches in the South, of which he was the patron. All honour was paid to the deceased dignitary on the occasion of his funeral; only a few Neapolitan canons and Capuchin monks refusing to join the priestly throng of mourners; but the deathbed was made the scene of violent wrangling on the part of the parish priest, who refused to administer the last sacraments to the dying man, unless he would recant his liberal views. The various efforts made for this purpose were fruitless, and, as the parochial functionary was deaf to all intreaty, a liberal priest, escorted by the national guard, was called in to perform the melancholy service. Even after life was extinct a high official of the Church insisted on an interview, and when assured that all was over, exclaimed bitterly, "We have lost our chance! we have lost our chance!" Proceedings have been instituted before the tribunals against the parish priest for refusing to discharge his duty.

#### THE ELBA, LUCCA, AND AREZZO MISSIONS.

Amid much obloquy and persecution, a little band of Christians continues to worship God according to their consciences in Rio, Island of Elba. The congregation numbers seventy-five communicants and many additional hearers. The young evangelist, Marchand, has during the last year borne every species of insult, and had stones thrown at him in the streets. Even when walking, one day, with Prince Napoleon and his suite, the rabble mingled cries of "Away with you!" among those of "Long live the Prince!" so that the evangelist was obliged to explain how matters stood to his Imperial Highness. This led to a few serious words with the French Consul and the Italian authorities, who have since befriended the evangelical flock, and lodged some of their more violent opponents in prison. There is no reasonable motive why the priests should hound on their devotees to such dastardly conduct,



for while Mr. Marchand has betimes invited the priests to an honourable discussion, which they have constantly refused, he has confined himself in church to a simple declaration of the Gospel, which God has blessed abundantly. The congregation now contemplates the building of a modest church, with a schoolroom adjoining, in which their large day-school and Sabbath classes may meet conveniently. The whole expense will be 200*l*. I am sure that some of your readers will gladly aid the undertaking when I mention that the subscription-paper contains contributions amounting to 40*l*. by the poor fishermen of Rio themselves. A few Roman Catholics have given their mite willingly. A more gratifying document has seldom come into my hands, nor can a more commendable project be submitted to the sympathy of the Christian public. The building will belong to the Waldensian Church, of which Mr. Marchand is a student.

The mission in Lucca, a very bigoted city, though full of interesting souvenirs of the Evangelical Reform in the sixteenth century, has been of late put to great inconvenience. The old place of meeting was closed and barred against the evangelist by the landlord, who had received notice to quit the tenement from the proprietor, because he had let his rooms for conventicle purposes. A much better apartment, capable of containing 250 persons, having been found, and properly secured against proprietary interference, crowds of boys and men, paid for their services, have taken to injuring the doors and windows of the chapel, but the chief magistrate has given protection to the Evangelicals during the celebration of Divine worship, and 100 of them have fearlessly joined in the service. The Garibaldian movement and the Madonna festivities, however, led the delegate to beg a cessation of the meetings, as the unruly, on the one hand, might take occasion of the slightest disturbance to start a political demonstration, or the superstitious country folk who crowded the city might stir up the religious fervour of the populace; and in either case he had an insufficient force to preserve the peace. The evangelist lodged

a protest, but consented, on the delegate fixing a time for the re-opening of the place of worship. Meanwhile the hall is being put in proper order and furnished.

The Arezzo mission is growing from a very small beginning. The difficulties thrown in the way of obtaining a place of worship have excited sympathy. The opposition of the priests has brought numbers of Roman Catholics to worship with the Swiss Protestants. Though spies are known to watch the proceedings, not a few Nicodemuses present themselves at early dawn or under cover of night. It is one of the most ignorant populations of Tuscany, and seems an unpromising field; but even on this poor soil, good fruit is being found.

#### ORDINARY COURSE OF EVANGELIZATION.

I mention particularly these three stations for the purpose of explaining that they exemplify the ordinary course of evangelization in Italy. On the arrival of an evangelist, the greatest difficulties are usually experienced in finding house-room or a preaching-hall. The underhand opposition which follows him in his efforts, the bigotry or fear of the priests on the part of landlords, is beyond all credence. Many a suitable place has to be given up; for as soon as the proprietor becomes acquainted with the purpose of his tenant, a speedy end is made to all arrangements.

When a locale has been secured, the audience is with difficulty brought in, for even when there are a few Evangelicals in the neighbourhood, numberless relations in their business, or family circle, or acquaintanceships, interfere to hinder them. The missionary goes on quietly toiling in faith, until the influence of his life and conversation begins to tell. The priests take the alarm; the town is infected with heresy; the churches resound with anathemas. Evil hour for the priests, for their indifferent hearers awake to an intense curiosity, and the meetings of the evangelist are crowded. If a colporteur is at hand, a good sale is effected, in the district, of Bibles and evangelical books. Whether or not controversy is indulged in, the preacher has increasing congregations, and, in the overruling provi-

dence of God, much good is effected. The physical force arguments to which the priests resort at this stage have no effect but to increase the numbers and intensify the curiosity; the more stir the greater the interest. After a period varying in length, however, the idle and curious fall away, and only the few serious and converted hearers remain firm. From this point dates the commencement of the real work. The evangelist is discouraged for a time, but is thrown back for comfort and strength, from any confidence in men or numbers, to the true source of spiritual power. The little flock gradually increases. Each fresh accession cheers and strengthens, and when the blessing of God has descended largely, the strong band of Christians, knit together in love and order, sets about the purchase, renting, or building of a suitable church, and gives of its substance for the poor and the maintenance of religious ordinances.

#### MR. MEYER AT ANCONA.

At Ancona, a rising seaport town on the Adriatic, Mr. Meyer has been very kindly received. In an incredibly short time he has acquired the language, and already conducts meetings among the natives. Among the Germans, his countrymen, and the Jews, to whom he is specially sent, as himself sprung from that interesting race, his work has begun auspiciously; while the few English families resident there have for the first time an opportunity of hearing the Gospel in their own tongue, and have gladly availed themselves of the privilege. An excellent sale of Bibles and religious books has taken place, and a Florentine convert at Pesaro, in the vicinity of Ancona, has gathered a goodly number of fellow-believers around him.

#### EVANGELIZATION IN NAPLES.

The schools still remain the chief feature of Neapolitan evangelization. They seem to have been well organised, and to be popular in the South. They have recently called forth the praise of those capable of judging, and who occupy the highest place in the national educational movement.

The Società, or largest evangelical meeting in Naples, is anxious for the

regular teaching of a trained ministry, of which it stands greatly in need. Controversy and speculative theology have hitherto held too prominent a place, so that positive scriptural instruction is sought after, and a more formal Church-order than the present plan of simple introduction admits of.

#### LABOURS OF MR. PIGGOTT.

I ought not to omit reference to the energetic labours of Mr. Piggott, the young Wesleyan missionary who has recently adopted Italy as his field of labour. Previous to settling in Milan last spring, he established several very interesting réunions in the valley of Aosta, which still continue to be held among the peasantry in the small villages. In the capital of Lombardy he has begun a first-class boarding-school for Italian young ladies, in addition to Sabbath classes for English children. Northward, evangelists and colporteurs proceed to visit the Alpine lakes under his direction; while southward, a flourishing station at Parma, and efforts of various kinds in Bologna, Ferrara and Modena, attest his zeal and ability.

#### ABLE EVANGELISTS WANTED.

The crying want of Italy is an increase in the number of able evangelists, presently so small. The field is large, and the labourers are truly few. What is to be done? The Waldensian College, and the Academy of Dr. de Sanctis, at Genoa, are providing a steady supply, to which we must add several British and American Christians, who are devoting themselves to the North, and a few converted priests and lay agents employed in evangelization. But special efforts must be used to obtain suitable young men from the evangelical schools and churches to be trained through a regular course of study for preaching and pastoral labour. There is no doubt that here lies the solution of the difficulty we now experience in supplying old stations and breaking new ground in promising localities. Dr. Stewart, of Leghorn, has for several years been wisely occupied with a bursary scheme, for the purpose of educating young men for the ministry. Hitherto it has prospered and wrought

well; but the claims are now so heavy, through the large number of young men presenting themselves, that I trust to see more of our wealthy laymen at home heartily subscribing to this effort. A missionary spirit is spreading among the younger students in the Valleys, who have till now been drafted off to commercial work in Turin and Genoa, and the teachers, both at Pomaret and La Tour, are fully alive to the influence they can exert upon their pupils in favour of the work of evangelization, so that the best material is in readiness. We are aware that Christian friends feel less strongly the appeals for aid to educational appliances than for the immediate purposes of evangelization and Bible-circulation; but we are strongly convinced that no nobler or more judicious outlay of Christian liberality can be made than in educating, through a course of years, an Italian ministry suited to the present wants, and ready for the future emergencies, of the country. Pious and humble labourers have done, and are doing, much good, intermingled, unfortunately, with much evil. It would be unprofitable to cite any of the amusing stories current as to the indignation of educated hearers through the ignorant Scripture criticisms and heterodoxies of some Italian evangelists.

#### PROTESTANT LITERATURE.

During the summer the Claudian press, the only evangelical one in Italy, has sent out a large number of books; among others, the "Anatomy of the Papacy," by Puaux, "Come to Jesus," "The Sinner's Friend," several works on the Sabbath, a series of Christian school-books, a volume of hymns, "The Holy Catholic Faith," specially prepared by the Rev. Newman Hall for Italian readers, and many smaller tracts and pamphlets. The New Testament has also been printed, without any interference from the authorities. The first volume of Dr. de Sanctis's theological work is about finished, and a series of books for children, such as "Matty Gregg" and the "Peep of

Day," is in course of publication. The committee which superintends the press, now that the new roller machine is about to be set up, purposes several very valuable additions to Italian evangelical literature, among which may be mentioned a new edition of the Bible for the American Bible Society, a "Biblical Dictionary," a "Commentary on the Bible," the "Evidences of Christianity," by Bishop M'Ilvaine, stereotyped editions of "The Pilgrim's Progress," "Adieu to the Pope," Trivier's works, which are in great request among the people, as well as the reprinting of as much of the standard Puritan literature of the country as escaped the keen pursuit of the inquisitor three centuries ago, and the translation of the works of our best English divines and German reformers. For the circulation of our increasing stock there have been already established, as I gather from a circular printed for distribution, eight depôts in the chief towns of Italy, exclusive of the depôts for Bibles alone, to which must be added many smaller depôts in connexion with the missionary stations of the peninsula. As to the sale, it must be confessed that to an English eye, accustomed to London, Dublin, and Edinburgh enterprise, it is not large; but to those of us who have passed some time in Italy, and know the stagnation of spiritual life in the past, the progress made in the sale of these books, during the last three years, is wonderful, and encouraging in the extreme. Moreover, to those who judge—and there are few friends of this country who do not share the opinion with us—that a greater crisis is at hand than has yet dawned on Italy, and that the torpor of the masses is yielding to inquiry after the truth, there cannot be two opinions as to the preparation of a sound Christian literature. It is to the labours of a few men of faith and hope, years ago, that we owe the books presently circulating, and we trust that the issues of the Claudian press will be proportionally valuable in the future.

## GERMANY.

Frankfort, September 15, 1862.

## AN ECCLESIASTICAL REVOLUTION IN HANOVER.

I have to-day to refer to one of those ecclesiastical revolutions which, for some years past, have assumed in Germany a truly popular character, and which, more than anything else, illustrate the condition of the churches of this country. It is a catechism which, in the kingdom of Hanover, has been the occasion of one of these impassioned movements—one which has gone so far as to raise an *émeute* in the streets, and with which all the political and religious press is occupied. Such an affair can hardly be understood in England; but in Germany, where the catechism is the official book of religious instruction, used in all the schools, forming the basis of pastoral teaching for the entire youth, and even possessing the authority of a confession of faith—particularly in Hanover, where such a book is imposed on the whole country by Royal ordinance—it may be conceived that a book of this kind may become the occasion of a struggle like that which I must now, in few words, describe.

Since 1790 the Church of this country has been in possession of a catechism, which, without being Rationalistic, bore the impress of its epoch; that is to say, it but feebly set forth the special doctrines of Christianity. Within the last few years the revival of the orthodox belief, and a very marked tendency of the clergy towards ultra-Lutheranism, have caused to be felt the want of a catechism which might set forth these principles. The Consistory of Hanover, by means of a committee nominated for the purpose, adopted the smaller catechism of Luther, accompanied by an explanation conformed to the spirit of the present epoch; a Royal ordinance then imposed the book on all the schools and all the churches of the country.

These facts alone will have sufficed to show you that the State Church system reigns absolutely in Hanover, as in most of the countries of Germany. If the people were dissatisfied with the book thus im-

posed on them, they had no legal means of manifesting their wishes, and were shut up to an opposition inevitably invested with an irregular character. This is what has happened. The liberal journals commenced the attack by a criticism of the new catechism, and they had not much difficulty in arousing hostility amongst the greater portion of the public, by insinuating a multitude of prejudices against a book by which, they said, it was sought to bring back youth to superannuated doctrines, if not to Catholic principles. Thence arose a universal and prolonged agitation, nourished by the disaffection of a great part of the people towards the orthodox clergy, and inflamed by the journals, as also by several public meetings. In this state of feeling a pastor (Baureschmidt), having written a tract against the catechism, was summoned to appear before the Consistory, and nothing more was needed to make him the hero of the day. They compared him to Luther making his entry into Worms, and, on his leaving the place of audience, multitudes received him with the most exciting ovations. These multitudes, however, did not stop here, they attacked with volleys of stones the house of a principal member of the Consistory; and this brutal excitement ended with several days of *émeutes* in the streets, which could only be suppressed by the military! What was to be done? All the High Church party desired that the Government should persist in its resistance, and have the catechism imposed by sheer force upon a people who rejected it. But the King, yielding to more sensible counsels, and to the petitions with which he was assailed, ended the matter by promulgating a new ordinance, by which he left to the parishes the free choice of accepting or rejecting the new catechism—a great triumph for the liberal party, and a humiliating defeat for the clerical party! But all is not yet finished by this proceeding, for now the struggle is pursued in several parishes between the orthodox pastors and their flocks.

What can be the true causes of these strange popular agitations which, within the last few years, have so often recurred in Germany in connexion with religious questions? The true cause, reply some, is the unbelief of the people, and their hatred of the vital doctrines of Christianity. The true cause, say others, is opposition to the clerical party of the pastors. It is, say a third party, a means of making political resistance under the mantle of religion. It is further, according to others, a routine sort of attachment among the people to their own religious customs. All these causes may, in effect, operate simultaneously in different classes of society.

For ourselves, what we especially see in these popular movements is something beyond all this: it is the revival of liberty of conscience, too long oppressed by an ecclesiastical system which takes no account of it, but which always re-awakens with all the other liberties in a nation. This it is which has been made evident by the analogous movements of which we have been witnesses in Bavaria, in the Grand Duchy of Baden, in the palatinate of the Rhine, and in several countries under the empire of Austria. The same people who submit to legal authority in matters civil and political have come to feel that no one has a right to impose on them their faith and their worship by Royal ordinances. What proves this the more clearly is, that all the governments themselves, feeling that conscience has rights superior to theirs, have yielded, in presence of these popular movements, which they certainly would not have done if the question had been the observance, even by direct force, of the duties of citizens. Thus is being overcome by the power of events the fearful fusion still existing in Germany between the temporal and the spiritual, between politics and religion, between the State and the Church. We may lament, with the orthodox party, the enmity which is manifested by the majority towards the true Gospel; but we cannot, like that party, regret that the civil power should renounce compulsion in religious matters, being con-

vinced that compulsion destroys faith and conscience too. Never will genuine religious life exist, except in connexion with liberty. The Gospel of the grace of God in Jesus Christ, freely proclaimed, as in apostolic times, will reproduce the same marvels of Christian life, provided that there be not mixed up with it the decrees of cabinets, nor the decisions of clerical authority.

#### ANNUAL GENERAL MEETING OF THE GUSTAVUS-ADOLPHUS SOCIETY.

The annual general meeting of the Gustavus-Adolphus Society, which has just been held at Nuremberg, has been of a very jubilant character, alike in respect of the number who were present, the reported results of the labours of the year, and the conviction, universally experienced, that this first meeting in the kingdom of Bavaria would inaugurate a new era for Protestantism. This conviction was the more strongly felt because of the presence of Austrian delegates, who announced that they also now had liberty to found branch societies in their own country, notwithstanding the name of Gustavus-Adolphus, which had hitherto been proscribed there. The general work is progressing. The receipts have exceeded by one-third those of last year, and the assistance rendered to all the poor churches which entreated the aid of the society has been increased in the same proportion. It was not without enthusiasm that the meeting was enabled to vote a special donation of 8,000 thalers towards the church at Salzburg, now rebuilding from the ruins in which it was left by the atrocious persecutions so well known to all. That which makes us love the Gustavus-Adolphus Society, notwithstanding its imperfections, is the fact that, more than any other, it reanimates in Germany the spirit of the Reformation and all the great recollections of the victories and the sufferings of the Protestant Christians.

This new life is very desirable at a time in which Catholicism is making efforts, worthy of our emulation, to re-conquer in Germany the ground which it has lost.

## MEETING OF THE CATHOLIC SOCIETIES.

Whilst the Gustavus-Adolphus Society was holding its session at Nuremburg, the different Catholic religious societies held their annual gathering at Aix-la-Chapelle. Animated discourses were delivered there, in which we are bound to recognise a certain moderation in respect of Protestantism; ardent wishes, too, were there expressed for the deliverance of the Pope, and the re-establishment of his temporal power. What we think of more importance, however—even in the interests of Catholicism—is the religious and moral good which these societies strive to do amongst the poor and working classes of the Catholic populations. But is it not melancholy that an assembly comprising within itself many intelligent men, of high position, should

not know better than to combine the grossest superstition with their efforts of zeal and of charity? At Aix-la-Chapelle there was, in fact, one day devoted to the exhibition of the famous relics preserved in that city; where, amongst other things, they show the shirt of St. Joseph, and the swaddling clothes of the infant Jesus! Who shall say in how many men's minds all religious conviction may not be stifled by such juggleries, which they confound with faith? O Catholic brethren, you have Jesus Christ and His eternal divinity, which your Church has never denied; His work of redemption and of love accomplished on the cross. Show this to the people in its majestic beauty, and they will recognise their Saviour, but leave these swaddling clothes buried in the lie which has discovered them.

## BRITISH AMERICA.

## PROSELYTISM AT THE DEATHBED.

Canada West, August, 1862.

A recent occurrence of pretended conversion to the Church of Rome in this country is not unlikely to be made a good deal of in European publications favourable to Romanism, as being that of a man of some public notoriety. You will perhaps be glad to have a condensed statement of the facts for your readers. In Canada (Western at least) Romanists can make nothing of it, the public mind condemning the audacity of the pretence. But far away, of course, it can be made to tell, that one of the most noted politicians, a high officebearer, was received into the Romish Church on his deathbed.

Sir Allan McNab had made himself conspicuous on the loyal side, twenty-five years ago, during the insurrectionary movements in this country, and especially against the sympathisers on the American side, who planned expeditions into Canada; he has ever since been a prominent member of the Legislature, held high office, and during the last session of the Provincial Parliament presided as Speaker over the Legislative Council (the Canadian Upper House). He was a professed member of the Church of England, and of the congregation of Christ Church, in Hamilton, the place of his residence, under the ministrations of the Rev. J. G. Geddes, a very respectable and assiduous High Churchman. His wife was a Roman Catholic, and died some years ago; her daughters were brought up in the mother's faith; a sister-in-law of the same religious persuasion kept house for him; and his own Protestantism was of that kind which allowed him to let all these near

connexions go, unwarned by him, their own way, while he himself adhered to the Church in which he had been brought up, uninterfered with by them, apparently. He had vigour of mind and flow of spirits enough, while in health, to discourage any attempt—if such were ever made—at bringing him over to another persuasion. He also had two sisters living in Hamilton, members of the Church of England. While it may well be doubted whether his profession was founded upon deep convictions and a sense of the value of evangelical truth, there is no reason for supposing that he had the slightest leaning towards the Church of Rome. He had sufficient understanding to despise its superstition and to abhor the imposture of its deathbed conversions.

Sir Allan received the Lord's Supper with the congregation in Christ Church, in June last, and generally worshipped with them, when at home, up to Sunday, the 20th of July. Towards the end of that month he was taken ill. On Monday, the 4th, and Tuesday, the 5th of August, he received the pastoral visits of his clergyman, Mr. Geddes, who had no reason to think him in any immediate danger then, but on Thursday hastened to the house, having heard that the patient was much worse. Then Rome began to show itself. Three times on that day the dying man's pastor called, and, on some plea or other, was not permitted to see him. On Friday morning he called again, without waiting for his breakfast, because he heard that Sir Allan was dying, but still sensible. He then learnt that on the previous day the Roman Catholic bishop and a prie

had been admitted to the sick chamber, and had received Sir Allan into their Church. Mr. Geddes, however, made his way to the dying man's bed, found him conscious, ascertained that he knew him, and asked, after several other questions, "Do you desire to die in the pure and Reformed faith of the Church of England?" To which Sir Allan replied earnestly and distinctly, "That's what I do." A scene ensued: the Romish sister-in-law, and another lady of the same persuasion, offered up Romish prayers, but the clergyman still had an opportunity of reading the commendatory prayer out of the Prayer-book service for visiting the sick. The Romish bishop and priest came to administer extreme unction, but the Rector of Christ Church was in possession, and manfully maintained the field; neither bishop, nor priest, nor Romish lady, could induce him to yield the ground to them. While the war of tongues went on in the hall outside the room—the door open, so that Mr. Geddes could see what was going on within—the spirit fled.

A question of law arose, whether the Anglican clergyman could insist upon the right of performing the funeral service over the deceased, which the Protestant sisters desired; but the decision given by a legal gentleman in attendance on the day of the funeral was, that the Romish sister-in-law had authority in the house and on the ground where the deceased had a family burying-place. She was backed, I am sorry to say, by a brother of hers, who still professes to be a member of the Church of England, and her directions were complied with. A very large number of persons from Hamilton itself and from other parts of the country had assembled to show respect to the remains of a man of so much note in public life; but when it was announced that the Romish bishop was to perform the funeral rites, nearly all of them withdrew. The feeling was general that the pretended conversion was a gross imposture.

The Rev. Mr. Geddes published his statement, confirmed by Sir Allan's two sisters and one of the doctors. The Romish bishop has printed his counter statement. Now the questions of fact involved in the matter are these: Was Sir Allan conscious, and a consenting party, on Thursday morning, when the bishop, as he says, confessed and received him into the Church of Rome? It was the time when the sister-in-law contrived to prevent Mr. Geddes from seeing him, and when three doctors were in consultation respecting him, and from them no declaration has come forth. The other question, Was he conscious on the following morning, when he declared to Mr. Geddes that he desired to die in the pure and reformed faith of the Church of England? This is testified to by Sir Allan's two sisters and Dr. Craigie, a good old Scotch Presbyterian. More evidence will probably be forthcoming by and by; that is, of the servants who were present, who would like to have their arrears of wages first paid to them out of Sir

Allan's deeply-involved estate before they make themselves obnoxious to their paymasters by speaking out upon what they have witnessed.

Bishop Farrel's statement contains the following paragraph, which is not a little illustrative of Romish practice:—

"I shall now proceed to state the facts which relate to the conversion of the deceased. Several months ago, while Mr. Daley, afterwards Sir Allan's son-in-law, was on a visit to the Castle, I, with my vicar-general, the Very Rev. E. Gordon, dined with Sir Allan and his family. In the course of the afternoon of that day, whilst walking on the grounds in front of his house, Sir Allan stated to me, in the presence of my vicar-general, his intention of dying a Roman Catholic. After this statement no one will be surprised at my taking a particular interest in his last moments—as my belief in the Athanasian Creed is practical, that without the true Catholic faith no one can be saved."

Now the marriage of Sir Allan's daughter took place eleven months ago; so far back, then, the dinner and conversation here referred to; and the bishop, professing to have obtained the statement of such an intention from a professed member of the Church of England, shows that he laid it up in his memory—that was enough—as a matter which gave him "a particular interest" in this hopeful convert's "last moments." The bishop does not even profess that he took the least pains to urge upon Sir Allan the duty of an immediate decision in a matter of so much importance. No, no; you go on in your feigned profession of the Protestant faith; you will do our work by means of the position you hold in the country, which might be imperilled by a change of your faith. I have sentinels about you, who will not fail to call me in at the opportune moment, and to keep out your Protestant pastor, and then we will make everything right. What Protestant minister—be he Anglican, Presbyterian, Methodist, or Congregationalist—would venture to avow such a course as this, in the case of a Romanist expressing his purpose of becoming a Protestant before he dies? Should we not all cry out against him, "How could you allow this soul to comfort itself with the purpose of a future change, without urging upon it at once the peril of delay, and the duty of acting up to convictions, regardless of consequences?" No censure of that kind is anticipated by the Papist; he makes up his story (for I confess myself incredulous on the subject altogether), which upon his own showing condemns both bishop and vicar-general as having tacitly sanctioned a man's hypocritical continuance in full communion with the Church of England, while he avowed his conviction that, in order to be safe, he must die in communion with the Church of Rome; and as having spun their web about him, so as to be sure of having him in their grasp before the breath went out of him. What an episcopate! what a priesthood! what a faith!

## CHINA.

The following communication is from the pen of one of the missionaries of the American Board :—

Fuh-Chau, China, July 14, 1862.

## AN IMPERIAL PROCLAMATION.

A proclamation from the prefect was recently posted in the city and suburbs, in favour of converts to Romanism. It is one of the many reflections from the Imperial throne which at the present time "illumine the Central Land," betokening "grace" to "outside nations." It is so instructive in some respects, that I send it to you in a condensed form :—

"Ting, the Prefect of the Fuh-Chau department, issues this plain proclamation, in obedience to a communication from the commissioners and intendants, embodying the commands of his Excellency Kung, the Viceroy. On the 19th of the first month of the present year an Imperial commission was appointed to supervise the official matters of all nations, which instituted an examination into the French treaty made at Tientsin, in the eighth year of Hien-Fung. In the thirteenth section of said treaty it is written: 'All the people of our Middle Kingdom who wish to embrace the doctrine of the Lord of Heaven [i.e., Romanism], must not be prevented; such persons are to enjoy freedom from oppression; moreover, all previous proclamations prohibiting said religion are hereby annulled.' Again, on the 2nd of the eleventh month of the present year the Imperial will was received, commanding that 'hereafter, in all that concerns the embracing said religion, all local magistrates must investigate the root of the matter, and do justly. If those embracing the religion are peaceful and virtuous, they shall still be regarded as our people, and shall be loved equally with those not embracing said religion. Most positively there must be no severe exactions. The local officers in every case must be just, and govern with such discrimination as to display their extreme desire to tranquillise the good. Respect this.' . . . Moreover, the religion of Heaven's Lord essentially exhorts men to make the doing good a main thing. Its grand idea is identical with that of Buddhism, Taoism, and Confucianism. Hereafter its converts have nothing to do with idol processions, burning incense, theatricals, &c. They must never be compelled to contribute fees [for such purposes]. Besides, the Central Land has sincere amity with France, and must treat her with a liberality even not strictly due, in order to deepen the friendly alliance. Henceforth, if the preachers of said religion [i.e., the Romish priests] appear before the local magistrates, by petition or by accusation, and have a good cause, said magistrates shall by no means exact fees from them. . . . The Viceroy sends these orders to the high officers, to communicate to the prefect. Now

I, the prefect, on receiving these orders, besides informing the *district magistrates*, forthwith issue this plain proclamation for the information of all classes of the *people*. There must be mutual friendship between the Romish converts and people at large; and when local idol processions, theatricals, incense-burning, &c., occur, inasmuch as said converts are not willing to take part in them, their convenience, of course, must be consulted, and they must be excused from paying the fees. If any, relying on their own overbearing natures, use oppression [against the converts], when I shall have thoroughly sifted the matter, they shall certainly be punished. Let every one fear and obey. Transgress not this special proclamation. Given in this first year of Tungchi, fifth month, eighth day."

## POLICY OF THE GOVERNMENT.

The above proclamation explains itself very well. The Chinese Government is now apparently resolved to avoid occasions of collision with foreign nations. The interpretation and application of the "favoured nation clause" in the treaties will undoubtedly secure the same immunities for Protestant converts as those guaranteed to Romanists. It is true that in days of old, Chinese edicts meant nothing; but now we verily believe a new era has dawned on Chinese policy. There are some shrewd men connected with the Imperial Government at Peking. Prince Kung and his advisers probably see that the prosperity of the land, not to say the very existence of their Government, is involved in foreign relations. This growing conviction, and the policy based on it, are none the less real and important because stimulated and energised by a foreign element. Providence wills it that British and French power and diplomacy should infuse life and principles amazingly liberal for a heathen nation into this Government. We see something most intensely Napoleonic cropping out in such edicts, as well as in the claims now being urged here by the French to an important heathen temple, &c. Napoleon says, "This temple was once the property of my priests. I can prove it; and I must have it, according to treaty." Very well; let the heathen work, and in due time religious toleration, enforced executively as well as by legislation, will emerge from the process. Then Protestantism and Romanism will have a fair field with idolatry, and by God's grace the first will conquer both the others.

In reading the above proclamation you must not suppose that Romanism is, in an exclusive sense, asserted to be the same with the native religions. All Chinese are fond of saying that our doctrines are essentially the same with theirs. "You teach men to be good; so do Buddha and Laotse and Confucius. You worship Jesus, we worship the Pearly Emperor; but the *li* [essential principle] of our religions is the same."



## PROGRESS OF MISSIONARY WORK.

We are progressing in our work. Out-stations have been occupied, where the blessed Gospel is constantly preached. A new position has been secured within the city walls, which have so long been as ramparts unsuccessfully besieged. Converts are being multiplied, many of whom at least seem to be steadfast in the faith. And now what is our great want? It is the Holy Spirit of God to descend in

Pentecostal power on the hearts of the missionaries, the members of our infant churches, and the people who hear our message. Probably the day is not far distant when the people of Christendom will "see eye to eye" in reference to China. Ere long the tide of prayer will bear to the Throne of Grace the interests of this great people more earnestly, and then the current of effort will set in more strongly and successfully.

## MADAGASCAR.

## LETTERS FROM MR. ELLIS.

The Directors of the London Missionary Society have received by the last mail from the Mauritius very gratifying communications from the Rev. William Ellis, dated Antananarivo, July 2.

The Rev. Robert Toy and his companions arrived safely at Mauritius on the 15th July. They sailed for Madagascar on the 5th August, and probably reached Tamatave within two or three days, and proceeded without delay to the capital.

Mr. Ellis left Tamatave for the capital on May 31, the journey occupying fifteen days. Thirty miles from the capital he was met by a large number of Christians from Antananarivo. The two pastors who were with them said they were sent by their brethren and the Churches to bid him welcome, assure him of the general joy which his arrival would produce, and bear him company to the capital. He thus describes his

## RECEPTION AT THE CAPITAL.

The next morning the officers delivered a letter from the King, and another from the Principal Secretary of State, bidding me welcome, and informing me of the King's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the

people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar, with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first officer of the palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest. For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival.

## Mr. Ellis then proceeds to speak of the

RELIGIOUS CONDITION OF THE PEOPLE, AND  
CHERRISHING PROSPECTS OF THE MISSIONARIES.

The chief disappointment the people feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy, and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, scriptural, and firm; no deviation in their teaching or belief from the great essential truths of the Gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbe. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the

same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English, and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it.

I am occasionally sent for by the King or some of the high officers, and I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, "Presented to Radama, King of Madagascar, by the London Missionary Society, 1821." A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also every forenoon at my house eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a-half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the King. Last Sunday, with his Majesty's approval, I held Divine service at the King's house at three o'clock in the afternoon. His Majesty, some of his high officers, all my pupils, and a number of others, were present. I read in the Old and New Testament; we sang twice, I prayed, partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the King expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high

opinion I had formed of the strength and purity of the religious feeling among the people.

We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity.

I have applied for, and have obtained from the King, the ground on which Mr. Griffiths' house and school formerly stood (both were burnt), and also the ground on which the printing establishment stood.

#### THE ROMANISTS—ASSISTANCE AND PRAYER REQUESTED.

There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the Bible—their only light, support, and friend, during the long night of persecution which has just passed away—together with the remembrance of former times when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting.

The Christians will want much assistance, for the widows and orphans are many; and the losses and sufferings of twenty-six years, during parts of which many of them had not where to lay their heads, has not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the Gospel of Christ.

I ask on behalf of the young but vigorous churches, and the outlying and unconverted multitudes of the Malagasy, the fervent and continued prayers of the churches at home.

## NEW ZEALAND.

A minister actively engaged in efforts for the good of those around him addresses to us a letter, the greater portion of which we subjoin:—

Otago, June 18, 1862.

#### THE GOVERNOR AND THE ROMAN CATHOLICS.

A controversy arose some time since between the friends of the Bible Society and the Roman Catholic Bishop, in consequence of Sir Thomas Brown, the Governor of New Zealand, having presided at a Bible meeting, when a report was read in which the Roman Catholics were called "Papists," and represented as opposing the circulation of the

Word of God. The Bishop (Pompallier) published a letter to the Governor, breathing an intensely Ultramontane spirit, and complaining both of the "sectaries" and the Governor, to which his excellency replied in an apology, remarking that he knew nothing of the contents of the report till it was read in the meeting, and that he objected to any portion of the community being reflected on in the manner complained of. The Bishop thanked him, and sent him a Roman Catholic catechism.

#### ARRIVAL OF ROMISH PRIESTS.

During the past year the Propaganda have sent out nineteen priests, chiefly French and

Italian, who are now located among the natives of these and other South Sea Islands, and it has been frequently mooted here that these emissaries have much to do with the difficulties in governing the natives of New Zealand; according to the remark of Napoleon to one of his generals on entering Spain, "Believe me, general, countries where priests abound are easily disturbed."

#### CONDITION OF THE NATIVE POPULATION.

The natives to the north of Auckland are in danger of rather a serious intertribal war, a quarrel having ensued respecting land, and five being killed and eight wounded already in battles. The Government is, however, in no way involved in this unhappy affair at present.

At the Waikato, where the main native population have their lands, and where the Maori King makes a sham of governing, there is strong opposition to Sir George Grey's truly Christian and philanthropic measures for the administration of justice, the promotion of education, and advance of civilisation; and the missionaries have great cause for anxiety and concern on behalf of their people, so many of whom are infatuated with the charm of becoming a distinct nation, with their own sovereign and laws; and certainly a more proper case for prayer on the part of all Christians and churches can hardly exist than that of the New Zealand native congregations and their much-tried missionaries.

I was, some months since, one of three ministers on a tour of three weeks among them, to admonish them to peaceful and industrial pursuits; but they seemed bent upon their own course, and regarded the ministers as servants of the Government, to whom they seemed everywhere resolved not to submit. We visited the "King," who occupied a hut which cost twenty pounds in building, and saw the tomb of the late King, "Potatow," which cost a similar sum. One of us prayed with the dirty old man as he sat on the earth floor, and another administered to his bodily ailments. It is indeed melancholy to see how the poor people are misled from their upward

course by this perfect caricature of nationality and self-government.

#### FRATERNAL INTERCOURSE BETWEEN PRESBYTERIANS AND WESLEYANS.

The Presbyterians have been settled here from the commencement of the colony, and the Church of England has had a minister and a small church for a few years past. The Wesleyans have only come to Otago during the last three months, and already a handsome church, to seat 500 persons, is nearly completed, at a cost of 1,500*l.*, most of which is raised in the town by free contribution. The Church of Scotland has manifested a most cordial and brotherly feeling towards the Wesleyans in their entrance into among them. As they have no place of their own in which to worship, "Knox Church," seating 1,000 persons, is placed at their service every Sabbath evening, and at a tea-meeting on behalf of the new building, Dr. Burns gave the use of his church, and took the chair on the occasion, speaking of the thankful recollections he entertained of the hearty liberality of the Wesleyan people in Great Britain twenty years ago, at the time of the disruption, in aid of the funds for establishing the "Free Church" of Scotland; while the Wesleyan minister mentioned the pleasure he felt in coming among his own people at that period, near London, in company with two Scotch ministers, in raising among them contributions for that purpose; and now his pleasure was doubled by receiving so full a reward at a place and time so remote from the hands and hearts of the same "Free Church," now become strong and flourishing at the ends of the earth.

Upon the whole, there is a good prospect of earnest churches of the Lord Jesus growing up into strength and magnitude in these lands, sufficient to command the respect of the population, and united as cordially in evangelical faith and Christian zeal as are the most enlightened of their fathers and brethren of the home countries. A goodly share of their sympathy and prayers will be highly valued by the missionaries and people of both races in New Zealand.

## POLYNESIA.

### THE PROTESTANT CHURCHES IN TAHITI.

British Christians will ever cherish a feeling of the deepest interest in the welfare of their brethren of Tahiti, who cling to the pure doctrines of the Gospel, notwithstanding the allurements of the Church of Rome, backed by influence which can make itself powerfully felt upon their secular concerns. After what they have undergone, the following communication, from the resident Protestant missionary, must be regarded as of a decidedly hopeful character:—

Papeete, Tahiti, May 17, 1862.

#### CHURCH AND STATE.

Religion here, as in France [the protecting Power], is placed under the control of the State. All the ministers of the native churches are supported by the State. A certain sum also is voted by the parent country for the support of the Catholic Mission, and out of this sum the salary of an European, formerly a member of the London Missionary Society, is paid, as the head of the native Protestant Churches—which is called the National Church. It is only right to say that.

while the Government requires obedience to its regulations from the native preachers, it does not interfere with the doctrines they teach.

#### THE NATIVE MINISTRY.

There are about thirty native preachers, a few of whom received a limited amount of training prior to their being appointed to office, but the large majority of them had no special preparation, and are very deficient in knowledge. Notwithstanding this, it is matter for much thankfulness that their knowledge of the fundamental doctrines of the Gospel is clear, and by the aid of commentaries on some of the books of Scripture, and the outlines of sermons furnished to them in their own language, they are kept from the adoption of any anti-scriptural doctrines, although they are often astray in the exposition and application of many passages of Scripture. The press, however, is still at work, and will continue to be so until an exposition of the whole Bible is placed in their hands.

So sensible are they of their deficiencies, and so desirous of removing them, that nearly two years ago the native Legislative Assembly solicited from the French Government two French Protestant ministers to be sent here—one to instruct the pastors, and to train up others for the sacred office, and the other to train teachers for the schools. To this application no answer has been returned, but a body of the society of "Freres Ploermel" have arrived, and are doing their utmost to make Roman Catholics of all the children who are placed under their care. No reply has been received to the application made, so that the petitioners are still in doubt as to the issue.

#### POLICY OF THE GOVERNORS—A POPISH BUGBEAR.

The Governors who have been sent to Tahiti have invariably shown a strong disposition to give liberty of action in religious matters; but the same party that restrains the progress of the great blessing in Europe has been at work here from the commencement of the protectorate, and increases in vigour as time advances. This is the power in use in Tahiti, which, however glaringly untrue, is professedly believed by many in authority. It is this: "That Protestantism represents the British influence in Tahiti, and Catholicism that of France; consequently, to make Tahiti fully French it must become entirely Catholic." While every thoughtful man laughs at this as one of those ruses which a certain party have accustomed themselves to use for ages, whereby to accomplish their purposes, many appear to believe in the truth of it, and the "Influence Anglaise" is spoken of continually as some invisible imp going about the country to keep back the natives from loving their protectors; while the truth is, and everybody here knows it, that those natives who have become Catholics are the least subject to the civil authority of any others, and take refuge under the influence of their teachers. I will only add, that those who have

fabricated this *bugbear*, and who industriously keep it before the minds of those whose actions it may influence, have such a secret and extensive power in the various departments of the Home Government, that they can retard or hasten the advancement of any one who is seeking promotion.

#### SPIRITUAL CONDITION OF THE TAHITIAN PROTESTANTS—AN INTERESTING SERVICE.

These facts show with what power Protestantism has to contend here to keep up its existence. Subtle and powerful, however, as this influence is, God has not forsaken His work in Tahiti. The number of communicants is equal to the best days of religious profession; and although seasons of coldness occur, the warmth of spiritual life again returns. About the close of last year I was anxious to find a few young men to send to our institution for training native pastors, held on the island of Tahaa, one of the leeward group of islands; but my search was unsuccessful. But as the year closed I was invited to spend the last Sunday in the year, and the close of the old and the opening of the new year, in a district some distance from home. Having obtained the proper permission from the French Governor to go (as on every occasion I am compelled to do before I can preach or pray in a native chapel in the Tahitian language), I went and preached to a large congregation. At the close of the morning service I administered the ordinance of the Lord's Supper to a large body of communicants, many of whom had come from the neighbouring districts. On the eve of the new year we met again at eight o'clock, to the number of about 800. From nine to twelve o'clock was spent in prayer and exhortation. Twelve short addresses were given, and an equal number of prayers were offered up, the appropriateness and point of which were truly interesting. Ten minutes were then spent in silent prayer, until the chapel bell tolled twelve, a hymn was then sung, and the benediction was pronounced. The people then shook each other by the hand; and, lastly, they deified before me, and I shook hands with the entire body. I returned home thanking God and taking courage.

#### REMARKABLE RESULTS OF THE OBSERVANCE OF THE WEEK OF PRAYER.

I had previously made known to some of the native pastors that the first week in January would be set apart for prayer, for the outpouring of the Holy Spirit upon pastors, officebearers, churches, the governments, and the world at large, by great numbers of churches throughout the world. They at once fell in with the plan, and the week was solemnly kept in eight districts. I drew out a programme for the guidance of the minister of this district, a copy of which he sent to the other ministers. I attended the meetings held here, and was truly delighted with the manner in which they were conducted. Two addresses

were delivered and two prayers were offered up each day, intermixed with suitable hymns, and the accounts I received from the other districts were equally gratifying. Now for the fruit. Two young men, brothers, from the district where I had spent the Sabbath and the introduction of the new year have offered themselves for the institution, and seven from the districts where the meetings had been held, and one from a more remote district. Ten young men, mostly with their wives and children, have already arrived there. Others

have applied, but there is no room for them during this term. The tutor, the Rev. I. L. Green, writes me to say that he is much pleased with their deportment. That they will obtain situations as pastors in Tahiti when their term of study is completed may be doubtful, but they will return with an amount of information which will make them useful members of the churches, and officebearers in them, which, by the Divine blessing, may be of incalculable service to the cause of truth and piety.

## Miscellaneous.

### DUBLIN UNIVERSITY PRAYER UNION—INVITATION TO IRISH MISSIONARIES IN FOREIGN LANDS.

*To the Editors of Evangelical Christendom.*

Religious Societies' Rooms, 22, Trinity College, Dublin.

September, 1862.

DEAR SIRS,—I trust you will permit me, through your columns, to invite all missionaries of every evangelical denomination, who may have gone forth from Ireland, to unite themselves with the Dublin University Prayer Union, if graduates of the University, as members; or, if not University men, as associate members.

Our Prayer Union was formed in the close of 1854, and was at that time composed of some half-dozen students of the University, who met together for prayer on behalf of missionary work, and for the purpose of communicating information to one another on the progress of the Church of Christ. Since then our number has rapidly increased, and amounts now nearly to two hundred. It must be borne in mind that there has been no canvass for members, and all those on our list, with very few exceptions (consisting chiefly of missionaries abroad), have joined us when students in the University, and have been attendants at our early morning meetings for prayer and for consultation on missionary subjects.

Our Union contemplates two objects—the increase of a missionary spirit among the members of the University, and the strengthening of the brethren engaged in missionary labour abroad. The former object we endeavour to attain by our meetings on the first and third Saturdays in each month, in which the attention of our members is directed to the work abroad, as possessing equal, if not vastly superior, claims on the serious consideration of all candidates for the ministry. By endeavouring to promote a spirit of prayer on this subject the Committee earnestly trust that an increasing number may be led to devote themselves to the foreign field.

Our dear brethren abroad can aid us, and do aid us, in this endeavour, for as their letters to our Union are read at our meetings, and extracts from them are printed in our report, we trust they may be thus instrumental in stirring up more to go forth and preach among the heathen the unsearchable riches of Christ.

Some few have been stirred up by the instrumentality of our Union to devote themselves to the missionary work. The Committee regret that these have been so few, and therefore the more earnestly would exhort their members to pray the Lord of the harvest that He would send forth labourers into His harvest. Even, however, in the case of those that have not gone forth much good has been done by the prayerful consideration of the subject.

The work of our dear brethren abroad we endeavour to assist by prayer, making mention of them often individually in our prayers. In order to keep up a lively remembrance of our Union, and of their connexion with it, we not only invite them to join with us, though absent in the body, yet present in spirit, at the Throne of Grace, but we endeavour also to correspond with all such at least once a year, and send them our annual report, and most cordially do we welcome any letters from them in return.

Thus, though in different lands, we attempt to realise that we are all one in Christ, and

endeavour to help one another in our earthly pilgrimage and labour for Christ, by special remembrance before the Throne.

Our members are requested each Saturday morning to engage in prayer with reference to the special subjects mentioned in our rules. Especially would we remind them that on the first and third Saturdays of each month (with the exception of July, August, and September), at eight o'clock in the morning the Union holds its meetings within the walls of the University, in rooms which have been liberally granted by the Board of Trinity College for the use of the religious societies of the University which have been sanctioned by them.

These meetings, being open to all students of the University whether members of our Union or not, have been useful in bringing together men likeminded in their desire to follow Christ, and in preserving many from the necessary snares of University life.

We rejoice to say that there are kindred Unions in the Universities of Oxford and Cambridge for private prayer, with which our Union keeps up a friendly connexion.

The Committee of the Dublin University Prayer Union have, after due consideration, thought it desirable to invite those non-University men who are actually engaged in missionary work to join their ranks as associate members. We naturally invite only our fellow-countrymen, and leave it to the Oxford and Cambridge Unions, if their committees should deem it advisable, to invite our dear English brethren.

Such persons as desire to unite with us will kindly write to me on the subject some time before the close of the year, in order that their names may appear in our next Report, which will be issued in January. All graduates of this University are free to join with us. The subscription to our Union is small, being two shillings annually, or ten shillings and sixpence life subscription, but our missionary brethren are not expected to pay even that.

I remain, in behalf of the Committee,

Yours very truly,

CHARLES H. H. WRIGHT, Clk., M.A.,

Trinity College, Dublin, and Exeter College, Oxford;

Secretary for Foreign Correspondence, Dublin University Prayer Union.

P.S. I shall feel much obliged to any foreign missionary journals that may insert this communication, which they are requested to consider as addressed equally to them.

## Literature.

*Ancient Empires; their Origin, Succession, and Results, with a Preliminary View of the Unity and First Migrations of Mankind.* The Religious Tract Society.

THIS is an useful popular condensation of ancient history, and of its bearing upon and connexion with the progress of true religion. The kingdom of Egypt, the Assyrian Monarchy, the Persian, the Macedonian, and Roman Empires, are successively and separately treated of in abridged histories. But (besides some introductory observations) four preliminary chapters are devoted to subjects of high importance, and of special interest at the present time. *First*: "The Unique Claims and Characteristics of the Scripture Ancient History." *Second*: "The Original Unity and Chief Early Distributions of the Human Race," *Third*: "First Germs of Kingdoms in the Ancient World." *Fourth*: "Origin and Early Destination of the Hebrew Race." There is a concluding chapter on the

"Revolution Effected by Christianity." The whole volume, therefore, is designed rather as an "historical review," than as an abridgement of history. The historical treatment is mixed with a good deal of discussion on deeply-important topics in literature and philosophy; and the result is a very valuable essay upon the themes of Providence, Prophecy, and Progress, with collateral disquisitions, well calculated to elucidate and confirm the truth, as well as to deepen the conviction of there being a settled purpose of the Great Disposer, which, if it be mysterious, finds its solution in Christianity only. On whatever points of detail or of hypothesis we may sometimes differ from the writer, the book, as a whole, cannot fail to inform the ordinary reader, to clarify many obscure topics, and to impress valuable principles, while gratifying the thirst for knowledge and that peculiar delight which arises from connecting causes and effects.

*Pentecostal Blessings, What were They? and may We still Pray for Them?* By the Rev. DAVID PITCAIRN, &c. Wertheim, Macintosh, and Hunt. 1862.

A LITTLE volume of notes of lectures, with introductory observations, from a well-known sound and spiritual author. Distinguishing between the miraculous gifts, and the effectual graces of the Spirit, Mr. Pitcairn opposes the novel notions of certain modern sects, that it is a mistake to pray for the "coming down" or "pouring out" of the Holy Ghost now, since that was done once for all at Pentecost; and on scriptural grounds he asserts and vindicates the practice. Crotchety exaggerations of partially-true notions are the plague of the Church in our times. We think Mr. Pitcairn's lectures evidence the spirit of a sounder mind.

*The Believer's Treasury.* By D. DEWAR, D.D., LL.D., late Principal of Marischal College and University, Aberdeen. Glasgow: T. Murray and Sons.

THIS is an agreeable volume of doctrinal and experimental divinity; thoroughly sound, pleasant, and profitable reading; and a rich "treasury" of scriptural truths for the edification and comfort of believers.

*The Complete Works of Richard Sibbes, D.D., &c.* Edited, with Memoir, by the Rev. ALEXANDER BULLOCK GROSART, &c., Kinross. Edinburgh: James Nichol.

IN continuation of the series of standard divines of the Puritan period, we have here the second volume of the works of Sibbes, of which we noticed the first in a former number. The first volume contained the whole of the works of Sibbes which he had published himself; the present contains his larger treatises from the Old Testament, and some sermons; and is to be followed by the publication of his commentaries on the New Testament. We may express a doubt whether fidelity to the original does absolutely compel to the preservation of titles and phrases which are not only quaint and opposed to modern sentiments, but are in English language repugnant to good taste and idiomatic usage. The "Expository Sermons on Canticles," for instance, might, we suppose, have been honestly published under such a title, and its original name mentioned in a note. But "*Bowels Opened*" is a title likely to excite the scoffs of some and unpleasant impressions in others, notwithstanding the vindication of the prefatory note. That treatise appears to have been dedicated to Edward, Viscount Mandeville (an ancestor

of the Duke of Manchester). This volume is rich in evangelical divinity in the style of the day.

*Farewell Sunday and St. Bartholomew's Day.* Two Sermons, preached at the King's Weigh-House Chapel, on Sunday, the 17th, and Sunday, the 24th of August, 1862. By T. BINNEY. Jackson, Walford, and Hodder.

THE Rev. Samuel Slater was for nearly forty years, previous to the passing of the Act of Uniformity, the incumbent of the Collegiate Chapel of St. Katherine, in the Tower. He had been educated at Cambridge, and, there is reason to believe, had been episcopally ordained. By the Act of 1662 he was ejected from his living. He then gathered around him some of the members of his old flock, met them in private, formed them into a society, and so laid the foundation of the religious community which now worships in the Weigh-House Chapel, and of which Mr. Binney is the pastor. To these facts the first of the two discourses before us has special reference, as well as to the conduct of the ejected ministers generally. The second discourse is designed as an impartial inquiry into the real significance of the great event of 1662—what it was, what it indicated, what preceded, and what followed it. Upon a question which has elicited such opposite opinions, not only on the part of Churchmen and Dissenters, but among members of the same communion, it is only to be expected that we should find abundant material for controversy, though many persons of a different way of thinking from the preacher may perhaps be surprised by what they may deem his large concessions. But the whole subject is dealt with in a liberal and loving spirit, and with characteristic ability.

*The Psalms: a Devotional Handbook, with Scripture Illustrations.* *The Proverbs, ditto.* *The Epistle to the Romans, ditto.* Hebrews, ditto. S. Bagster and Sons.

THESE are neat and handy and well-bound specimens of portions of Scripture in a pocket portable form. Instead of *Scripture references*, we have the entire of a verse or verses of other Scriptures in italic text, quoted fully in accompaniment with the passage illustrated. The idea seems good; but, of course, all will depend on the judgment displayed in the appropriateness of the selected portions. In this respect it strikes us that there is great inequality; and to illustrate copiously Psalms by Psalms, or Hebrews by Hebrews, is scanty satisfactory.

*Altar Zeal; or, Paul in the Pulpit.* By the Rev. JOHN MACFARLANE, LL.D. J. Nisbet and Co.

A CLEAR and emphatic assertion of Gospel truth, and the power of its preaching (on the text 1 Cor. ix. 16). We cannot say of it that "*Materiam superabat opus.*" The matter is intrinsic, the workmanship a trifle too ambitious sometimes.

*Hymns for Pastors and People.* By SAMUEL DUNN. Hamilton, Adams, and Co.

WE cannot quite agree with all the dogmatic assertions in the preface put forward by Mr. Edmund Dunn, the editor of this volume, and brother of the composer. To make a good writer of sacred poetry, there is, in our opinion, no loss, but a great gain, by the addition of true poetic genius to the theological and devotional qualifications needed for such a task. "Correct and vigorous versification" may indeed produce theology and devotional exercises in verse. But Toplady, Charles Wesley, Cowper, Bishop Ken, and other true poets, have done more; and, with a very few exceptions, these exercises of Mr. Dunn seem to us rather heavy and tame; while these very exceptions establish, we think, that "figures derived from the visible creation," and something of poetic sentiment and fire and polish, are more to the purpose than mere paraphrases in verse. We would instance Nos. 88, 89, 180, 149, 318, as of the more favourable specimens of this kind.

*The Papal Criminal History*, preceded by *De Romanarum Religionis Origine*. Biography of Augustus Cæsar. *The Origin of Christianity*. Also New Historical Facts connected with the Apostles John, Peter, Paul, and Jacobus. (First Bishop of Jerusalem, and Brother of our Lord Jesus Christ). Of Four Hebrew Pontifices omitted in Genesis. The Real Donations by the Emperor Constantine to Bishop Sylvester. (The whole taken from a Copy of the unpublished MS. Codex in the Vatican.) *Trial of Pope Gregory IV.* By the Imperial Judge and Juris. The History of the Popess Joanna; the Theodora's and Marozia's Reign; the Great Countess Matilda and her Papal Paramour. *The Orgies of the Holy Roman Catholic See*; together with *Venice*, its Present Martyrdom and its Former Glories, &c. By Dr. Bæcer, Commissary Director of Police, &c. London: W. Easby, and all Booksellers. Printed for the Author.

WE have given in full the title of this curious

and mad-looking book, to peruse the whole of which, with a view to correct criticism, is impracticable, and to describe which, without such a perusal, is equally so. It is a strange farrago of Latin, Italian, English, and slang, and is intended for a heavy blow to the temporal power of the Pope and the Papacy in general. Being the work of a foreigner, it cannot perhaps be measured by the same rules exactly as if it were an English work; but there are many things in it which would have been better left in the veiled obscurity of a learned language, with much that has been so.

1. *Family Prayers for a Month.* 2. *Short Family Prayers.* By H. CHAMPNEY. Wertheim, Mackintosh, and Hunt.

Two small manuals, which the compiler appears to have taken some pains to render useful to a numerous class of persons. The first, in addition to daily prayers for a month, contains prayers for special occasions; in the second, particular books in the Bible are made the basis of a series of devotional exercises.

#### PORTUGUESE TRACTS AND RELIGIOUS BOOKS.

WE have received a bundle of small books and tracts (from Brazil) in the Portuguese language, which it seems desirable to mention, as there is now apparent an awakening in the peninsula; and many who are interested in the cause in Portugal may be, perhaps, not aware of the existence of so many available helps in this language. Amongst others, we have, translated from the English, David Bogue's "Divine Authority of the New Testament," "The Pilgrim's Progress," John Angell James's "Anxious Inquirer," the "Life of Thomas Ward" (Nisbet and Co.), the "Serpent of Brass," &c. As some of the books are printed at New York, some at Rio Janeiro, others in London, Oporto, and other places, we are not able to notice them so usefully for the purpose of their circulation as the sender desires. But we presume there may be some dépôt in London where they are to be found. The tracts appear to be published by our Religious Tract Society and the American Tract Society. The books are all of a sound evangelical character; and there are hymns, textbooks, and children's school-books; so that for Portuguese sailors, for children, or for possible distribution in Portugal itself, there is an abundant supply of evangelical instruction.



## Monthly Retrospect.

### HOME.

THE Royal Family of England still remain on the Continent. It will be matter of thankful gratification to all loyal subjects that Her Majesty has greatly improved in health by her sojourn, and has nearly, if not altogether, recovered from that depression of spirits under which she has laboured ever since her husband's death. Of equal interest to the people is the now officially-announced engagement of the Prince of Wales to the Princess Alexandra, of the Royal stock of Denmark, and the intimation that the wedding of the Royal pair will take place early in the ensuing spring. We need do no more than allude here to the reports which have reached this country of the mental as well as the personal accomplishments of the youthful bride; and we are sure all Englishmen will hail with delight the marriage of the heir to the throne as the best pledge he could give of his freedom from the follies and profligacies that form such terrible temptations to young men in high places, and of his deliberate preference for the pure and calm enjoyments of domestic life. We desire to see in it, also, an assurance that the Prince will fill up, as far as he may, that place in his mother's counsels which his father's death has left vacant, and that he may break the spell which has hitherto hung over all the sovereigns of the House of Brunswick, who have in all preceding reigns had the misfortune of finding the leader of Opposition to their Ministers in the heir to the throne.

As we were going to press last month the intelligence was announced of the death of the Archbishop of Canterbury. He died peacefully at the Archiepiscopal Palace of Addington, in his eighty-second year, having filled the Primacy for fourteen years. Dr. John Bird Sumner, one of the mildest and gentlest of prelates that ever sat in the marble chair of Canterbury, was the son of a clergyman, and very early in life attached himself to the evangelical party in the Church of England, which at that time enjoyed neither the popularity nor the influence it does now. In early youth he distinguished himself by various publications, which showed much grasp as well as originality of mind; and in 1828, when George IV. was King, and the Duke of Wellington Prime Minister, he was promoted to the see of Chester; his brother, who is ten years his junior, having been two years before promoted to the see of Winchester, which he still holds. At the time of Dr. Sumner's appointment, and for many years afterwards, the diocese of Chester embraced the whole busy and populous district of Cheshire and Lancashire; in the midst of which the Church of England had stood still, till its influence was nearly choked by the strong and vigorous growth of Dissent around it. Dr. Sumner set himself to revive the life and extend the usefulness of the Church; and he met with extraordinary success. District churches rose up on all sides; under his gentle, but efficient stimulus, the means were provided in abundance, and the Church rose to a position in the manufacturing districts which it has not again lost. The new see of Manchester was afterwards carved out of the diocese; and in 1848, on the death of Dr. Howley, the Primacy was offered to Dr. Sumner by Lord

John Russell. The period of his occupation of the see has been distinguished by several important religious controversies, and in all of them, while the Archbishop held his own clear convictions, yet his characteristic mildness prevented him from expressing them with asperity, or overbearing his opponents with the weight of his official authority. "The meekness of wisdom" was strikingly illustrated in his character; and we believe it would be difficult to point to a question on which he expressed an opinion which the judgments of his contemporaries has reversed. He was a wise, and good, and holy man; and his successor would require to walk warily if he would enjoy a tithe of his predecessor's influence for good. Who that successor may be has been the subject of much speculation. It was at first generally believed that the offer would be made to the Bishop of London; more recently the Archbishop of York has been confidently named. Indeed, we had scarcely written the above, when it became known that the latter prelate (Dr. Charles Thomas Longley) had been offered and had accepted the appointment. His Grace was born in 1794, was consecrated Bishop of Ripon in 1836, translated to the see of Durham in 1856, and to that of York in 1860. He has never been identified with any of the parties in the Church, but he has the reputation of orthodoxy; and the fact that he has been called to preside over three dioceses in succession, before his elevation to the head of the episcopate, shows that he is regarded as an able administrator.

The vacancies in the Irish Church caused by the death of the venerable Archbishop of Armagh have been filled up during the present month, to the entire satisfaction of the best and worthiest among Irish Churchmen. The Bishop of Kilmore, a distant relative of his Grace, a scholar, a gentleman, and a Christian, has been appointed to the Primacy. It is the more to the credit of the Government that they made this appointment, as great influence was used to induce Lord Palmerston to appoint an Englishman to the office. Plausible arguments were urged in favour of such a step, and several names were mentioned, any one of whom, it was said, would go far to redeem the Church of Ireland from that taint of Puritanism which gives it so unlovely an aspect in certain eyes. The Premier resisted these influences, and gave the diocese to one who was not even a political adherent: a sure sign that the fittest man was sought for. The same principle was acted upon in the case of Dr. Beresford's successor to the see of Kilmore. Dean Verschoyle, who was named, as well as Dr. Gregg, for the see of Cork, has followed his former rival—if rival be the proper word—to the Episcopal Bench. The Dean was an opponent of the national system of education, and acted as honorary secretary to the Scriptural Education Schools. He enjoyed the unbounded confidence of the Irish Protestants till a few years ago, when, concurring with the late venerable Primate, he recommended those clergymen who could not support schools in their parishes to accept the Government aid, on Government terms. A storm of abuse was thus brought down on him from those who insisted on maintaining the opposition to the last, and he resigned his office as secretary. But it is pleasant to add, that this momentary ebullition passed away, and the Dean was again trusted, honoured, and revered by the Church, before he became a bishop. With so many reasons to be satisfied with the conduct of Ministers, it is to be regretted that the Protestants of the North should have chosen the present moment for a

hostile demonstration at Belfast. The highminded Ulster men were irritated that the Government should have allowed the Roman Catholics to march in procession through the streets of Dublin, while they are not allowed a flag or a drum on the anniversary of the Boyne; and 20,000 men met to protest against the partiality. The more prominent members of the party, it is fair to say—with the exception of the venerable Dr. Cooke—held aloof from the ill-timed gathering, the only immediate result of which has been great irritation of feeling between the lower classes of both religions, nightly riots and breaches of the peace in the town, and a great influx of police and military force to preserve order.

The Episcopalians in Scotland have manifested an increased flutter throughout their little community during the present month. Our readers are aware that the old Scottish service for the Holy Communion differs from the form observed in the English Church, having a decided leaning to the Romish doctrine of transubstantiation. On this ground, it was offensive to the members of the Church of England, settled in Scotland; and for some time past the two were used according to the preferences of the congregation, the Scottish form being considered of primary authority. In July last an Episcopal Synod agreed, by a narrow majority, to depose the Scottish form from its place of honour, to tolerate it only in those congregations that had long been accustomed to its use, and to prohibit its adoption in any new congregation that might be formed. This decision was sent down to the different dioceses, and is to be finally settled at an adjourned synod which is about to meet as we go to press. Neither parties are satisfied. The adherents of the Scottish form writhe under their defeat, while the supporters of the English office threaten, unless the Scottish form is prohibited altogether, to secede from the communion and form relations with the Church of England.

The International Exhibition, which has drawn so many visitors to London during the present season, has caused also an unusual amount of activity among our religious and benevolent societies. Among others, the Sunday School Union resolved to take advantage of the presence of so many friends of religious education in the metropolis, and held a Conference of their friends, at which various questions relating to the organization and management of Sunday-schools were discussed. There was but one opinion in the Conference, that the end of Sunday-school instruction ought to be religious impression, not secular attainments, and that the teachers should be personally impressed with the solemnities of their work. The Conference sat for three days, and the whole proceedings were of an interesting character, and evinced great cordiality and unity of feeling among Sunday-school teachers.

### FOREIGN.

France is the centre of Europe; but the interest of France is at the present moment centred in Rome. Shall the French garrison leave Rome? That is only another form of the question—Shall the Pope be deprived of his temporal power? The French Government have just given to the world a document which professes to contain their views on this grave question, which to English understandings, at least, leaves the matter as impenetrably mysterious as ever. In June last, the French Ambassador, acting on instructions from the Emperor,

offered to guarantee the Pope in his present possession of Rome, if he would give up his claim to the possessions of which he has been deprived. Something also is said about Rome lowering her barriers to the rest of Italy, and allowing the municipalities to govern themselves; the meaning of which is not very clear, especially when taken in connexion with the next proposition—that if these terms are agreed to, the Papal debt will be thrown upon the Italian kingdom. It is needless, however, to attempt to penetrate the Imperial meaning, as the Pope positively rejected these propositions, and refused even to discuss them. The Emperor threatens that he cannot stay in Rome for ever, in the face of so much obstinacy: but in the meantime nothing is done; and the friends of Italy are profoundly discouraged by his timidity and vacillation. In our correspondent's letter the opposing interests which alternately sway the councils and suspend the judgment of the French Emperor are very graphically set forth, and our readers will be able to see in it another illustration—in addition to that which the history of mankind has often before presented—of the nominal masters of the world being themselves subjected to weak and unworthy influences. In the midst of these distractions and hesitations, it is pleasant to find that the cause of Protestantism increases. The fact is so palpable, that it has forced itself upon the notice of the Municipal Council of Paris—not the most quick-sighted body, we may be sure, to discover the growth of reformed opinions; and they have resolved to erect a new Protestant church in the city, as a part of their national duty. We may be permitted to rejoice in this fact, apart from our interest in Protestantism, and solely regarding it as one more spiritual instrument likely to be of use in staying the moral pestilence that is now desolating the hearts and homes of Frenchmen. Our correspondent gives us some returns on this subject, computed from official statistics, which present a hideous picture of French society. We have no wish to glorify our own country at the expense of our neighbours—in fact, we believe late events show that crime is also on the increase amongst ourselves; but not to the extent that it appears to be among the half-superstitious, half-sceptical, and wholly-demoralised classes in Paris.

The heart of Italy, and indeed we may say of Europe, has been profoundly moved by the issue of the expedition of Garibaldi. There are few men who approved of his adventure when he undertook it; few who anticipated for it any happier ending than what has occurred; and yet there are few who do not mourn over the misfortunes—defeated, wounded, and a prisoner—of the most unselfish hero of modern times. His painful wound is gradually, but slowly, healing. Till he has recovered, nothing can be decided about his future disposal; but in spite of all rumours to the contrary, the opinion gains ground that there will be no trial—that the King will throw the veil of a general amnesty over all that has passed. And in the meantime the schism in the Church between the adherents and the opponents of the temporal power extends every day, and a bishop who preferred his country to the Pope was recently denied the rites of his own Church on his deathbed. It may seem that disputes on secular matters will do little either way for the interests of spiritual religion; but it should be recollected that from the agitation of questions no less secular in our own country, at the time of the Reformation, has been slowly evolved the measure of that pure Gospel light w

now enjoy. For the way in which that light is breaking here and there upon Italy, we refer to the deeply-interesting letter of our Italian correspondent.

The great movements of which France and Italy are the theatre ought not to blind us to the importance of those internal religious revolutions which, from time to time, force their way to the surface throughout Germany. Our readers may have seen in the secular press some notice of the disturbance that has taken place in Hanover, in consequence of an attempt by the King to impose a new catechism, for the instruction of youth, on all the parishes; the letter of our correspondent, this month, will enable them to understand the *rationale* of the matter. It appears that the catechism favoured by the King would be preferred by all evangelical men to the one in present use; and the reviving religious life of that country induced his Majesty, whose personal piety is well known, to believe that the time had come when the change would be hailed by the great body of the people. And so it probably would have been, had the change been left to the people themselves, acting through those ecclesiastical organizations with which we are so familiar. But in Germany there is no proper ecclesiastical organization; the King issues decrees to the Church just as he does to the army; and George V. forgot to take into account that spiritual revivals are invariably accompanied by a strong sense of individual responsibility to God, with which secular authority is incompatible. Hence his order disgusted many of those who, on other grounds, were in favour of the book. His Majesty has now gone the right way to work, leaving each parish to adopt the catechism it prefers. When truth and error thus meet on fair terms, we can have no doubt of the issue. For the rest, it is matter of gratification that the Gustavus-Adolphus Society—an association for home evangelization, which, with some faults, has done much good—has met this year in Bavaria, and that its operations are allowed free scope in Austria itself. The Catholic societies are active too, having had a meeting in Aix-la-Chapelle, where the superstitions of the people have been stirred by the exhibition of such mummeries as the shirt of St. Joseph and the swaddling clothes of the manger. But amidst these fooleries, and worse, our correspondent recognises the good these societies attempt, according to their light, to accomplish. From Prussia we learn that the political agitation which has for some time been going on there is likely to be appeased by the retirement of the more obnoxious members of the Cabinet. As it is our correspondent's deliberate opinion that in Germany true religion goes hand in hand with political freedom, we trust these changes in the State will give fresh vigour and tone to life in the Church.

We earnestly direct the attention of our readers to an appeal which will be found in another page, on behalf of an orphanage institution at Beyrout. The indefatigable Pastor Fliedner, who established an institution of Protestant deaconesses at Kaiserwerth, in Germany, more than a quarter of a century ago, and has since diffused their action over all the four quarters of the world, was not likely to overlook the misery caused by the late frightful massacres in the Lebanon. A body of Christian women—Sisters from Kaiserwerth—went forth to collect the widows and orphan children rendered destitute by that catastrophe into hospitals, to feed, cloth, tend them, ministering to body and soul alike; and not only saving them from starvation now, but fitting them to act as the leaven of civilisation and Christianity among their countrymen in future

years. Help is needed from England. Many, we are sure, will give that help for its own sake—they will give it with tenfold alacrity when they know that the appeal is made by Florence Nightingale. We shall be happy to be the channel of our readers' bounty to this excellent institution.

The newspapers have for some time past contained fragmentary notices respecting the death of Sir Allan M'Nab, a gentleman of great influence in Canada, and to whom it was mainly owing that the insurrection in 1837 was put down, and the province preserved to British connexion. A controversy had arisen whether he died a Protestant or a Roman Catholic; but the grounds were difficult to be understood. We are indebted to a Canadian correspondent for a clear and connected account of the matter. There is no dispute that he lived a Protestant; but the Romish bishop of the district avers that, about a year before his death, he incidentally mentioned to him his wish to die in the bosom of the Romish Church. Taking that for what it is worth, it appears the prelate made no further attempt to convert him till he was in the agonies of death, and then arose an unseemly contest over the unhappy man's dying bed, not to induce him to make an intelligent confession of his faith, but to get him to submit to some ritual mummary which would infallibly save his soul. We may well echo the words of our correspondent, "What an episcopate! what a priesthood! what a faith!"

The intelligence from America continues to be of the same afflictive character as ever. There are no symptoms of peace—on the contrary, the war is wider, the battles are bloodier, and the hostile passions are more embittered with every successive mail. The fortune of arms has recently turned in favour of the South; the Virginian soil has been cleared of the armies of the North; and the Southern troops have advanced into Maryland, which, though a Slave State, has up to this time been retained within the Union. In New York and in the New England States a feeling is growing that their cause can never prosper till they adopt as their motto the cause of negro emancipation; but the President and his Ministers are reluctant to adopt that view. As matters stand at present, it seems more likely that slavery will be spread over the North than exterminated in the South. In the face of a civil war so extensive, bloody, and desolating, religious movements languish; and we fear the arrest thus laid on Christian effort will continue to paralyse its progress for a long time to come.

A correspondent from China sends us an interesting document from the Governor of the province of Fu-Chau, explaining and enforcing the new policy of the Imperial Government with regard to the Christian religion. According to this authority, no man who becomes a convert to the doctrines of the Lord of Heaven is to be molested on that account, or compelled to contribute to the expenses of idolatrous processions; but if any difference is to be made between the Christian convert and the old religionist, it is to be in favour of the former. It is true that this proclamation is issued directly in favour of the Roman Catholics; and we have here an illustration of the pains taken by the French secular authorities, in all possible ways, to advance the interests of the ecclesiastical power; but of course the same advantages will be given to the Protestants. British Christians may, therefore, thankfully recognise the fact that their many prayers have been answered, and that a wide door and effectual is now opened through the whole extent of the empire of China. It remains to

be seen whether we have courage and faith enough to rise up and possess the land.

We print elsewhere an interesting narrative of the proceedings of Mr. Ellis at Madagascar. His reception by the King and the principal men was most cordial, and he has been privileged to conduct Divine service in the presence of his Majesty and the Court on Sunday afternoon, which he trusts will become a regular service. The Roman Catholics, however, are also active, and we may be sure they will leave no effort untried to insinuate themselves into his Majesty's good graces. Mr. Ellis needs the prayers of the Church, that he may exemplify the simplicity that is in Christ in a position so full of snares to those who would cherish singleness of purpose. The people, it will be seen, are eager for Christian instruction, and were disappointed when they found that Mr. Ellis arrived without Bibles—an oversight that we believe has ere this been corrected.

We regret to learn the death of the wife of Dr. Livingstone. She left this country in the middle of last year, and had only joined her husband in Africa about three months, when she expired, from fever, at Shupana. She leaves five children—the eldest about sixteen, and the youngest from three to four years of age—who are at present in Scotland. Mrs. Livingstone was the daughter of that veteran missionary, the Rev. Robert Moffat. The doctor acutely feels his loss. At the date of the last advices, Dr. Livingstone was about to proceed to Mozambique and Johanna. By the mail which brings this last news, we have also the painful intelligence of the death of one son of the Rev. Robert Moffat, and the dangerous illness of another. Mr. Robert Moffat, jun., died suddenly near Durraman, in Mosilikatse's country; and Mr. John Smith Moffat, his brother, has been compelled, from the cause we have stated, to leave that country, with his wife. Our readers may remember that in the August number of *Evangelical Christendom* there appeared an interesting letter from Mr. John Smith Moffat's pen, narrating the history of the mission which he is now providentially compelled to quit. May the sympathy and prayers of the friends of missions follow him in his enforced retirement! and especially may both be called forth on behalf of that venerated and devoted servant of Christ, his father, who has been thus thrice smitten in the persons of his children!

A letter from a correspondent at Tahiti supplies us with an interesting account of the religious condition of that island. The moderate tone of the writer with respect to the French Government is a complete guarantee for his impartiality; and we thus see the difficulties with which the Protestant congregations have to contend. The Imperial Government does not appear disposed to deal unfairly with the Protestants; but the underlings do their best to instil the idea that Protestantism is another word for English leanings; that the Romanists alone are loyal subjects to France. Notwithstanding, it is cheering to find that the number of communicants in the Protestant churches is as great as ever; and that the week of prayer, which was observed with as much fervour in that distant island of the sea as in any part of England, has been followed by a remarkable revival, and a willingness among the young to come forward and dedicate themselves to the Lord. The prayers of all Christians are much needed for that sorely-tried people.

# Evangelical Alliance.

NOTE.—*The Evangelical Alliance is responsible only for what is inserted under this head.*

## SIXTEENTH ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE.

THE Committee, in conformity with suggestions made to them by Provincial and other friends, have resolved upon holding the Annual Conference, this year, in the Metropolis. The Meetings will (D.V.) take place at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, October 14, 15, and 16, 1862. The following is a programme of the arrangements as far as they are made:—

### TUESDAY, OCTOBER 14.

The Council will meet for the usual business preparatory to the Conference, at eleven o'clock, A.M., at 7, Adam-street, Strand.

In the EVENING, a SOIRÉE will be held. Tea and coffee at half-past six o'clock, after which the Hon. A. Kinnsaird, M.P., will take the chair, and the company will be addressed by the Rev. Charles Hebert, M.A., late Rector of Burslem, and Rural Dean; the Rev. W. Urwick, D.D., Dublin; the Rev. Frederic Greeves, Wesleyan Minister; the Rev. J. H. Hinton, M.A., Hon. Secretary of the Baptist Union; the Rev. George Smith, Secretary of the Congregational Union; and others.

### WEDNESDAY, OCTOBER 15.

In the MORNING, a Devotional Meeting will take place, at half-past ten o'clock, at which the Rev. John Macfarlane, LL.D., United Presbyterian Minister, Clapham, will preside and deliver the ANNUAL ADDRESS; and the PRACTICAL RESOLUTIONS will be read and enforced by the Rev. Hugh Allen, D.D., Rector of St. George the Martyr, Southwark.

At twelve o'clock a Meeting for Discussion and Business will be held. Sir C. E. Eardley, Bart., will preside. The Annual Report will be read and Resolutions proposed.

In the EVENING, the Conference will reassemble at half-past six o'clock. Subject for conference, "The Progress and Best Means of Promoting Christian Union," which will be introduced by the Rev. T. B. Birks, M.A., Rector of Kelshall. The Rev. W. Arthur, M.A., Secretary of the Wesleyan Missionary Society; the Rev. J. Raven, Ipswich; and the Rev. Alfred Barrett, Richmond.

### THURSDAY, OCTOBER 16.

On Thursday, there will be a Devotional Meeting, to commence at half-past ten o'clock. The Rev. F. S. C. Chalmers, B.D., Rector of Beckenham, will preside. At twelve o'clock the Meeting will be resolved into one for Conference and Business. Subject for discussion, "The Lord's-day, with a View to its Better Observance at Home and Abroad," which will be opened by the Rev. J. Jordan, M.A., Vicar of Enstone; the Rev. Andrew Thomson, D.D., Edinburgh; and the Rev. W. L. Thornton, M.A. A brief statement by M. Lombard, of Geneva, of the progress of the movement for promoting the better observance of the Lord's-day in Switzerland, and elsewhere on the Continent, will be read.

In the EVENING, a PUBLIC MEETING will be held. To commence at half-past six o'clock. The chair will be taken by the Right Hon. Lord Calthorpe. The Meeting will be addressed by the Rev. T. B. Birks; the Rev. O. Winalow, D.D., Bath; the Rev. Dr. Urwick, Dublin; the Rev. Dr. A. Thomson, Edinburgh; and others.



## WEEK OF PRAYER.—1863.

The following *Invitation* to observe a Week of Special Prayer at the commencement of the ensuing year has been issued by the Committee of Council. They thankfully acknowledge the valuable aid rendered by the various Missionary Societies, the British and Foreign Bible Society, the Religious Tract Society, and other institutions and individuals, in kindly undertaking to transmit copies of the address to their respective stations and agents abroad.

A supply of the address has also been sent by the Committee to the chief places on the Continent, and means have been adopted for translations being made and extensively circulated in the various languages. Already translations have appeared in many of the Foreign religious journals.

## PROPOSED WEEK OF SPECIAL PRAYER.

January 4—11, 1863.

Former invitations to observe a Week of Special and United Prayer at the beginning of the year have met with a very extensive and hearty response. From almost every country in every quarter of the globe did much prayer ascend to heaven during that hallowed week on behalf both of the Church and of the World.

The manifest blessings by which these seasons have been marked render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 (inclusive) of the ensuing year, for simultaneous and earnest supplication with thanksgiving to Him who has commanded—"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord (for so He has taught us), and animating in the consciousness of it to our own hearts.

SUNDAY, JAN. 4.—Sermons on the Dispensation of the Spirit.

MONDAY, JAN. 5.—Humble Confession of our manifold Sins: As Individuals, Families, Churches, and Nations. Prayer for the Lord's blessing on the Services of the week.

TUESDAY, JAN. 6.—The Conversion of the Ungodly: especially those of our own Families and Congregations—Larger success to all the means employed for the Evangelisation of different Classes of the Population, and for checking every form of vice and immorality.

WEDNESDAY, JAN. 7.—Increased Spirituality

and Holiness in the Children of God: leading to their closer union and sympathy with each other, and their more marked separation from the world—a richer baptism of the Holy Spirit on all Ministers and their fellow-labourers in Christian lands, to quicken their love and zeal, and make them "wise to win souls"—a blessing upon all Seminaries of sound learning and religious education—a large increase of devotedness, self-denial and liberality on the part of the people at large.

THURSDAY, JAN. 8.—The Conversion of the Jews—the more extensive and successful Preaching of the Gospel among the Heathen—the revival of pure Christianity among the Ancient Churches of the East—the overthrow of every form of anti-Christian error—the comforting and liberation of them who are in bonds for the Gospel's sake—the prevalence of Peace among all Nations—a blessing upon the souls of all Brethren and Sisters engaged in Missionary labour among Heathen and other unevangelised populations.

FRIDAY, JAN. 9.—The Word of God: The universal recognition of its Divine inspiration and authority—the power of the Holy Spirit to accompany its circulation and perusal. The Lord's Day: The acknowledgment of its sanctity and obligation—a blessing upon all efforts for promoting its better observance at Home and on the Continent.

SATURDAY, JAN. 10.—Thanksgiving for our numerous Temporal Blessings and Spiritual Privileges—Prayer for Kings and all in authority—for all who are suffering from war, or scarcity, or any other affliction—for all sorts and Conditions of Men.

SUNDAY, JAN. 11.—Sermons: The Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before God, the Father Almighty, through the Priesthood of His Blessed Son! The Lord "will be very gracious unto thee at the voice of thy cry: when He shall hear it, He will answer thee."

C. E. EARDLEY,	Chairman.
JOHN HENDERSON,	} Vice-Chairmen.
A KINNAIRD, M.P.,	
R. C. L. BEVAN,	} Treasurers.
JOHN FINCH,	
T. R. BIRKS, M.A.,	} Hon. Secs.
W. M. BUNTING,	
E. STEANE, D.D.,	
DAVID KING, LL.D.,	} Secretaries.
W. CARDALL, M.A.,	
JAMES DAVIS,	} Foreign Sec.
H. SCHMETTAU,	

British Organization of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C., August, 1862.

The Committee will be obliged by editors of journals and other friends giving publicity

to the above invitation, and they earnestly request that persons into whose hands it may come will promote the holding of Prayer-meetings during the week mentioned in their several neighbourhoods.

#### RELIGIOUS LIBERTY IN THE TURKISH EMPIRE.

At a meeting of the Committee held on the 19th of June last a letter was read from the Rev. E. Bliss, Secretary of the Evangelical Alliance Committee at Constantinople, asking, on behalf of that committee, the attention of the Committee of Council to the present condition of the Nestorian Christians. These poor people, he says, have long been under a heavy yoke, but of late it has become more grievous than ever. The Khans, who hold to them something like the relation of feudal lords, grind them to the very dust, and plunder them of almost everything, without regard to any principle of justice or mercy. The letter continues:—"In one large village the people lately told one of these Khans that if he would give them their bread and clothing, he might take all the rest. But he, knowing that his rapacious plunderings, made without license, brought him a richer revenue, would not consent to the proposal. Not only are the Nestorians subject to these arbitrary exactions, but their very lives are in the hands of these petty rulers, who are entirely irresponsible, and against whose wrongs there is no redress. Nearly thirty of their wives and daughters have been snatched away by Mussulmans, and no redress has been obtained. Is it strange that these oppressions are making the people mad? They have waited long, hoping that their own Government would do something for their relief; but they see no light in the horizon, and they are becoming desperate. It is said that there has been an earnest discussion among them during the past winter of what they were to do. At one time there was a talk of a general exodus of the whole people into Russia, as the nearest and most promising asylum. Late accounts indicate that this state of things has been made known in Russia, and that the emissaries of the

Greek Church are moving to take advantage of it. . . . They have made propositions of a formal character to the Nestorians to enter the Greek Church, promising salaries to ecclesiastics, and new churches, bells, images, and church ornaments, and the payment of all their taxes for two years to the common people who will accept the terms." Mr. Bliss then inquires, on behalf of his committee, whether the Committee of Council can bring the matter of these oppressions under the notice of the British Government, and secure its friendly offices with the Persian Government in behalf of this poor people. "It would be," he says, "an act of humanity to them, and it would be doing a kindness to the Persian Government. I need not say how undesirable it is for the interests of Persia, for British interests there, and for the interests of the missionary work in Central Asia, that the power of Russia should not be increased."

Viscount Stratford de Redcliffe, who kindly consented to bring this letter before Her Majesty's Government, has transmitted to the Committee the following communication which he had received upon the subject:—

Foreign-office, July 12th, 1862.

My Lord,—I am directed by Earl Russell to return to your Lordship the accompanying letter which you left in his hands, and I am to inform you that his Lordship has sent a copy of it to Her Majesty's Minister in Persia, with instructions to use his unofficial efforts to obtain relief for the Nestorians from the oppression under which they are stated to be suffering.—I am, my Lord, your Lordship's most obedient, humble servant,

A. H. LAYARD.

The Viscount Stratford de Redcliffe, G.C.B.

At the meeting of the Committee at which the above official communication was, in due course, read there were present, as visitors, the two Nestorian Christians, Presbyter Yohanan and his companion, of Oroomiah, an interesting account of whom is given in last month's number of *Evangelical Christendom*. As one of the chief objects of their visit to this country was to endeavour to obtain, through English influence, some relief for their people from their grievous oppressions, it was a happy coincidence that these two

strangers should be present at a meeting when the reply from the Foreign-office to the Committee's application should have been reported.

The Committee having, by the aid of Mr. B. H. Cowper, who kindly acted as interpreter, conferred with these brethren, they and their people were earnestly commended to the blessing of God in prayer, Presbyter Yohanan closing with the solemn repetition of the Lord's Prayer in his own tongue. These two friends have since returned home, in company with the Rev. Dr. Perkins, for many years missionary at Oroomiah, carrying with them a sum of money contributed by Christian people in England, to assist in relieving the necessities of those people. To this fund £26 16s. 8d. was contributed through the Evangelical Alliance.

#### RELIGIOUS LIBERTY IN EGYPT.

During the recent visit to this country of the Viceroy of Egypt the following address was presented to him. It was intended that a deputation should wait upon his Highness to present the address, and he had signified his willingness to receive such deputation. Owing, however, to the shortness of notice, it was found impracticable to arrange a deputation for the day fixed, and the Hon. Charles Murray, therefore, kindly undertook to lay the address before the Viceroy.

The interesting facts of the case referred to in the third paragraph of the address are stated in a letter by the Rev. James Barnett, of the Egyptian Coptic Mission, dated April 12, 1862, and inserted in the eighth report of the *Turkish Missions' Aid Society*, p. 38; and also in the *Official correspondence* relating to the subject with the American Government, just published.

The address and reply are as follows:—

TO HIS HIGHNESS THE VICEROY OF EGYPT.

We, the undersigned, belonging to various bodies of Protestant Christians in Great Britain, gladly embrace this opportunity of approaching your Highness, with sentiments of high respect and sincere gratitude.

Deeply interested in the provisions made by

the Hatti-Humaioun of 1856 for the protection of the subjects of the Turkish Empire acting according to their religious convictions, we beg to offer to your Highness our cordial acknowledgments for the evidences of your determination to act upon the same principles of just and benevolent toleration in the country under your rule.

It is greatly to our comfort and satisfaction that we have learned the interposition recently made under your Highness's authority on behalf of a native Christian who was suffering severely from a fanatical outbreak in the city of Siyut, for having undertaken to defend a native woman, herself also persecuted on account of religion.

We have likewise heard with pleasure that missionaries of all persuasions in Egypt have liberty to travel in the performance of their duties, free of charge, on the Government railways.

We rejoice to recognise in these facts, and in the general tone of your Highness's Government, a fixed determination on the part of your Highness to give effect to the great principles of religious freedom throughout the territories dependent upon your authority, and we earnestly pray that your Highness's life may long be spared to rule with increasing glory over a prosperous and devoted population.

Evangelical Alliance, 7, Adam-street,  
Strand, W.C., July 7, 1862.

The following signatures, among others, were appended to the above memorial—viz.: The Archbishop of Dublin, the Bishops of London, Oxford, Salisbury, Gibraltar, Anglican Bishop at Jerusalem, and Bishop Spencer, Earl of Shaftesbury, Viscount Stratford de Redcliffe, Lords Calthorpe and Radstock, Dean of Ripon, Sir Brook W. Bridges, Bart., M.P., Hon. A. Kinnaird, M.P., Hon. W. Ashley, Rev. Professor Harold Browne, Rev. Churchill Babington, B.D., Rev. W. J. Beamont, Fellow of Trinity College, Cambridge, Rev. W. Emery, B.D., Fellow of Corpus Christi College, Cambridge, Rev. J. Hoby, D.D., General Alexander, Colonel Walker, Colonel Gabb, Captain the Hon. C. E. Hobart, Rev. W. Knight, Charles Bird, Esq., Colonel Hughes, Rev. Dr. Tidman, Rev. T. James, Rev. Dr. Hoole, Rev. E. Auriol, Rev. Messrs Thomas, Dr. Davis, Rev. G. R. Birch, Rev. S. B. Bergne, Rev. P. La Trobe, Wilbraham Taylor, Esq., Captain Low, H. Carré Tucker, Esq., Rev. W. Bevan, and the officers of the Evangelical Alliance.

The following is a translation of the Viceroy's reply:—

London, July 18, 1862.

M. le Président,—I am both honoured and deeply touched by the sentiments of sympathy which you have expressed to me in the address which you transmitted to me yesterday; and I am happy that my conduct, in regard to the Christians of different communities, has been judged worthy of the approbation of the illustrious personages whose names appear at the foot of your address.

Although it has been a principle with me to grant an equal protection to all forms of worship, without distinction, the approbation of the distinguished members of your association will be an additional motive with me to persevere in the course which I have traced out for myself.

Be kind enough, M. le Président, to be the interpreter to the Evangelical Alliance of my sentiments of lively gratitude for the wishes which it kindly entertains for my preservation and prosperity, and to convey to it my perfect esteem and high consideration.

(Signed) MOHAMMED SAID.

A M. le Président de l'Alliance  
Evangelique, London.

As an additional proof of the sentiments of the Viceroy in questions of religious liberty, we cannot forbear quoting a letter addressed by him to the President of the United States with reference to the persecution at Siyut. It is as follows:—

Alexandria, Nov. 21, 1861.

To the Honourable Abraham Lincoln, President of the United States of America.

Honourable Sir and Friend,—Mr. Thayer, Consul-General of the United States at Alexandria, has presented me the letter you were pleased to write to me expressing your feelings of satisfaction for the punishment which I have inflicted on some individuals guilty of evil and cruel treatment towards an agent of certain Christian missionaries in Upper Egypt. Mr. Thayer, who, I am happy to say, entertains with me the most friendly relations, had already expressed to me the feelings of your Government.

In this case, honourable Sir and Friend, I have only executed the rule which I have always endeavoured to follow, in protecting in an equal way, and without consideration of creed, all those who, either by inclination or for the fulfilment of a duty, sojourn in the country submitted to my administration.

I am profoundly sensible of the friendly manner in which you express your sentiments both to myself and to my Government, and I pray you, honourable Sir and Friend, to accept, with this offering of my thanks, my sincere wishes for the success, perpetuity, and integrity of the American Union, which, I hope, under your able presidency, will soon see an end of

the trials with which the Almighty has been pleased to afflict it.—Your most devoted friend,  
(Signed) MOHAMMED SAID.

#### GENEVA CONFERENCE.

Letters acknowledging the receipt of copies of the Geneva Conference Report, presented by the Committee of Council, have recently been received from Colonel Sir Charles Phipps, on the part of Her Majesty the Queen, from the Lord-Lieutenant of Ireland, the Bishops of Durham, Carlisle, Rochester, Ripon, and Down and Connor, the Earls of Chichester and Shaftesbury, Viscount Stratford de Redcliffe, Lords Ebury and Darnley, the Vice-Chancellor of Oxford University, Sir Robert Peel, Bart, M.P., Hon. W. F. Cowper, M.P., Lord Mayor of London, Lord Provost of Glasgow, the Dean of Canterbury, Sir Morton Peto, Bart., M.P., Hon. W. Ashley, Frank Crossley, Esq., M.P., and the Principals of several theological colleges of different religious bodies.

#### DECEASE OF MEMBERS OF THE COUNCIL.

The death of the Rev. Dr. Leifohild and the Rev. Robert Eckett, two members of the Council, having been reported to the Committee, they in each case adopted a Resolution expressive of their sense of the loss sustained by themselves and the Church at large by the departure of these brethren in Christ. The former of these friends having been one of the founders of the Evangelical Alliance, we feel compelled to give in *extenso* the resolution adopted by the Committee on occasion of his lamented decease. It is as follows:—

*Resolution.*—In recording the decease of our venerable friend, the Rev. Dr. Leifohild, we cannot forbear an expression of the cordial affection and reverence with which we regard his character and labours, and while we gratefully call to mind the blessing vouchsafed by the Great Head of the Church to his faithful, zealous and gifted ministry of nearly half a century, we would especially recognise his services and honour his memory as one of the founders of the Evangelical Alliance. In common with his esteemed fellow-servants, Edward Bickersteth and John Angell James, he had long mourned over the divisions in the body of Christ, the want of visible fellowship among the members of the different Evangelical Churches, and of union with each other, for purposes of praise and prayer and the advancement of the Redeemer's cause.

His feelings and wishes being cordially responded to by a number of his Christian brethren, he held a devotional meeting in Craven Chapel, on the second day of the year 1843, in which many of their number, of different churches, esteemed it a privilege to take part; and the chord of brotherly love and unity having been once struck, its tones continued to vibrate, till the formation of the Evangelical Alliance, in August, 1846, gave a promise of the realisation of his earnest desire and hopes. Though the requirements of an extensive pastoral charge did not permit him to take an active part in the administration of its affairs, the Alliance continued to engage his cordial sympathy; and his judicious counsel and willing help were ever at its command. While, therefore, we affectionately condole with the family of our departed friend on the loss they have sustained, and with the branch of Christ's Church to which he was conscientiously attached, on the removal of an honoured servant, whose scriptural faith, Catholic spirit, and godly zeal were clearly manifested by his preaching, his writings, and his abundant labours, we cannot but grieve at the thought that the cause of Christian union has been deprived of one of its warmest and most consistent advocates by his translation to the heavenly rest. Meanwhile we gladly cherish the belief that, like his beloved friend, Joseph Hughes, of whose life and labours he has left a published memorial, and the revered guide of his early youth, Jabez Bunting, to whose wise and largehearted counsel he was so greatly indebted, and others, his fellow-labourers in the Gospel field, who "have gone forth weeping, bearing precious seed," he will, doubtless, "come again with rejoicing, bringing his sheaves with him."

#### NEW BRANCH OF THE EVANGELICAL ALLIANCE.

At a meeting of Committee, July 17, 1862, a letter was read from the Rev. T. B. Penfield, dated Brainerd, Metcalf, Jamaica, 19th June, 1862, stating that, in accordance with letters of invitation sent to all evangelical ministers in the parishes of St. Mary Metcalf and St. Thomas-in-the-Vale, eleven brethren, the representatives of various religious communities, had met, on the 6th of May previous, and had formed a branch of the Evangelical Alliance, and requesting that they might be recognised accordingly. The Committee passed a resolution expressing their satisfaction at the formation of this new branch of the Alliance.

#### COMMUNICATION FROM NEW ZEALAND.

The Committee thankfully acknowledge the receipt of 5*l.* contributed to the funds of the Evangelical Alliance by five clergymen labouring in New Zealand in connexion with the Church Missionary Society. The remittance was accompanied with an encouraging letter, of which the following is an extract:—

We beg your acceptance of a trifling gift in aid of the good cause in which you are so manfully engaged. The catholic spirit manifested by those who have connected themselves with your labours pleasingly indicates the root from whence your exertions have sprung, and unmistakeably points to Jesus, our blessed Master, as unto you *the way, the truth, and the life*. The largeness of your views, the breadth of your labours, and the sympathy shown by so many different churches, are bright features in your evangelical career, and our united prayers are that, guided by the gracious influences of the Holy Ghost, you may go on, as you have hitherto done, in the love of the Father and the spirit of Christ.

#### NEW MEMBER OF COUNCIL.

Captain the Hon. C. E. Hobart has been added to the list of Council.

#### NEW MEMBERS.

The following persons have been admitted to membership—viz. :—

*At the Committee Meeting, March 27.*—Rev. R. S. Short, Exeter; F. A. Bevan, Esq., Lombard-street; and W. Bramstone, Esq., Maidahill.

*At the Committee Meeting, April 17.*—Miss Leonard, Store-street; Mr. J. Hill, Mr. J. W. Scott, Miss Shaw, and Miss Redding, all of Worcester; and Mrs. Buckmaster, Nottingham-place.

*At the Committee Meeting, May 15.*—Mr. Alderman Challis, Enfield; and Mr. and Mrs. Ough, Totnes.

*At the London Ladies' Committee Meeting, May 20.*—Mrs. Halke, Old Burlington-street; and Mrs. Powell, Upper Hyde-park-gardens.

*At the Committee Meeting, June 5.*—John Moone, Esq., Folkestone; and Mr. W. Hamlyn, Totnes.

*At the Committee Meeting, June 19.*—Colonel H. J. Willoughby, Totnes.

*At the Committee Meeting, July 17.*—Joseph Williams, Esq., Abbey Wood; Rev. Samuel March, Erith.

*At the Committee Meeting, August 7.*—Robert More, Esq., Camberwell; Rev. H. C. P. McDermot, Jamaica.

## CONTRIBUTIONS RECEIVED AT THE OFFICE OF THE EVANGELICAL ALLIANCE, 7, ADAM-STREET, STRAND, LONDON, W.C., FROM MARCH 21, 1893, TO SEPTEMBER 23, 1893.

(In Two Lists.)

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# Evangelical Christendom.

## DR. DAVIDSON'S INTRODUCTION TO THE OLD TESTAMENT.\*

THERE are many signs around us to show that the time is not far distant when the Old Testament will become a general subject of critical study. Some grammatical and historical commentaries have appeared within the last few years in England, and give hope of a better day, when a thorough knowledge of the Hebrew language may be more widely diffused among Biblical students, the foundation of which can only be laid by a systematic and scientific study of its grammar.

IN Germany many so-called introductions to the Old Testament have appeared, while in England books of this kind have been generally unknown, with the exception of the work of Rev. T. H. Horne. His volumes embraced far too wide a circle to permit of accuracy or of much criticism, and accordingly—on the critical questions connected with the individual books, especially of the Old Testament—its information was generally too meagre. Into the merits of the revised edition of that work, published in 1856, by Mr. Horne, in connexion with Dr. Tregelles and Dr. Davidson, we do not mean to enter, nor to touch upon the controversy raised by the publication of the volume on the Old Testament, which had been committed to the care of the latter scholar. Most of our readers at all interested in Biblical studies will remember that the charge of neology was brought against Dr. Davidson, which resulted in his resignation of the Professorship of Biblical Literature then held by him in the Lancashire Independent College, and in the issue of a duplicate volume on the Old Testament, drawn up by Rev. J. Ayre, to complete the revised series of Horne's Introduction.

The work before us now is quite independent of its predecessor; and is considerably in advance of it, both as to the views adopted, and as to the treatment of its subjects. Though we are very far indeed from coinciding with the opinions here advocated, we cannot but view it as an important contribution to our Biblical literature. We are, however, sorry to perceive throughout it a considerable amount of bitterness manifested against those with whom he disagrees, which was no doubt engendered by the mode in which the author was treated by men far his inferiors on the occasion of his former publication.

In illustration of this we would just cite one passage:—

The question is firmly established on critical grounds, that two documents at least are incorporated into the present Pentateuch—documents in many respects different, and sometimes contradictory. It may suit an atmosphere of ignorance to reproduce the uncritical, far-fetched apologies of Hengstenberg, Hävernick, Keil, and Kurtz, in opposition to settled results; but as soon as a little light shines, their emptiness appears. . . . It may harmonise with the temper of religious sectaries in England to denounce men like Bleek, Tuch, De Wette, Ewald, Hupfeld, and Knobel, as irreligious or sceptical, because they have carefully investigated the subject, and honestly expressed their views upon it; but who are

\* *An Introduction to the Old Testament, Critical, Historical and Theological, containing a Discussion of the most important questions belonging to the Several Books.* By Samuel Davidson, D.D., of the University of Halle, and LL.D. Vol. I. (To be completed in three volumes.) London: Williams and Norgate. 1862.



their judges? Are smatterers in Hebrew the persons to lament over such men's treatment of questions that have nothing to do with religion, as though it were irreligious? Is it a heinous heresy to be out of the pale of what is called evangelicalism? Fortunate indeed it is that they are out of the pale of that intolerable evangelicalism which thanks God, in the spirit of the Pharisee who went up to the temple to pray. As long as the stale attempts of Hengstenberg and his school to uphold the Mosaic authorship of the whole Pentateuch are dealt out in small doses in Great Britain, the criticism of the Old Testament is retarded, and a barrier set up against the tide of enlightened opinion which must soon be swept away. . . . A man may believe *too much* as well as *too little*. He may believe till he has earned and unworthy notions of the Almighty, thinking Him to have so interested in the petty affairs of His creatures as to speak audibly to them in the air, and even to appear in human form: he may make the Deity in his own image, and think *that* religion: but these anthropomorphic conceptions are infinitely more dishonouring to Jehovah than any rational treatment of records which unfold the spiritual development of the Jewish race at an early period of their history. Declamation, invective, pietistic horror, orthodox pity for the infidel Germans, answer no purpose but to impose on the vulgar; and as insertions in religious works, are utterly out of place. "Who art thou, that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Censorious judging, cowardly insinuation, uncharitable suspicion, stealing others' good name and character, constitute the religion of many. Happy will it be for them if it takes them to heaven sooner than the sceptics they hate.

We do not deny that there is some truth contained in these remarks, especially in the protest here made against the declamation and invective which too readily takes the place of candid discussion. But cannot such a charge be retorted on our author? It is, perhaps, only fair to say that this is not the usual style of the book. But passages like the above show that its author is not free from prepossessions which must influence very materially his treatment of the Biblical books. A scholar who can in so sweeping a manner condemn as "carnal and unworthy notions of the Almighty" any belief in the Almighty speaking from heaven or appearing in human form, cannot be expected to treat accounts of such phenomena in Scripture as anything else than mere myths and legends.

Dr. Davidson's theory of inspiration, as far as we can discover it, is set forth in pp. 129-130, where he says:—

There is an erroneous idea abroad that persons who wrote books preserved in the canon were the only *inspired* individuals. *All* religious men were counted inspired, under the Old Testament dispensation; some possessing a larger measure of the Spirit than others. Moses was not the only inspired person of his time. He had successors who were inspired as well as he, though not to the same extent. But the authority of sacred writings has no connexion with names. Unknown persons may have had the Spirit of God in a larger degree than those with whose names we are acquainted. If the *divinity* of a book depended on the name of a writer, the book could be nothing more than *human*. The *Divine* would then be *personal* and *individual*. But truth is independent of *persons*. No historical loss affects it. Hence revelation can lose nothing by a critical rejection of the Mosaic authority of the Pentateuch. What work, containing a Divine revelation, must have a value independent of authority derived from authorship. A *Divine revelation* is not such because of the person who conveys it in writing, but because it contains Divine truth. The process, therefore, of judging the credibility of a Divine revelation is not an *historical*, but *religious*, thing. It is *subjective* and *ideal*, not *objective*. The opponents of criticism lament their historical loss in not possessing a narrative contemporaneous with the events, instead of later traditions. But the loss is a gain, if criticism gives forth historical truth; and if it does not, let its baselessness be shown. To build the authority of revelation on the *untrue*, can answer no good purpose.

From this notion about inspiration, as of so ordinary a character, we may know what kind of treatment certain passages must necessarily receive. One

of Dr. Davidson's principles of interpretation is, as set forth on p. 168, that "every part of Scripture must be explained in such a manner as is consistent with right reason and the known attributes of the Deity. Just conceptions of the Supreme Being should precede and regulate the method of exposition." What is, however, the "right reason" we are thus to explain Scripture by? Are we to reject everything that does not fall in with our ordinary experience? Is the reason to be altogether *subjective*? May we not, in accordance with right reason, believe that God manifested Himself in a different manner to the fathers than He has done to us? or is everything, or nearly everything, supernatural to be judged by us as merely mythical and legendary? As Dr. Davidson has gone so far as to deny that the law was delivered audibly to Moses on Mount Sinai, and to assert that it was rather the result of the religious convictions guided by Divine Providence, which were working in the mind of the legislator himself, it is plain that such a notion would make strange havoc with the Sacred Scriptures.

The grounds on which Dr. Davidson professes himself dissatisfied with the common opinion that Moses was the author of the Pentateuch consist mainly of a number of places which, he considers, contain "notices historical, geographical, archæological, and explanatory," adverse to such a view, and of certain diversities and contradictions which are found in the books, besides many instances of confusedness, coupled with the repetitions which from time to time occur. We say mainly, because there are other subordinate arguments which he adduces.

Let us take an instance or two of passages which are supposed to conflict with the Mosaic authorship—*e.g.*, Gen. xii. 6, "And the Canaanite was then in the land," and ch. xiii. 7, "And the Canaanite and the Perizzite dwelled then in the land." "These words," says Davidson, "obviously imply, that when the writer lived the Canaanites and the Perizzites had been expelled from the land." Hengstenberg, on the contrary, maintains that they can be explained in the several connexions in which they stand; but to do so, he is forced to consider the word *then* (*ym*), in both cases, to have been interpolated. A second passage of this kind is that in Gen. xxxvi. 31, "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." The last clause is suspicious: it could hardly have been written till there had been a king over Israel. Hengstenberg, indeed, considers there is a reference in it to the promise of kings coming out of the loins of Jacob, in ch. xxxv. 11; but this is most unsatisfactory. Davidson seems unnecessarily to suspect that the list of these Edomite kings before Moses is incomplete; for he says, "it may perhaps reach up *almost* to the time of Moses. It is impossible, however, to show that it reached *to* his time." One other passage may suffice—namely, Deut. ii. 12, "The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of their possession, which the Lord gave unto them." The last clause at least does not appear one which could well have been written by Moses. Hengstenberg, however, sees no difficulty. He says: "It was intended by these examples to show Israel that existing things were not unalterable. What in the common course of things had

already happened frequently, under the guidance of the Lord, might it not also again occur where the special providence of God was at work?" But he seems to forget that the passage does not state that the thing might occur, but had already occurred. It is possible (but Hengstenberg does not adduce this) that the reference might have been made to the land on the east of Jordan, which had already come into the possession of Israel. We cannot, however, say it is probable. The words seem to have a more extended reference.

Such are a few out of many passages which do not appear likely to have come from the pen of Moses. The older scholars regarded them as interpolations, proceeding perhaps from Ezra, the reputed arranger of the canon of the Old Testament, or from some of his associates. Davidson regards this hypothesis as justly abandoned. Hengstenberg and many of his school are unfavourable to it. Davidson asserts that the passages in question "belong to their respective connexions as much as any other part of the text, and cannot be pronounced later appendages. They are not all *explanatory*. Some add nothing to the perspicuity of the places in which they occur; on the contrary, they occasionally disturb and embarrass the sequence." If the latter statement be true, how can it be said, "they belong to their respective connexions as much as any other part of the text?" If the former, how can it be asserted that "they disturb and embarrass the sequence?" We are inclined to coincide with the old scholars. Interpolations need not be explanatory. It by no means follows that because the Jews of the middle ages were so superstitiously careful about the text, that the Jews before the Babylonish captivity held the same opinions. Glosses explanatory of old terms, of ancient names of places, and referring to prophetic fulfilments, may have been easily admitted. Why may not the clause in Gen. xxxvi. 31 have been interpolated from 1 Chron. i. 43, where it occurs in a somewhat different connexion? Neither Davidson nor Hengstenberg make any reference to this fact.

"Diversities, confusedness, and contradictions also discountenance unity of authorship." So says Dr. Davidson; but we cannot give him credit for candour in all the instances he adduces. For example, he says—and on this point we quote his entire remark—"The Israelites did not listen to Moses at first for anguish of spirit and cruel bondage. (Ex. vi. 9—12.) But in iv. 31 they believed and rejoiced when he announced deliverance to them. It may be said that *the elders* were the persons spoken to in the latter case, not the people; and that they were induced to believe in him by the signs he wrought. But if the heads of the people were convinced of his Divine mission, the people groaning under their burdens would be ready to follow them."

The narrative contains no contradiction whatever. Moses and Aaron, having received their commission from God, came to the oppressed Israelites, and "Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." (Ex. iv. 30.) The people then "believed and rejoiced." But what followed? Moses and Aaron appeared before Pharaoh, and made their demands, and the result was, more work was laid upon the unfortunate Israelites. No wonder that, seeing this, and perceiving no relief—no miracle having been performed in their behalf—they, in their blindness, hesitated to put credence in the words of Moses

Nor does there appear to us any ground whatever to assert, with Dr. Davidson, that there is a contradiction between Ex. vi. 2, where Moses received as it were a second time his commission in Egypt, and Ex. iii. 1, where it is said he received his commission in Midian. "Had not," says Dr. Davidson, "Moses visited the king to ask for the thing he was called by God to effect, we might reasonably suppose that the call was repeated; but since he did so, a second call was unnecessary. The two calls are in reality the narrations of different writers, giving a somewhat different version of the same thing." Was there no reason for repeating the commission, when it appeared so unsuccessful? Pharaoh had not only refused to hearken, but the Israelites, who were at first inclined favourably to Moses, now had refused to listen to him. Not one of the mighty wonders which the Lord had spoken of had been performed—Jehovah had not delivered His people at all. Does the fact that "the one represents Moses as asking for a temporary release of the people, the other for their entire deliverance," prove a diversity of writers, when, although Moses was directed by God at first to ask only for a temporary release, at that very same time he was informed that Israel would be completely delivered from the bondage of Egypt. The subsequent narratives in chap. viii. 25—30 and x. 8, 9, prove that the temporary respite was only demanded in order to put Pharaoh to the test.

Candour is certainly a rare virtue. We do not deny that the want of it has been too plainly manifested by the defenders of the Pentateuch, but we do assert that its absence has been as striking on the part of the opponents of the Mosaic authorship. We wait yet to see a candid work by a competent scholar, which will fairly state the difficulties (for difficulties there unquestionably are) on both sides of the question, and which will point out the many passages on which candid critics may hold different opinions.

The evidence of the New Testament, though *primâ facie* decidedly in favour of the Mosaic authorship, may possibly be viewed as not altogether decisive on the point. It might be said that our Lord and His Apostles, in a matter of inferior moment, spoke in accordance with the prevalent opinion of the Jews. If the Pentateuch be considered to have proceeded, if not entirely, at least in great part, from Moses, or to have contained substantially his law, and to have included his genuine prophecies, this supposition would be admissible. But if the work be viewed, with Dr. Davidson, as replete with legendary stories and myths, as recording false miracles and containing gross exaggerations, such a view cannot possibly harmonise with the use our blessed Lord—who was the Truth—made of it. And we do not see how it is possible to coincide with the following remark of Dr. Davidson, and yet hold the cardinal point of the divinity of the Lord Jesus, though Dr. Davidson sees no incongruity:—

It should also be observed, that historical and critical questions could only belong to the sphere of His *human* culture—a culture stamped with the characteristics of His age and country. The development of Jesus is distinctly recognised in the New Testament, and is not incompatible with His Divine nature (Luke ii. 25). Considering, therefore, the human limitations to which the Son of God was subjected on earth, we are not irreverent in supposing that He shared the common views of the Jews in His day, in regard to points ethically or doctrinally unimportant.

Much yet has to be done for the criticism of the Pentateuch. We want

for the purpose candid and critical scholars. It is not fair that a scholar should be shackled by common opinion; but, at the same time, to prove that he is a free inquirer, he need not necessarily run counter to it. We believe in the Mosaic authorship of the main portion of the Pentateuch, but we do not see why Moses should not have made use of prior documents (it is evident he did), and why later writers may not have added portions to the work. This is confessedly the case with at least the last chapter of Deuteronomy. Has not this principle been too much overlooked? The acquaintance the writer had with Egypt and its customs points to the time of Moses. Some chapters, too, seem to have been penned by an eye-witness of the events recorded. Others point to later times—a later editor may have made certain additions. Portions of Moses' writings may have been lost. Thus the gap of thirty-eight years which are passed over in silence may be explained. It need not necessarily have been an extensive portion. Glosses to explain names may have been added. All may have been done under the supervision of the prophets. We may admit, with Dr. Davidson, that "there is no important difference between the language of the Pentateuch and that of the other books written shortly before the return of the Israelites from the captivity in Babylon." The phenomenon would be unparalleled if we likewise admitted (as has been taken for granted) that we have the Pentateuch and those books in the same form in which they were first written, with all their grammatical peculiarities. But cannot this be reasonably doubted? The vowel punctuation does not ascend higher than the fifth century after Christ, the use of vowel-letters cannot be proved of higher antiquity than say four or five centuries before Christ. The grammar is all of one age; the various peculiarities traceable in the books may, perhaps, be rather ascribed to difference of punctuators. The punctuation must have been a slow work. It must have been gone through several stages. We have no old Hebrew; its forms must have been modernised, after an ancient tradition, no doubt, but still comparatively modern. We doubt whether the grammatical forms can be proved to ascend higher than two centuries before the Babylonish captivity.

The fact is, we believe, all sides have been equally in error. The orthodox may learn much from the Rationalists, the Rationalists from the orthodox. There is truth on both sides, but all sides seem afraid of it. It would spoil some favourite theories of the Rationalists to demand proofs for every stage in their argumentation. The orthodox are too fearful of thorough investigation. Against an infallible Pope the Reformers put forward an infallible Bible, with an infallible text. There was a great truth at the bottom of all this, but it was pushed too far. We are not afraid of the Bible suffering from candid and searching investigation. The results of criticism no doubt deeply affect the faith of the Church. This is not "the cant of uneducated minds." But they will not affect it injuriously. The truths on which the Church is founded will stand for ever, and in the end with firmer faith men will "stand in the old ways." There will be no new Gospel discovered by which the many will be saved instead of the few. Scripture, examined and tested in the crucibles of both the lower and the higher criticism, will still bear evidence to the great truth—the truth—that it is "not by works of righteousness which we have done, but according to His mercy He saved us,

by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

We take leave here, at least for the present, of Dr. Davidson's Introduction, which we cannot but consider the ablest, boldest, and most uncompromising onslaught on the authority of the Old Testament books that has yet appeared in England. We hope and trust it may stir up the upholders of their authority to do something as able in their defence. It can be done. Shall it be left any longer undone?

### M. LOMBARD, OF GENEVA, ON THE LORD'S-DAY.\*

#### *Section I.—Origin of the Society Founded at Geneva for the Sanctification of the Lord's-day.*

Who among our English brethren who attended the assemblies of 1861 does not recollect the introductions to those meetings, when, under the influence of a serene sky, and nature all resplendent, there was established among all the members of the society, both visitors and fellow-citizens, often strangers to one another, and of many different denominations, a sweet and ready intercourse, a cordial and fraternal intimacy? Who will have forgotten the holy vibrations of the hymns which resounded beneath the vaulted roofs of the ancient cathedral—vibrations which were communicated to the hearts of those who were present? Who will have forgotten the subdued light which is peculiar to these noble monuments of antiquity, and which, gliding beneath the vaulted roof, was shed upon an attentive and compact audience? Who will forget that amphitheatre of grave and peaceful forms,—those foreheads blanched by labour and vigils in the service of their heavenly Master,—that assembly of men of every tribe, of every language, of every rank, whose rallying cry was the cross of their Saviour God? Gathered at the call of the venerable champions for the truth which Geneva counts within her walls, they came to testify before the face of the Christian world, that beneath the ecclesiastical denominations, of which the Alliance acknowledges the free profession, the same faith unites them in their diversity. If we have not here the visible and universal Church, we cannot fail to recognise that here are the first outlines of the edifice of which "God manifest in the flesh" is the Architect and Founder, and of which He is the chief corner stone.

But these first impressions necessarily rose to a more lofty diapason, in proportion as the roll of speakers, and the order of the subjects treated, came to unfold the holy studies to which these assemblies had given occasion, and developed in written or extemporary addresses the considerations and the data of evangelical and social science, in relation to the wants of the time and the aim of the meetings.

To Professor Godet, of Neuchatel, pertained, in fact, the important mission of reminding the Christians at that moment assembled, that the first of the

\* Notes Relative to the Formation of Societies for the Sanctification of the Lord's-day at Geneva and in Switzerland, with Considerations upon the Possible Development of these Agencies. By M. Alexandre Lombard, of Geneva. Read at the Conference of the Evangelical Alliance, at Freemasons' Hall, October 16, 1862.

practical duties which the Alliance proposed to bring into clearer light was the question of "The Lord's-day, and the Means for Promoting its Sanctification." To this memoir, the echoes of which were not confined to the vault of St. Peter's, and to the views which it consecrates—to this appeal to Christian consciences, under the impulse of the addresses which followed it, among which I will name that of the Rev. Dr. Thomson, so full of interest and of life—are due, after God, the movements with which I am now called to occupy you and the society which has been founded at Geneva.

In effect, the last vibrations of the solemn voice which had pronounced this discourse had not died away, when some brethren, among whom was my dear and respected friend, the President of the English Branch, communicated the impressions which they had received, and said, "You must put your hand to the work!" The appeal had been uttered at Geneva, and it was for Geneva to be the first to respond to it. And, in fact, how much does our dear native country need it! For we well remember the announcements then placarded on the walls, of pleasure trains, of clamorous *fêtes*, and of great gatherings of troops arranged for the Sunday in a neighbouring canton—the works carried on both public and private, and the astonishment of our foreign brethren at seeing how our public manners authorised abuse, and our private manners remissness in this respect. It was a strange and painful spectacle to be witnessed in one of the cradles of the Reformation, formerly so celebrated for its religious life; and much more sad yet, if we reflect how the example set by Christians authorises worldly men in the guilty abandonment of the day which God has reserved to Himself.

This was felt, and the meetings were not concluded before a first nucleus of Genevese members of the Alliance proceeded to the formation of a committee; and then, with brethren come from Switzerland, they drew the outlines of a future Swiss association, reserved till the moment when circumstances should appear propitious, and meanwhile promising to lend their aid to the formation of cantonal associations, with the Lords'-day as their object.

When this was done, a note was sent to the President of the Alliance by a brother belonging to Geneva, to announce to him that the committee was prepared to occupy itself with this work, and to request the adhesion of the Alliance. In the course of the session the ensuing reply was received. I quote it textually, because it distinctly marks out the limits of the part taken by the Alliance in external works, and how it confines itself to the encouragement of the formation of works which the kingdom of God requires, and to giving them their first impulse, but does not execute them. Here is the reply: "The movement imparted by the report of M. Godet is sufficient; as an act of intervention this has given the first impulse; the work has only to go forward of itself."\*

This is what was done.

As soon as the repose necessary after days so well filled up had been taken, the friends who had embraced this work re-assembled; and conferences followed. The question, in effect, related to the taking of a critical and

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\* As the brevity of the original here requires a slight paraphrase, we add the words of the French: "Le mouvement donné par le rapport de M. Godet suffit; comme intervention celle-ci a donné la première impulsion; l'œuvre n'a qu'à aller en avant d'elle-même."

delicate step, and one which consisted in reconciling principles, which, without diverging from the basis of the necessary sanctification of the Lord's-day, or the perpetuity of the institution of one day of rest in seven, differ as to the scriptural interpretation of the fourth commandment.

With some this point of departure is absolute, but others regard it in its relation to the rights of evangelical liberty (Rom. viii. 20 ; 1 Peter ii. 16 ; Gal. v. 1 ; James i. 25), and to passages where our Lord, by abolishing the Jewish theocracy, has inaugurated a new covenant of love and grace, and where the spirit substituted for the letter has taken the place of the legal observance. (Mark ii. 27, 28 ; 1 Cor. x. 29 ; Col. ii. 16.)

We could not be divided as to the starting point, and in agreement as to the foundation ; it was needful to arrive at a scheme which should reconcile the two points of view. This was the more needful, because, in fact, through not having adopted them simultaneously, and through being grounded exclusively upon the fourth commandment, a society founded in a neighbouring city has seen its influence diminish, and has provoked publications and a reaction, the sad effects of which are still felt among Christians.

It was needful, then, first of all, to establish this double truth, that not only is the institution of *the Day of Rest* a Divine prescription, typically at least, anterior to the law (Gen. ii. 3), but a means of grace which God, in the person of Adam, had willed to secure to the whole of humanity ; and, that it is not permitted to man to neglect it without peril to both soul and body, and without coming into collision with the royal law of charity.

In the second place, that the fourth commandment has done nothing but confirm this institution of the seventh day rest, in order to its sanctification.

Finally, that the Lord's-day, substituted for the Sabbath as a sequence of the resurrection of Jesus Christ, satisfied this ordinance, by consecrating it as the day of the Lord ; and that the setting apart of this day realises the Divine idea, and consecrates the right of every man to rest one day in seven, that of the Church to public worship, and the duty of all to sanctify it.

It was also needful to decide the limits which our Lord, and His Apostles after Him, have imposed upon this observation, and to indicate, at least in principle, that there are cases in which the imperious necessities of existence and the duties of charity can modify it in as far as this can be done in His name and for His service. (See Matthew xii. 1—14 ; Mark ii. 23—25, iii. 1—5 ; Luke vi. 1—10, xiii. 10—16, xiv. 1—6 ; and John ix. 13—16.)

Finally, after having laid down these principles, it was requisite to develop their practical consequences, and to recommend all who are convinced of their truth to search their ways in this regard, to act upon themselves, and then to seek to re-establish around them respect for this holy day, by associating with such as partake of these convictions, in order to labour in common to spread the knowledge of the duties and privileges attached to the day. Such are the principal features which had to be summed up ; and although we cannot say that the scheme adopted is not susceptible of improvement, it nevertheless seems to me to have defined the essential points, and to be sufficient to satisfy the requirements of the two opinions. I add to this memoir, for those who wish to consult it, the statement of principles in question.\*

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\* See the scheme at the end of this paper.



These bases having been laid, and in accordance with the promoters of the work, the question was to get them accepted by others. They were adopted at a select preliminary meeting, chosen from the influential members of the churches of the two denominations on Sunday, November 3, the very day and moment when others of our brethren were labouring and praying for the same object in other parts of Switzerland. It was decided that a more numerous meeting should be called. Fifty persons, friends of the institution, therefore assembled on the 17th of the same month, and after some discussion the statement of principles was almost unanimously adopted. A committee was nominated, in which, according to the principles of the Alliance, there were members of the Established and Independent Churches, laymen and pastors, among whom figured several who are well known at Geneva and loved in England—of such as are interested in the kingdom of God. But since, in questions pertaining to this kingdom, persons are of no account, you will excuse me from naming them.

Such were the beginnings of our society; and if I have allowed myself to record them with some details, it has been, perhaps, a little through the need I feel of expressing the sentiments which animated me at that memorable and blessed period—sentiments which I believe still respond to those of many hearts. It is also to recall the part which the Evangelical Alliance has had in this creation, and which it ought to have in the prayers of our English brethren at this time assembled. In the last place, it is, above all, because it may serve to encourage others to labour in the same field, and to prepare the way for a more extended movement.

Now see what has been done.

### *Section II.—The First Labours of the Society.*

As soon as the society was constituted, the moment was come to extend its basis, and to secure the co-operation of all the friends of the work in Geneva. Public meetings were called for this object in different places; they brought together a numerous and thoroughly sympathising public. The higher classes, I regret to say—whether they did not believe themselves directly involved, or through want of interest, or any other cause—showed themselves less than the more obscure ranks of society, and it is to be remarked that the adhesions, which came in great number, belonged for the most part to the working classes. We may observe, in passing, that the adhesions which our committee asked for did not at all resemble the pledges or engagements of temperance societies, which, in a question of this kind, would have resulted in a sort of assault upon the rights of evangelical liberty, and would have gone beyond the prescriptions of the Word of God. They only went so far as to express the following principle, which makes no appeal except to a moral assent, and not a written one: "That the members adhere for their part to the principles of the sanctification of the Lord's-day, and that they will labour to extend its observance."

The aim of these meetings was to call public attention to the subject, and to awaken consciences. This end was pursued in a series of sermons which were preached simultaneously in the national and free churches; and I feel it my duty to say that we obtained on that occasion from the representative bodies of the two churches, and in particular from the national con-

history, which has very often occupied itself with this question, very favourable co-operation.

It is not mine to be able to say that the work has subsequently struck deep roots. The evil is too profound and of too old a date; the habits which are necessarily influenced by the manners of the neighbouring provinces, where the evil is, I believe I can say, still greater, are too deeply rooted in connexion with the successive decline of doctrine and of faith, and the invasion of foreign usages, for us to hope for some time for any prompt and perceptible reformation. I will say, however, without pretending to dive into men's hearts, or to judge what has passed in the privacy of their houses, that we may believe that in many instances these appeals have not been heard in vain; and that, whether in regard to a more real sanctification of this day, or to the reformation of some more manifest abuses, the efforts of our society have not been absolutely fruitless. I am able to affirm that at least in many Christian families an employment of the Lord's-day more in accordance with its holiness has commenced, and that among the industrial and trading classes many persons have been convicted in their consciences, have renounced Sunday labour, and have shut their shops, which had hitherto been open on that day.

Some results of a character yet more tangible have been obtained by the direct or indirect endeavours of our committee. Without entering into all the details, it will suffice for me to indicate, among others, the building operations, which employ a numerous staff of workmen, and in which not only has rest prevailed on the Lord's-day, but—and this is an essential circumstance, and one of which the general practice cannot be too strongly recommended—rest has been sometimes guaranteed in the agreements adopted with the contractors. It is not useless to observe that those who have established this practice have had the satisfaction to record the entire approval of their subordinates, workmen and foremen. "They have done well" (*on a bien fait*), has been the simple and significant expression which has been heard the very day after the measure.

Certain measures of a more individual character, but still under the impulse of our committee, always in prospect of the moral and physical well-being of the employed, and of the labourer, and without emerging from the domain of gradual and possible reforms, have been also taken in regard to great industrial companies, directors of municipal and State works, and the delegates for the administration of the Federal posts. Although the result has certainly not yet answered our expectation, I can assure you that these representations have been always well received, and I am assured, in consequence, that the concurrence of a large number of administrators and functionaries will be secured to us, when we present to them *practical* reforms for them to study and to introduce in relation to this matter. But we have found a much more favourable reception where we did not hope for it, and that is in the two most important branches of industry in our city—watch-making and jewellery. Conferences with the heads of factories, and of important houses in these branches, whether they were consulted personally or in groups, have brought out the following essential points, upon which their assent has been almost unanimous:—

I. That Sunday labour brings no profit, and involves the vexatious still of Monday.

2. That respect for Sunday has at present rather a tendency to increase; or, at least, to be tolerated—a remarkable symptom of progress amid the tyranny which a pretended rationalistic Voltarian liberalism has but too long exercised among our industrial population over all who would think and act otherwise than the majority.

3. That the closing of the workshops on Saturday evening now depends upon the masters much more than formerly; the claims of the workmen being now less apparent, in consequence of the actual hardness of the times and the small amount of work which there is in consequence.

4. That a reform has already been commenced in numerous establishments, and that it is thought possible and desirable for it to become general, not only on moral grounds, but in view of the very results of labour.

5. That Sunday closing is advantageous to the domestic circle, to the morality of families, and to the health of the working man.\*

6. That some steps relative, for instance, to the payment of wages on a Friday—by the fortnight, or by the month, in preference to Sunday morning, or even to Saturday night—would tend to preserve the (Divine) institution, and to profit the working man. Very often, in fact, the wives have to wait for the time of paying before they can procure bread for their children. If the payment has been made at its proper time, the housekeeper has been able to do her marketing and to remain at home on Sunday morning, the better to draw there the all-important presence of the head of the family, and to occupy herself with her children. When the first hour of the Lord's-day is thus spent in the family, it will favour its more salutary employment.

7. That the establishment of places of resort (*salles d'asyle*) for working men, on the the Lord's-day, would be a desirable institution.

Finally, a general encouragement to persevere in this work, and proof that the time is judged propitious, has been granted to the committee through these men of business, among whom are found Protestants, and some Catholics, and persons of different political opinions.

Such is a rapid summary of our winter campaign. But it is not only at Geneva that efforts have been made; communications have been exchanged with different parts of Switzerland, which we might judge to be the best disposed to receive them. A society already existed at Neuchatel, and we have instituted relations with it. At Lausanne, and at Schaffhausen, societies having the same views as ours have been formed, and we have recently received from Basle notice of the formation of a committee there for the same object. We know that at Berne, at Zurich, at Coire, and elsewhere, this question occupies attention, and letters which we have received from them leave no doubt in our minds, that sooner or later it will be taken into serious and practical consideration there also.

So much for the facts. Let us now say a few words of what we are permitted to discern as to the development of the work.

### *Section III.—Of the Future, and of the Development of the Work at Geneva and in Switzerland.*

The facts which I have now set forth are, it is true, small and inconsiderable in presence of the extent of the social evil which surrounds us. But with

\* Even the example of England was appealed to by one of them.

the help of God, and although we bear the light in earthen vessels, we hope gradually to advance. I know not what results will follow the campaign about to be commenced, but the encouragements which have attended our first efforts, and the increasingly lively sense of the importance of this work, and of the practical and Christian justice of the principles which have guided us, permit us to hope that we shall still gain ground, and that in proportion as it is better understood the prejudices which attend it among the public and before many good men, and even Christians, will be dissipated.

If we have been able to indicate some favourable dispositions at home, we do not disguise from ourselves that everything remains to be done, for amid so many contrary influences consciences soon become lax. Here, above all, we must endeavour, not only by sounding the alarm upon the bad influence of relaxation and example, but by reviving the taste for the things of God, and also by disseminating practical and salutary counsels as to the employment of this day. We shall also persevere, if it please God, in efforts which, without touching directly upon the sanctification of the day, and which have an apparent character of utilitarianism, have none the less an essential aim—namely, the amelioration of the condition of the working man and the employed, to whatever social order he belongs. To labour in this field is, in a word, to have for our aim to contribute to the moral elevation of society, to reconstruct the family, and directly to prepare the way for the recovery of souls.

But if the work at home demands all the care and all the perseverance of our society, it would, in my opinion, remain very incomplete if it did not seek to extend itself beyond our frontiers. It is of the nature of every useful and Christian enterprise to propagate its influence, and, in a word, to become missionary. The evil has come to us from abroad in great part; let us try to combat it abroad. We shall do so if God please. Perhaps I here outrun the intentions of our committee, but I feel assured that many persons think as I do. First of all, before venturing to attempt efforts beyond the limits of our little country, we shall use them with our fellow-citizens and brethren of Switzerland, stimulating, by all the means that Providence permits, the formation of new cantonal committees, and, if possible, a Swiss society.

Why, in fact, should we limit our field of labour? Our principles, which are removed from a formal Sabbatarianism, and which have a character as evangelical as it is practical, can be propagated. They cannot but be salutary to souls, and their direct aim being the sanctification of the Lord's-day in liberty, might bring down many prejudices and fears which still cling to this question. I like to think, at least, that whether the movement begins from here or elsewhere, this Divine institution, which like a majestic river has crossed the ages of the world, and which has been sustained under the Christian era, amid so many different phases, will go on amplifying under the breath of the Spirit, in proportion as the domain of grace shall be substituted for that of the law, and the kingdom of our Saviour take its place in men's hearts and upon earth.

But what conflicts lie between! And if we look at ourselves, we ask ourselves if we are really sufficient for these things, even in the restricted field which is more especially committed to us. May Christians comprise all

its importance! May they unite with us to promote its development, and to assist this holy mission, which will be fruitful in blessings temporal as well as spiritual!

But it would not be enough to indicate the end, and not to indicate some of the means by which it can be attained. Let me be allowed to point out one among the rest. An immense evil engages my attention; it is, in the first place, the deleterious influence exercised by the growing centralisation of industry in the hands of great companies, which are more jealous of their own interests and of rapid profits than of the well-being of the labouring classes whom they employ. In the next place (the evil) is that of Governments who call themselves Christian, but who, nevertheless, are very indifferent to this matter, and to the moral well-being of their subjects, and who encourage or tolerate on the Lord's-day public works not indispensable, reviews or great gatherings of troops, electioneering business, *fêtes*, and pleasures of the most boisterous description.

Both these classes must be acted upon.

As for the former, we must be able to show them that the interests they manage are always in agreement with those of the agents they employ. Even if it were not so, moral and social interests would require of every manager that he should promote the well-being of the labourer as well as his own. His conscience is interested in it, and he cannot withdraw from it except at the peril of his soul.

The railway companies, in particular, with the power which they acquire, and the monopoly which they command, are surely interested in maintaining among their servants a level of morality which they cannot rise to without the regular practice of worship and a weekly, or at least a periodical rest, which is conducive to the welfare of the body, and allows of domestic enjoyment. The selfishness of shareholders, and the tyranny of majorities, would go to kill both the body and the soul of their servants, by demanding of them a forced and continued labour, which deprives them of the physical and moral unbending to which Providence decided the right of every man at the origin of humanity. Woe to them, if they take no heed to it, for abuses and oppressions are always followed by reactions. Those obscure and inexplicable discontents, those unexpected outbreaks against morality, those strikes of the workmen, those terrible postal robberies, those Sunday accidents, and those riots even, which sometimes take you by surprise, may all have their hidden roots in this continuous and godless work, this social injustice, and this ill-made reckoning between the workmen and their masters.

By enervating the body of the working man; by depriving him of his lawful rest; and by keeping away his soul from his Creator; the seeds of drunkenness, theft, and profligacy are sown—and recruits are obtained for workhouses, for houses of correction, for the hulks, and, perhaps, for the scaffold.

How many examples could be cited in support of what I have now said? If space permitted me, it would be easy for me to prove how more and more deplorable are, and will be, the effects of an industrial centralisation, which goes on increasing, unless the regulation of the Lord's-day comes in to check its development.

But how advise such a reform? and how will isolated societies succeed in it, if the protecting influence of the State does not come to their aid? Here is an objection which I have often heard made: it is that in our age of liberty the State is not called upon to intervene in questions which have a religious bearing, and in ours less than in any other. In my view, however, the legitimacy of such intervention is not doubtful. In effect, any law in favour of social well-being is incontestably within the direct jurisdiction of the State. If it occupies itself with the fate of children in manufactories; if it disturbs itself about the sale of spirituous liquors on the Sunday; if it favours savings banks; if it prevents polygamy, and concerns itself in general with any reform favourable to the welfare of the society of which it is the natural guardian—why should it not in regard to the one which concerns us? Why should it not pre-occupy itself more than it does with the abuses and evils which are engendered by a perverted civilisation? Why should it not provoke some legislative measure to regulate the limits of Sunday labour, not only in the administrative department, but in factories? Above all, why should it not impose conditions in this respect, in favour of the employed, in connexion with those concessions of charters which it grants to industrial companies?

I do not mean, certainly, to prescribe an order of things impossible in our social condition, nor to deprive populations which are incredulous or indifferent to religion of all outward enjoyment on this day. Such is not my object; for it is not to bind new burdens that I understand the mission of our new society. I limit myself to professing (my idea being taken within just limits) that it is in the interests of social order for the State, without touching the principle of personal liberty, to watch over the lot of all who live upon the daily bread of dependence; and for it to consider those abuses which some men's need of enjoyment, or others' avarice, transforms into a real oppression of one class of citizens by another. Why should not the State—impartial as it ought to be, in my judgment, in the matter of the forms of religion—think itself bound, in the name of morals and the general welfare, to maintain within a limit which I cannot define, but which experience would indicate, the more serious observance of an institution salutary alike to the masses and to individuals? Why should it not put in force the police regulations which exist, and which fall too often into disuse? Why, for example, should it not establish a tribunal of appeal against this kind of oppression, and not, at least, institute inquiries? It has, indeed, a recognised mission as to marriage, and it has based a whole system of legislation upon this institution. Now the Sunday is an institution of the same kind, and dates from the same origin—from the very beginning of humanity. No State, whether it professes liberty of worship or not, can, therefore, in my opinion, remain indifferent to this question, or refuse its sanction to the reform which we ask. It is true that, more or less, its protection is already secured for this day, and that legislation and usage, as well as experiments made since the Revolution of France, have consecrated the distinction of this day; but in our countries—those of the French and Latin languages at least—it has been done in a manner so timid and feeble, that it is with difficulty the intervention makes itself felt; and it seems to tend more and more to become extinct.

It would therefore behove us to attack these great evils, these bad examples which come from lofty regions, and these paralyses of power. After having pointed out the part reserved for individuals in the reform for which we call, I believe it would be proper to take up this question in view of the masses, and to stigmatise the great abuses of which society is culpable in regard to it. I believe that many of the manufacturers would agree with me in this hypothesis. One of them, at least, whom I sought to interest in this cause, and whose operations depend upon the Government and the railway companies, made to me this important confession: "It is from the State, and from the railway companies, that chiefly proceed bad examples and great oppression; and to them the remedy must be *first* applied."

It will be well to notice this word "first."

It is therefore for the religious societies which have at heart the question which engages us to use their influence there. But how will they succeed if they do not seek to add to the number of their auxiliaries; if in some manner they do not centralise their inquiries; if they do not unite their voices, and do not form a combination which permits them to act occasionally in common? Their union alone might fix attention, subdue illwill, and give the necessary authority for soliciting great companies and Governments to deign to reflect upon the evil in which they are implicated, and to show to them that their interests are at bottom in harmony with the reform which is asked of them.

It would, no doubt, be a noble and grand result if a holy league were formed for the restoration of the holy day. But without yet entering practically upon the idea of such an association, so long as that idea is evidently not matured, in every country at least a central society, formed of aggregations of local branches, might be encouraged, and to them would appertain, until an intervention more central and more powerful could be secured, the preliminary and important care of statistical studies upon this question, which as yet has been so little investigated; to them also would belong the special mission of tentatives towards the upper regions of society. It would be theirs, moreover, to address themselves to the great industrial or municipal corporations and the chambers of representatives.

If this idea of a confederation of local associations could be applied in particular to Switzerland, it would, no doubt, be applicable in larger countries—in England especially, where so great efforts have already been made, with the energy and perseverance by which that nation is characterised, and where there exists, moreover, a society whose action has made itself felt for many years, and from the labours of which we propose to derive much light. What might not be expected from an association on a larger scale, and one to which would appertain a grander mission yet—that of appealing to sovereigns themselves?

But to succeed in this Christian enterprise, let a humble brother of Geneva be permitted to say, and with all the respect he bears to his English brethren—above all, to those who do not know, except imperfectly, our countries—Do not lose sight of the fact that every country has its susceptibilities on this question more than on any other, perhaps; that many prejudices exist in France, in Germany, and, perhaps, among us too; and

that there is a sort of dread of what they call a Scotch Sunday, or an English one.

You have preceded us in the way of reforms ; your fidelity, the counsels of your great experience, and your practical directions, have guided us ; your example has been viewed by us with edification, with admiration, and even with humiliation ; but if you desire to succeed in an enterprise of this nature, consider that it must not be entered upon without great precautions ; that before all we must not ignore the imprescriptible rights of Christian liberty ; that we must strive to free the question of prejudices with which it has often been surrounded by a fear of formalism ; in one word, that we must make it more a matter of love than of legality. (Matt. ix. 13, xii. 7.) Men must not be able to say that we come to bind new burdens upon them (Matt. xi. 30, xxiii. 4, compared with Jer. xvii. 21, 22, 24), but to unbind those they bear.

This utterance will be better heard and better understood, for it will be no longer only the trumpet and consuming fire of Sinai, but the gentle voice of Him who has said, "Come unto me ; I will have mercy, and not sacrifice" (Matt. xii. 7) ; and who says to us still, at least in spirit, "This is my day which I have prepared for you from the foundation of the world. Render it to your brethren ; retake it yourselves ; its observance is for the welfare of your body and the salvation of your soul."

[Document referred to in the previous Paper.]

## SOCIETY FOR THE SANCTIFICATION OF THE LORD'S-DAY.

### STATEMENT OF PRINCIPLES.

The Lord Jesus Christ has declared that the Sabbath was made for man.—Mark ii. 27, 28.

By these words He has solemnly confirmed two truths concerning the institution of one day of rest in the week.

The first, that this institution, established of God from the origin of the world, is a gift of His love, and indispensable to man, whether for the body or the soul.

The second, that in the person of Adam God gave it to his posterity, to men of all times, of all places, and of all dispensations.

These words of Jesus Christ, which are only a summary of Gen. ii. 2, 3, evidently involve, as a consequence, the obligation which God also Himself proclaimed upon Sinai, to remember *the day of rest, to keep it holy*.

But this obligation, like all those which flow from the Gospel, is in nothing Judaical. To keep holy the Lord's-day according to the will of God, Christians ought not to *abandon the liberty in which their Saviour has placed them*. Nevertheless, it would be to offend God at the peril of the soul, to take this liberty as a *pretext for living after the flesh*, and to find time, *without necessity*, for one's ordinary labours on this day ; for if any man keep the Lord's-day, the Lord's-day will keep him ; but the man who does not keep this day to hallow it, very soon has no more than *the appearance of piety*.

Every man convinced of the truth of these principles, drawn from Holy Scripture, ought to feel himself urged to do three things :—

1. To search his ways, to see if the manner in which he spends the Lord's-day is conformed to the Lord's will.

2. To be a worker with God, so as to labour above all, by his own example, to re-establish all round him respect for this holy day, and specially to secure the fullest possible enjoyment of it to persons who, by their calling, live in dependence upon others.

3. Lastly, to combine with those who share these convictions, upon this fundamental point, to labour in common to spread the knowledge of the privileges and duties attached to the Lord's-day.



# Foreign Intelligence.

## FRANCE.

—, France, October, 1862.

### THE INCESSANT DISCUSSIONS ON THE ROMAN QUESTION.

A popular German fable relates that a magician once called up a spirit, whose duty was to bring casks of water to his house, and there empty them. Unhappily, however, the sorcerer forgot the formula which was to stop the labours of his servant, so that the wicked demon, continuing to pour out torrents of water, at length drowned the imprudent magician.

Something analogous to this has befallen the French Government in relation to the Roman question. After having declared that Italy should be free, and himself thus raised this question, Napoleon III. is affrighted at his own work. He wants to throw this heavy burden from his shoulders, and recommends patience to the Italians, whilst he advises Pius IX. to grant liberal reforms. Vain efforts! barren labour! The Italians demand, with daily-increasing importunity, their natural capital. Pius IX. obstinately refuses to make the least concession. The Popish bishops of France have recourse to every means of exciting the masses of the people. The liberal press, on its side, incessantly urges that our Government has contracted towards Italy moral and political obligations from which it has no right to escape. It is impossible for the Emperor, notwithstanding the despotic power which he wields, to suppress this controversy: the force of events is stronger than himself. One point alone seems actually cleared up—namely, that all idea of reconciliation between Italy and the Roman See is absolutely chimerical. Their pretensions are too completely opposed. The Pope will never yield, or even consent to share, his temporal authority with Victor Emmanuel. And the Italians, on their part, will never give up their demand for Rome as the foundation and the guarantee of their unity.

At the moment of my writing this, the

Marquis *de Lavalette* has quitted the city of the Vatican, and the principal *employés* of the French Embassy have followed his example. There remains at Rome only a secretary of the second rank, to regulate the minor affairs of travellers.

### THE CLERICAL PRESS IN FRANCE EMBARRASSED BY THE MATAMOROS AFFAIR.

Your readers are aware of the judgment pronounced by the Judicial Courts of Granada, in Spain. The pious *Matamoras*, and one of his colleagues, have been condemned to long years of imprisonment, and to the loss of all their civil rights. The daily press of Paris has generally pronounced a severe condemnation upon this sentence. Thus the *Journal des Débats*, the *Siècle*, the *Temps*, and others, have plainly declared that whilst Spain retains in her code laws so superannuated and barbarous, she must renounce all idea of being reckoned amongst the Great Powers of Europe.

The journals of the Legitimist party, the *Union*, and the *Gazette de France*, and those of the ultra-conservative party, especially the *La France* of M. de Lagueronniere, have preserved, respecting this affair, a studied silence. They themselves experience regret and shame at the spectacle of legislation which recalls the Inquisition of the Middle Ages.

The clerical press, represented by the *Monde*, has alone ventured to apologise for the Spanish judges, and its embarrassment is very visible. How, in fact, can acts of such savage intolerance be justified before the French people, who have entirely adopted—if not in practice, at least in theory and in their laws—the principles of religious liberty? There exists, even amongst the most retrogressive priests of our country, a species of shame, which prevents them from openly adopting maxims of persecution which are condemned by the national conscience.

The organs of the Ultramontane faction have timidly, and with much cautiousness of language, affirmed that the judges of Granada have merely administered the Spanish law, which identifies the rights of citizenship with the profession of Roman Catholicism. That is true, reply the liberal journals; we do not hold the magistrates of Granada responsible for their sentence; but the fault must be imputed to the legislation itself. Hasten, then, for the honour of Spain, to abolish these detestable laws! The advocates of the clerical party further urge that the accused were *political* agitators, disguised under the mantle of religion. Unworthy and odious calumny! reply the men of the liberal press. But religious liberty exists in Spain, exclaim the Ultramontanists, despairing of their cause; for every one is free to believe, or not to believe, in Roman Catholicism; it is only the *propagation*, or the *open expression*, of beliefs contrary to the religion of the majority which is prohibited by the laws. Miserable sophism! answer the interpreters of modern ideas. What sort of religious liberty is that which does not permit the avowal of individual convictions, and which punishes with the galleys a pious man, guilty of the crime of having read or distributed the Bible to his fellow-citizens? Do not persist in uttering such false arguments. Spain is dishonoured before the civilised world by the prosecution against Matamoros. In vain will she construct railways; in vain will she open manufactures, and advance in the development of her material interests. The Spanish people must accept and embody in their code the free exercise of worship. If they will not do this, they will be degraded to the lowest rank of European nations.

This controversy will be very useful. We do not hope, it is true, that it will convert the Jesuits or the higher orders of the clergy to the maxims of liberty and equality in matters of religion. But the statesmen and the members of the middle classes in Spain will be more accessible to these principles. They will labour to cleanse their country from the stain with which it is now covered; and the sufferings of our

excellent brother Matamoros will become, under the blessing of God, a means of elevation and of progress for his native land. Religious liberty must make the tour of the whole world.

#### CONTROVERSY RELATIVE TO THE AUTHENTICITY OF THE FOUR GOSPELS.

The name of M. Renan reappears often enough in our correspondence, and the circumstance is no way surprising; for this writer is the chief of that French philosophical school which rejects everything that is supernatural in the Christian revelation. M. Renan loves to descant upon religious questions; he possesses much learning, the art of imparting interest to the most abstract subjects, a rare talent of style, and a constant moderation of language, even when he essays to overthrow the foundations of the faith. These qualities explain how he has acquired, amongst the cultivated men of our country, an influence so extensive. Well! M. Renan has recently published, in the *Journal des Débats*, some objections against the authenticity of the Gospels, whilst reviewing a work of the rationalist Pastor Réville upon the Gospel of St. Matthew. He pretends that this Gospel is a work of imperfect compilation, put together about the year 80 or 90 of the Christian era, and containing first the *sayings of Jesus*, collected by Matthew himself; next, anecdotes dictated by Peter to Mark; and lastly, legendary traditions of the converted Jews. St. Matthew, according to MM. Renan and Réville, brought together the *discourses* of Christ without the facts, and Mark has related the facts without the discourses. Subsequent writers have arranged and completed the first of these compositions by the aid of the second. As to St. Luke, M. Renan affirms that his testimony merits little confidence. "It serves," says this philosopher, "as a means of transition from the authentic to the apocryphal Gospels; the historical value of his work is, in general, very weak." But it is especially the fourth Gospel—the Gospel of St. John—which is regarded by M. Renan as a *perpetual subject of doubts and contradictions*. He declares

that the Christ of St. John is altogether different from the Christ of the other three evangelists, and that we have *two Jesuses*, as we have *two Socrates*, the Socrates of Plato, and that of Xenophon. How are we to reconcile the Jesus of St. Matthew with that of St. John? "This," says our author in conclusion, "is the grand problem which the latter half of our century will have to examine under all its phases."

I have referred to this controversy in order to acquaint your readers, first, with the extent to which the rationalistic school carries its negations; next, with the partiality of certain political journals for anti-Christian opinions. For the *Journal des Débats* has complacently opened its columns to the article of M. Renan. But when another learned writer, M. Wallon, also a member of the National Institute, forwarded a reply to the assertions of his colleague, the same *Journal des Débats* refused to insert it. Thus is it permitted in some of our most accredited journals to attack the authenticity of the Gospels, but not to prove that authenticity! Scepticism is free to raise its voice in a great portion of our daily press, but piety is not free to combat scepticism! Is not this a new and melancholy proof that irreligion is dominant in France?

Certainly we find, in these facts, a powerful motive for labouring, as much as possible, by our prayers, by our pecuniary sacrifices, by the circulation of the Scriptures, by preaching, &c., to make the truth of the Gospel better known; and I rejoice to be able to give you, in the sequel of this letter, some details which attest that the friends of the Gospel, whether in our Reformed National Church, or in our Free Churches, are putting forth an activity already fruitful.

#### NEW PROTESTANT CHURCHES IN THE PYRENEES, ETC.

Let us begin with the Protestant churches which have recently been built and opened in the Pyrenees. The pastor of this district is M. *Emilien Frossard*, well known for his evangelical convictions and his indefatigable zeal. The central point of his labours is at *Bagnères de Bigorre*, near to *Pau*. This

is a bathing-place, frequented, in the summer season, by a great number of persons, particularly by the English. M. Frossard has found excellent friends and generous auxiliaries amongst these Protestants of the United Kingdom. With their aid, and that of some French Protestants, he has already succeeded in erecting churches at *Bagnères de Bigorre* and at *Tarbes*. Quite recently, he has had the pleasure of opening a third church at *Cauterets*, which is yearly a place of great resort for bathers of every nation.

At *Vesoul*, in the department of *La Meurthe*, a new Protestant church has also been erected. The priests are greatly irritated at this, and one of them has published a pamphlet, in which he dares to say that the opening of this building, designed for the worship of *heretics*, will be *a school of immorality*. These libels have excited the indignation and the disgust of the public. How can the advocates of Popery forget that the principle of religious liberty has taken deep root in our country?

#### LABOURS OF DIFFERENT EVANGELICAL SOCIETIES.

I have before me several publications which prove that the preaching of the Gospel is continued in France with ardour and success. Thus, for example, the last Report of the *Evangelical Society of Geneva* informs us that it has established thirty-one preaching stations in our departments, which are supplied by twelve pastors, eight evangelists, fourteen schoolmasters, seven schoolmistresses, &c. These agents of the Geneva Society have founded flourishing congregations at *Macon*, *Chalon*, *Tournus*, *Sornay*, *Royan*, and other places. The pious men of the Genevese republic are always disposed to make generous sacrifices for our country; they remember that France has given to them Calvin and Theodore Beza, the great Reformers of French Switzerland; and they are well disposed to discharge the noble debt contracted by their ancestors.

The *Evangelical Society of the North of France* has recently celebrated its twentieth anniversary at *Lisle*. Its labours have pro-

duced satisfactory results. More than thirty places of worship have been opened by the society in six departments, which contain a population of three millions of souls; and about three thousand persons, the majority of whom are converted Romanists, constantly attend on the services held in these churches. Painful difficulties have often delayed the opening of churches and of schools. Pastors and schoolmasters were for a long time compelled to go from house to house, to instruct the converts separately. But the patience and constancy of these servants of Christ have surmounted all obstacles. Generally speaking, the new converts do honour to their faith by their conduct. Thus, in the industrial crisis which is desolating the North of France, the proselytes supply an example of manly resignation. "They are afflicted," writes an evangelist, "but not cast down; they bear their trials with much courage; they understand that in keeping near their Saviour they will find true consolation. . . ."

#### SYNOD OF THE UNION OF FREE CHURCHES AT LA FORCE.

The little village of *Laforce*, in the department of *La Dordogne*, so well known by the charitable institutions of Pastor *John Bost*, was, last month, the scene of unusual animation. Numerous pastors and elders from other places were assembled there, and experienced on the part of the inhabitants the most cordial reception. It was the Synod of the Union of the Free Churches of France. I need not remind your readers that since 1848 several Independent congregations have constituted an association, which has

revived the synodal assemblies of ancient times. This union comprises about thirty congregations, scattered over the entire surface of the French territory. The synod was presided over by the Rev. *Frederic Monod*, Independent minister, of Paris. The reports were of an interesting and encouraging character. In some of the congregations the number of communicants has greatly increased. Delegates from foreign churches were present; amongst others, four from Scotland, the Revs. John Smart, James Taylor, Julius Wood, and John Bonar.

#### FRENCH PROTESTANT MISSIONS.

French Protestantism, too, engages more and more in the vast field of missions. It has founded, as you know, numerous stations in the South of Africa. The *Bassutos*, the *Bechuanas*, and other savage tribes, have received with joy from the lips of our missionaries the good news of salvation. Some of our brethren are also stationed in China. Our attention has now been turned to the coast of *Senegal*, and *M. Jacques*, a student of the Missionary Institution of Paris, is on the eve of departing for this new sphere of labour. The French commandant of the colony of Senegal is not only a Protestant, but a very pious man. It is he who has taken the initiative in this enterprise. He will protect the young missionary from the violence of the natives, and be the means of opening to him a wide door for the preaching of the Gospel. May the Lord bless the evangelisation of Senegal! We have great and holy duties to fulfil towards the Africans. X. X. X.

### SPAIN.

#### FINAL SENTENCE UPON THE SPANISH PROTESTANTS: LETTER FROM M. MATAMOROS.

Since the letter which we give below—addressed by Matamoros to Mr. Greene—was written, intelligence has been received of the confirmation of the inhuman sentence upon Matamoros and Alhama. For further details, we refer to the report of the proceedings of the Evangelical Alliance on Wednesday, Oct. 15, which will be found in our other columns:—

M. MATAMOROS TO MR. GREENE.

Granada, Prison of the Audiencia,  
Oct. 5, 1862.

My dear and zealous Brother in Him who is our Life, and our Faith, and our Hope,—Two years ago the Governor of Granada sent the order for my capture, and for the examination of my house. I was seized, was taken to a miserable prison, and from that time until now you know what a chain of suffering has bound me; you know how much honour has

been put upon me; for it is a glory and a joy to be permitted to suffer for Jesus' sake. Well, now my enemies, not yet satisfied, have condemned me to suffer eight years of the galleys, to inhabitation, and to the judgment of all the costs.

I am twenty-seven, and I am going to the galleys; to a horrible place, which is intended for the shame and sorrow of those who dwell there. But there is neither shame nor sorrow for me! My soul rejoices in Jesus. I, a poor miserable sinner, have been chosen by the Lord to suffer; and in this there is no shame, but honour; wonderful honour for me; for I do not deserve this distinction, and I am very grateful to my Master who has granted it to me.

This horrible suit has at length come to an end, having been carried forward with a most tyrannical spirit for two years—two years of grief, and tribulation, and tears—two years of the patient resignation of a dear mother, whose son has been torn from her side, and placed under the ban of a terrible sentence. Oh, my poor mother! She was attacked with illness when she received the news. Mother, thou art also a victim to this cruelty, but thou also canst rejoice in thy tribulation for Christ.

The time has come, dear friend, when I, deprived by men of all rights of citizenship, must enter upon my punishment—must go to the place which society has set apart for those wretches who are unworthy to continue in its midst. The voice of my dearly-loved mother will, perhaps, never again reach my ears. I shall know that she suffers, but shall not be able to comfort her with my presence. I shall be there altogether at the mercy of a fanatical governor, who will visit me with all the force of Popish cruelty. There, at the merest caprice of the officials, the unfortunate convicts are beaten, and buffeted, and abused; even when inoffensive; and I shall be exposed, perhaps, to the cruel blows of some vile criminal, who has been chosen as overseer, chiefly because his terrible antecedents are such as to inspire his fellow-prisoners with terror.

The blows of such an one may fall upon me, and hasten my death. I shall never hear the voice of my dear brothers. Your precious letters, my much-loved friend, will never reach me; and this will be my life for eight long years. But for all this, my cross I take up joyfully, and follow Jesus. If I have not been permitted to carry the Word of God from village to village throughout Spain, I will publish it in prison. God rejoices over the conversion of the most abject, of the most sinful; and to those criminals I will show the way of life. There I will be, if the Lord allows me, just what I was when free. My hearers will not be honourable citizens, they will be miserable convicts. But perhaps these very convicts may see how horrible their past life has been, and will begin to live a new one, and will respect and will follow Jesus; and you can

fancy how I rejoice to be able to dedicate myself to such a glorious work; and I must not fear the rod of punishment. Jesus sought out His death for our sakes.

His Apostles went everywhere preaching the Word, through sorrow, tribulations, torments; they are my example; I follow them. And all this is not in my own strength—I am worthless—I am nothing—I can do nothing—by God's strength only I shall be enabled to do this; yet my heart tells me that I shall be permitted to carry out my earnest desires, as I have prayed for the sake of Jesus.

Alhama has been sentenced to nine years. The additional year of punishment is given (amongst other reasons) because he wrote and acknowledged that letter, directed to me, which was seized, and which, bearing my name and address in full, and containing important intelligence, was the cause of my imprisonment also in Barcelona; which you remember was commanded by telegram. The judges believed that Granada was the chief seat and origin of these troubles, of which they suppose me to be a victim. Notwithstanding, they condemned me to eight years. The Lord pardon them.

Trigo has been pronounced not guilty, and will soon be set free. He will return to the bosom of his family. I do heartily rejoice. Dear Trigo; may the Lord enlighten and protect him for the future.

As our sentences do not exactly correspond with those of the inferior tribunal, we may again appeal against them. It is a matter of indifference to me whether an appeal is made, or whether I go at once to my doom. The appeal would keep us still for some months in this prison; but this offers nothing to be wished for, as the immediate commencement of my term of labour has no terrors.

I have, however, consulted my respected and revered friends W. N. and D. B. and yourself. I will do as you advise, but have no choice in the matter myself. Alhama will appeal, but I need not therefore. I will fulfil my eight years, and he may obtain commutation. Believe me, dear friend, I am very happy. The continued illness of my poor darling mother is my only real trouble; but my Lord gives me strength to bear all with patience.

I shall address a letter to the Queen on her arrival at Granada; not to ask for mercy, which I do not need from her. No, for my crime, if it existed, would only be judged by the God who judges the consciences of men, but I will represent to her our inoffensive lives, the liberty of our brothers in Seville, Malaga, and Granada, and the inalienable right of Christians to meet together to worship round the household hearth.

I forgot to tell you that all the rest of the prisoners have been or will immediately be set at liberty. My most loving remembrances to all dear to you. Salute all my brothers in my name.—Your affectionate brother in the Lord,  
MANUEL MATAMOROS.

## ITALY.

Florence, Oct. 20, 1862.

## EVANGELISATION IN LOMBARDY.

A rapid survey of the field north of the Apennines will bring out some new facts and features in the work of evangelisation. The Venetian territory is subjected to a system of espionage so close as to prevent any successful operations. An attempt was lately made in connexion with the circulation of the Scriptures, but failed. The priests—a majority of whom are known to be liberal—have been forced, through Roman and Austrian oppression, to sign addresses to the Pope in favour of the persistent maintenance of the temporal power. A few have courageously resisted, at the risk of degradation from the priesthood and removal from their offices.

The priests of Lombardy are now, as they have ever been, liberal. The Ambrosian rights, like the Gallican in France, have conserved their independence. This has endeared them to the people. Only the other day a parish priest was interred amid the greatest respect and sorrow on the part of a large portion of the Milanese shopkeepers; for he was known as a good man and a kind priest. Monsignore Caccia, the spiritual ruler of the metropolitan diocese of Lombardy, occupies the first place among reactionaries and Papal bigots. He refuses to give his sanction to several appointments made legally by the Government, promotes a priest to office who has just finished a well-merited imprisonment, leaves four canon stalls vacant in Milan Cathedral year after year, forces a liberal priest to withdraw from the Clerical Liberal Association, under pain of forfeiting his parochial funds, and in every way, as far as his episcopal influence can reach, thwarts the civil authority and hinders the cause of Italy. The mass of the clergy, however, sympathise with Victor Emmanuel, as is shown by the bold action of their Liberal Association, in defending their own liberties and the project for the unity of Italy. From among them a large number of signatures has been obtained to the petition of Passaglia, desiring the Pope to let go his temporal power.

A more important document than this, with its 12,000 priestly names adhibited, there is not anywhere to be found. Every fair and unfair means has been publicly and privately put in force against individuals and clerical corporations to diminish its growing weight; but in vain, for in that list there seventy-six vicars capitular, 1,074 monsignori, cathedral canons, &c., 774 archpriests, provosts, &c., 341 theologians, doctors in divinity, and professors; while the remainder is composed of the most intelligent and respected men in the secular clergy of the country. Even now that the list is closed, additional signatures are still coming in.

In Milan a greater number of people hear the Gospel preached than in any other town of Italy. Among the operative classes there is a strong disposition to hear the truth, and three able evangelists labour successfully in this quarter. Lagomarsino, late of Genoa, and Tealdo, late of Bologna, preach alternately, not only on the Sabbath, but on every week-day, in two large halls, containing 450 and 250 people respectively. They are both working men, with no special preparation for the ministry, but naturally gifted with eloquence, and well acquainted with Christian truth, and are supported by the Geneva Society. The meetings are always crowded to the door. Elsewhere evangelistic services are very unpunctually attended, but here the worship begins with the striking of the clock, the hearers desirous of obtaining a seat being in their places for five or ten minutes previously. The most gratifying circumstance to an onlooker is that there is no controversy, and no preaching from mere texts on the part of the evangelists, but the setting forth of Christ and a constant expounding of the Word of God at their reunions. The hearers bring their Bibles to church, and search for the passages referred to in a most intelligent way, and a good sale is made at the stalls for Bibles and religious books at the doors of the chapels. This is very different from what I saw in the Waldensian Valleys last summer, at Pomaret parish

church, where, though the people have the Bible in their homes, it is not the custom to bring them to church; so that not a dozen hearers in a large congregation of 250 persons could refer to the text under exposition. The sooner such a custom is changed the better.

While the Free Italian Church under Lagomarsino and Tealdo contains about 250 members, who are carefully admitted on the recommendation of two Christian brethren, and after conference with the pastor, the church of the Waldensian evangelist, Mr. Turin, is also well attended by a steady congregation. The pulpit ministrations are very able, and highly appreciated, and a solid work is going forward, which now includes Sabbath-schools and day-schools, and the superintendence of the Elberfeld Society Colportage. Both Mr. Williams, of the Episcopal Church, and Mr. Piggott, of the Wesleyan Society, are resident in Milan, and aid the movement with their counsels, sympathies, and prayers.

The humble lay evangelist of the Waldensian Church at Brescia, Mr. Pugno, continues to have success in his work. One or two cases have lately occurred of bigotry in refusing the common cemetery to the evangelical dead. As this is now happily contrary to the law of the land, we hope such a representation will be made to the authorities as effectually to prevent the repetition of similar outrages.

#### PARMA, MODENA, &c.

At Intra, on Lago Maggiore, the Wesleyans have opened an evening school and a book shop, in connexion with the colportage carried on in the neighbourhood. At Parma the young Wesleyan evangelist, Belmondo, has been exceedingly well received by the people. The old Roman Catholic church in which the service is conducted has, during the summer, contained 200 regular hearers. The school and dépôt are doing well. The newspapers defend the movement, and everywhere—in the public streets and gardens—the evangelist is courteously saluted, and kindly received in private houses. An old priest, who lived opposite the chapel, could not bear the sight, so

grievous to him, and the passage of Scripture, "The truth shall make you free," above the door, and has changed his quarters in consequence.

Nothing could be more encouraging than the commencement of this new station. Mr. Salamon, the Waldensian pastor, carries on a regular service in Modena, and on alternate Sabbaths preaches in Reggio and Bologna. He has good congregations in these three towns, and is strongly supported by the Swiss communities resident in these parts.

#### MISSION TO THE JEWS AT MODENA.

I am happy to mention the arrival of a fourth Italian missionary to the Jews—viz., the Rev. Richard Cotter, of Modena. He and Mr. Laurin, of Turin, are supported by Episcopal Jewish societies; Mr. Meyer, of Leghorn, by the London Jewish Society; and the Rev. Theodore Meyer, of Ancona, by the Jewish Committee of the Free Church of Scotland. There has been such a favourable opening among the Jews recently, that these brethren have already their hands full of work. Mr. Cotter, who is a largehearted and devoted Christian man, has been studying the language for five or six months, and going out and in among the 2,000 Jews of Modena, many of whom are wealthy, and all of whom have formed his acquaintance, visit his house, and enter into unprejudiced discussion. This is greatly owing to Mr. Cotter's conciliatory manner. He has come through some trying experience while a missionary to the Roman Catholics in Ireland, among whom he was allowed to stay, and kindly treated, while other missionaries were stoned and driven away rudely from his sphere of work. Not only the town, but the neighbourhood of Modena, contains many Jews, to whom Mr. Cotter proposes immediately to carry the glad tidings of Christ crucified.

#### URBINO, BOLOGNA, AND ADJACENT PROVINCES.

Giannini, a humble Christian evangelist in the Marches, has suffered violent persecution at Pesaro, but continues both there and at Fano, eight miles distant, to have en-

couraging meetings with the brethren. At Bologna there is also an evangelist, Pompei Rossi, supported by Count Guicciardini. He is an able preacher—an ex-priest—and gathers round him 150 hearers. He has great difficulty in finding a locale at this moment; in fact, the meetings had to be temporarily suspended, as he was driven out of the Bentivoglio Palace, where the services were held, as soon as the family, many of whose members are in Papal pay, heard that the Gospel was being preached within their ancestral halls.

As yet nothing has been done for Bergamo, Lodi, Piacenza, Pavia, and Ferrara, in which towns there are, from our private information, a number of believers in Christ, and readers of the Bible in secret. In fact, the colporteur has been the *avant courier* of the evangelist, and now the great want is labourers to enter into the harvest. I trust soon to report the appointment of good men to these important places. There is no doubt that the large towns for the present should be attended to. In the smaller places, where the populations are more bigoted, or dependent on the Church, the priests have a thwarting power which slips from their hands in the larger centres of population and influence.

#### EDUCATIONAL MOVEMENT.

Beyond the Apennines a great school movement on the part of the Government has been for some time in progress. Without troubling you with detailed statistics, let me say that the number of day-schools has increased during the last two years in Lombardy, Emilia, and the Marches by the hundred; while numberless Sabbath-schools and evening schools, new things in Italy, have been established in the same districts. The new Minister of Education is indefatigable in issuing circulars to prefects and communities for the commencement or reorganization of every branch of work in the educational department. Intent upon introducing the normal system of our own country, he lately appointed an English Protestant lady, Mrs. Burbidge, who had done good service at Bologna, to teach his-

tory and geography in Lucca. A great excitement ensued, so that the Prefect of the town could not guarantee order, and the mayor actually threatened to resign unless the obnoxious appointment was cancelled. The liberal newspapers have all defended Mrs. Burbidge, and spoken not very complimentarily of the Lucchese; while the Minister of Instruction has stood firm, and assured the parties concerned that they must either have the lady he has named, or no teacher at all of these branches.

#### SCIENTIFIC CONGRESS.

Another evidence of the zeal of Government and all thinking men, in relieving the country of the incubus of ignorance fostered by the priests, is found in the proceedings of the Tenth Congress of Scientific and Literary Italians (corresponding to our own British Association), which has met lately at Sienna, and appointed its next meeting, by acclamation, to be held in free Rome. The questions of civil marriage and the unification of dialects into one Italian language were followed by lengthened and practical deliberations on the preparation of suitable school-books for regimental schools, evening schools, and the other classes in various institutions. All these are needed, and more. Only a few days ago the letter, said to have been written by the mother of our Saviour from Jerusalem to the inhabitants of Messina, was printed, for the comfort of the Sicilians, to show them how closely all their interests were guarded by their Divine patron, the Virgin Mary.

#### NEW EVANGELICAL PERIODICAL.

The *Provvidenza del Popolo*, of Bologna, has been at last discontinued, owing to the vexatious sequestrations to which it was subjected, and the evangelical editor is before the tribunal charged with language offensive to the religion of the State. At the same time Naples sends us the early numbers of a new evangelical periodical, *La Civiltà Evangelica*, edited with much ability, and arranged to suit the popular taste, by Signor Perez, the ex-Jesuit, who has been for some time evangelising in the South. The news



of the work that is going on in all quarters is given in an unsectarian spirit. The preaching of Signor Appia and Mazzarella is equally praised; the evangelical schools and depôts of the various parties are highly spoken of; and we are assured that, as in the North, so in the Southern provinces, there are many towns from which the demand for an evangelist is very urgent. The journal is a very agreeable *melange* of theological, controversial, practical, and anecdotal matter; and will, we trust, meet with a large circulation.

#### THE WALDENSIAN CHURCH.

The examinations at the Waldensian College, postponed on account of Signor Revel's absence in England, have just closed with great credit to the students and their

professors. It is with no ordinary feelings of gratitude to God that we see such able and well-furnished men about to enter into the ministry in Italy. Year after year their numbers will increase and their influence tell with greater effect. The "Corps des Pasteurs" will shortly meet, and on the ground of these satisfactory examinations, license three or four of the young men. Signor Marchand will be settled in Elba, taking the oversight of the three stations of Rio, Longone, and Portoferrario, which are within six miles of each other, aided, probably, by some lay agency. Signor Prochet goes to Lucca, Signor Peccennini to Naples, to labour along with Mr. Appia; while Mr. Ehni remains in Florence as co-pastor with Professor Geymonat.

### GERMANY.

Frankfort, Oct. 15, 1862.

#### THE KIRCHENTAG AT BRANDENBURG.

The great meeting of the Kirchentag, which took place at Brandenburg, on the 23rd September, was of so animated and practical a character as to call for a few moments of our attention. Although the Kirchentag is simply a fraternal reunion, without official authority, the collective opinion of so many men distinguished for learning and for piety, upon a question actually exciting the whole of Germany, must always be of great importance. This question, the first which was debated, was that of the reconstitution of our National Churches. This is the only topic of debate respecting which I purpose to communicate some salient features of the discussions.

The assembly was presided over by the venerable Dr. Nitzsch, of Berlin, one of the most profound theologians and finest Christian characters of our epoch. After a fervent prayer, pronounced by the Superintendent-General, Dr. Hofmann, of Berlin (whom a recent and painful bereavement did not prevent from taking part in the meeting), the President opened the first sitting by an address, in which he gave a sketch of the labours of the central committee since the last assembly at Barmen. He then handed in two letters, written by two eminent

men, both of whom, on previous occasions, had presided over the Kirchentag—viz., M. von Bethmann-Holweg, one of its founders, and M. von Mühler, the present Minister of Worship in Prussia. Both evinced a religious interest respecting the deliberations of the assembly. The first, in particular, expressed his wish that, during the whole session, the love of the Saviour, which alone can overcome the world, might burn in the hearts of all the speakers. The President then reminded those present that the Kirchentag had been represented the preceding year in the assembly of the Evangelical Alliance at Geneva, and that that assembly had responded by the expression of its most fraternal sympathies. He stated, lastly, that the committee appointed by the last Kirchentag to collect funds on behalf of the Christians of Syria had obtained abundant aid, and that a sum remained in hand, on the disposal of which the assembly would have to decide.

But to come to the subject of the first day's debate, to which I wish specially to refer—the question, according to the programme, was laid down in these terms: What are the fundamental principles of an ecclesiastical constitution which shall combine the consistorial and synodal systems? To comprehend the importance and prac-

tical bearing of this question, we must recollect that, in almost all the countries of Germany, the National Church is governed, almost exclusively, by a *consistorium*, of which all the members are nominated by the Prince, who is himself the supreme bishop of the Church. This system, a thoroughly-organised Cæsaro-Papism, which has no foundation either in Scripture or in the nature of the Christian Church—which leaves that Church in total inaction, and inevitably destroys its interest and arrests its development—this system is now universally condemned, except only by the spirit of clericalism, which profits by it. It is against this system that those ecclesiastical revolutions to which I have sometimes referred have been directed.

On the other hand, it is thought that Germany is scarcely ripe for the adoption of the Presbyterian, or synodal system, which prevails in several of the great Reformed Churches. Moreover, the principle of the union of Church and State is too closely interwoven with its habits to allow the thought of creating an ecclesiastical government which should rest entirely in the hands of the people. Germany seeks, therefore, to combine the two systems, in such sort as to find in the consistories an element at once permanent, conservative, and administrative, whilst the people of the Church may be represented by synodal assemblies.

According to the usages of the Kirchentag, the discussion on this subject was opened by Dr. Herrmann, of Gottingen, in an elaborate and finished essay, the reading of which was listened to with intense interest, although it occupied nearly an hour and a-half. Under the existing circumstances of Germany—in presence of a popular movement, which threatens to supersede the old institutions by a system of national representation, both in State and Church—in presence, too, of the strong opposition made to this movement by clericalism and absolutism—in presence of the profound troubles occasioned by this conflict—we may regard as a genuine triumph of liberal ideas this essay of the learned professor, who openly acknowledged the

insufficiency of the consistorial system, and the necessity of calling all the vital forces of the Church into action, by the creation of synods. At the same time, his treatise on this question was marked by an advocacy of well-considered combinations, by means of which he sought to harmonise the two elements, which might so easily be found in separation, if not in conflict. And, which was still more cheering, all who spoke after him treated the question in the same sense, imparting to it new light, and discussing it with convictions not less lively.

For ourselves, who firmly believe that the Christian Church, to occupy its proper normal condition, must obtain a perfectly independent existence in relation to the State, these principles of an ecclesiastical constitution do not suffice. Nevertheless, we hail their triumph, because we find in it evidences of great progress—a progress, moreover, not only in *ideas*, but which we see realised daily in actual *facts*. In this point of view, we recommend those of our readers who desire to understand the religious condition of Germany to procure for themselves the report of the debates of the Kirchentag at Brandenburg, which will shortly be published.

Amongst the other results of this assembly (to which I shall perhaps revert in a future letter) is one which I mention here with regret. A party amongst the Prussian members of the assembly thought themselves called upon to sign an address to the King of Prussia, in which the public will certainly see approbation of the line of conduct which he has pursued in relation to his Parliament, and condemnation of the measures adopted by the Chamber of Deputies of Berlin. The address, it is true, does not distinctly express this sentiment, nor was it discussed in the assembly; we may, therefore, consider it as the expression of the views only of certain individuals. Nevertheless, it appears to us to be an act of great imprudence. Your readers will understand this conclusion without further explanation of its grounds.

#### THE RELIGIOUS AGITATION IN HANOVER.

The agitation occasioned in the kingdom

of Hanover, by the question of the catechism imposed upon the people by a Royal ordinance, is far from being yet appeased. I stated in my last letter that in presence of the *émeute*, and under the pressure of numerous petitions, the King had, by a second ordinance, left the adoption or rejection of the new catechism to the parishes. I then expressed an apprehension, generally felt, that this half measure would only transfer the struggle to other ground, by making it a question between the clergy and the people. This has been the case, and has occasioned vexatious conflicts in several communes. Whilst, in some localities, the magistrate prohibits the catechism, the Consistory of Osnabrück has constituted itself a court, has compelled the parents of children who do not bring the new catechism to the schools to appear at its bar, and has imposed on them different fines. This blind clerical despotism will certainly do more harm to religion than all the unbelief which is manifested by the opposition. To impose a belief by compulsion is to deny conscience, is an act of immorality. Dr. Beyschlag, professor of theology in the University of Halle, found an echo in the whole assembly of the Kirchentag, when he exclaimed, "It is not now possible to decree catechisms, and we cannot deny the rights of those who oppose them." A warm controversy on this subject is still pursued in the journals and by means of pamphlets. Two learned professors of the University of Gottingen (Hanover) have taken part in it, in words of wisdom which have scarcely been listened to. They were nevertheless imperatively called for. In fact, the faculty of theology of this university had been consulted respecting the catechism before its publication, and had stated its opinion, in which, whilst approving the general contents of the book, it had also given counsels which were not followed. Public clamour has thus been directed against the university as well as the consistory. And it is to clear

themselves from responsibility that two professors, Dr. Dorner, and Dr. Ehrenfeuchter, have spoken, the one in the *Neue Evangelische Kirchenzeitung*, the other in a separate pamphlet. Dr. Dorner declares that he had expressly counselled that the book should not be imposed on the people by authority, but introduced through the medium of a synod. As to the *doctrines* of the catechism, in which, generally, he recognises evangelical truth, he has not the less clearly pronounced against baptismal regeneration, against the exaggeration of the power of the priest (the power of the keys), and various other errors contained in this book, the old remains of Catholicism, including even teaching the children to make the sign of the cross. The faculty of theology of Gottingen had asked that all those parts of the catechism should be revised and corrected. If, therefore, the spirit of clericalism be manifested in it, the university is not responsible. Nevertheless, it bears, in spite of itself, a share of the unpopularity with which the public overwhelms the authors of the catechism, and would do so, were it only that it has given the degree of doctor in theology to those Hanoverian pastors who took most direct part in its composition.

The inevitable and happy result of this agitation will be that Hanover will be one of the first States compelled to apply to its Church the principles which have triumphed in the Kirchentag of Brandenburg; and when this Church shall have a synod, with the right of expressing the wishes of the people, and of reducing them to practical decisions, that people will no longer need to resort to an *émeute* in order to reject doctrines which are repugnant to their consciences. It may probably happen that Rationalism will then obtain some triumphs, but the Gospel also will be enabled to develop all its Divine power in the possession of liberty. To doubt the inherent all-sufficiency of that power is the real infidelity.

# Evangelical Alliance.

## ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.

TUESDAY EVENING, OCTOBER 14.

### SOIREE.

The Sixteenth Annual Conference of the British Organization of the Evangelical Alliance assembled on Tuesday, October 14. The council met in the morning for the usual business preparatory to the Conference. In the evening there was a *soirée* and public meeting at the Freemasons' Hall, under the presidency of the Hon. Arthur Kinnaid, M.P. There was a very good attendance. The names of some of those present will be found at the end of our report.

After having partaken of refreshments in an adjoining room, the company assembled in the large hall. The Rev. W. Cardall then gave out the hymn commencing—

"Happy the heart where graces reign,  
Where love inspires the breast,"

After which the Rev. Dr. Robson read Eph. iv. 1—16, and the Rev. Dr. Fry offered prayer.

The Chairman then opened the proceedings by giving a cordial welcome to the brethren who had come from different parts to be present at the Conference. He congratulated the meeting on the success which had attended the operations of the Alliance, and on the good it had accomplished. He was glad to see present several foreign brethren. (Cheers.) None who were present at the Conference at Geneva last year could fail to remember the warm and cordial reception they received. He was happy to say that the president of that Conference, M. Naville, was present.

The Rev. W. Urwick, D.D., of Dublin, said he begged to tender his most hearty thanks to the chairman and committee for the cordial welcome which they had just heard. He felt a pleasure which he could hardly express at being present once more at an Annual Conference of the Evangelical Alliance, held at Freemasons' Hall. That spot was, if he might use the term, holy ground, for there, sixteen years ago, the presence of the Holy Spirit was felt and enjoyed at the formation of the Evangelical Alliance. (Cheers.) Never, while memory lasted, would the scene at that aggregate gathering fade from his mind. They had now had the experience of sixteen years, and he thought that a review of what had been effected by the Alliance since then was a proof that their faith had not been in vain. In conclusion, he joined with the chairman in cordially welcoming the foreign visitors, and in expressing his earnest hopes that the health of their president would soon be restored.

The Rev. G. Smith, Secretary of the Congregational Union of England and Wales, said that no body of Christian people were more thoroughly and heartily one with the

Evangelical Alliance than the congregational churches of Great Britain and Ireland. Some of them, perhaps, had formed large expectations of what might be done by the Alliance, which had not altogether been fulfilled; and yet in looking back no one could doubt that a large amount of good had been effected. The society had brought Christian people nearer together than they otherwise could have been, and it had also been the means of making English Christians better acquainted with their Continental brethren. It had also led to the cultivation of a spirit of prayer, and had called forth much united effort. He remembered the time when Churchmen and Dissenters rarely united in public, except upon the platforms of the Bible Society, of the Tract Society, and of the City Mission. Since the Alliance had been formed how many and various were the objects in which their efforts and prayers blended together! They felt that the points on which they were agreed were more important than those on which they differed. He might mention the movement for preaching in theatres as an indication of the growing union between Christians of different denominations. During the present year they had had their principles tried in the Bicentenary controversy; not that that controversy in itself was an unmixed evil, for the Apostolic days, and the days of the Reformation, and of the establishment of religious liberty in our own island, were days of controversy. But, unhappily, controversy between Christian people had a tendency to create bitterness, though he was happy to say that he did not think a great deal had been said, during the disputes on either side, which was incompatible with love to Christ, and love to each other as brethren. He would say, let them not only contend for truth, but for charity, carrying out not merely at their annual gatherings, but at home, the spirit enjoined in Dr. Watts's lines:—

"I'll not willingly offend,  
Nor be easily offended;  
What is wrong I'll try to mend,  
And endure what can't be mended."

M. Adrien Naville responded on behalf of the committee of the Evangelical Alliance in Geneva. Too many thanks had, he observed, been given to the friends at Geneva. The thanks of those friends were especially due, and he begged on behalf of the committee to tender them to the British Organization, for the kind help they had given to the executive committee of Geneva, especially during the conferences of last year. That conference had been very useful in promoting evangelisation in Switzerland. New com-

mittees were formed in the very week in which they were held for objects connected with the spiritual welfare of the city and canton. Weekly meetings had been held during the whole winter, and many persons had sought interviews with the pastors or godly laymen, to receive instruction in the Word of God and in things necessary for their salvation. When the weather permitted, open-air services had been held, and he was happy to say that Mr. Reginald Radcliffe had spent several months there, and had frequently preached with great success. Other committees had been formed, especially one for the observance of the Sabbath, which would form the subject of a distinct paper during the present Conference. The general results of the Swiss Conference had been most satisfactory, especially its influence on the French character. Many were astonished to find that an Alliance had been formed on a doctrinal dogmatic basis, and great inquiries had been made into the objects and mode of working of such an association. The result was that friends of evangelical truth looked hopefully upon the movement, though they did not all join it. The Geneva committee, amongst other things, had sent a respectful message to the Emperor of Russia in favour of the abolition of slavery in his dominions, and on the promotion of Bible circulation, and he was happy to say that they had received a reply through the Russian Ambassador. The following is a translation:—

"Sir,—It is through you that the Evangelical Alliance of Geneva has presented an address to his Imperial Majesty, my august master, expressing its regrets on the occasion of the disasters which had befallen the city of St. Petersburg in the course of the past summer, as well as its wishes for the success of the important reforms undertaken by his Imperial Majesty. The Emperor has been deeply touched by the sentiments which inspired the Evangelical Alliance. His Imperial Majesty can only appreciate the piety which causes this religious society to implore the blessing of God upon all the nations, and especially upon the sovereigns to whom their destinies are committed. My august master charges me particularly to express to you his thanks, and to beg you to transmit them to the Evangelical Alliance of Geneva, with the assurance of the sentiments of esteem which an association animated by a spirit so conformable to the ends of its institution has inspired in his Imperial Majesty. I rejoice, with especial satisfaction, to obey in this my august orders, at the same time wishing you to accept the assurance of my most distinguished consideration.

"The Envoy of Russia,

"AL. OZEROFF."

He could not conclude without expressing his cordial thanks for the very precious memorial forwarded to him as president of the Geneva Conference by the English visitors to Geneva,

in the shape of a beautiful edition of "Bagster's Polyglot Bible." He was deeply touched by that mark of kindness. (Applause.)

The Rev. C. Hebert said that the allusion to the formation of the Alliance brought to his recollection a scene that took place in that hall several years ago. Dr. Ryder, Bishop of Gloucester, and afterwards of Lichfield and Coventry, whose memory was loved by all who knew him, came into the meeting, and breathed forth such words of affection and humility, that Mr. Lewis Way stood forward and said that he held in his hand a pamphlet which he had prepared in answer to an attack on the British and Foreign Bible Society, but that since the address to which he had just listened he could not suffer it to be published, and thereupon he tore it to pieces; a remarkable illustration of the effect of fraternal and Christian words. If the Evangelical Alliance ever slackened in its labours, it would not be because there was not enough to do, nor work difficult enough to tax the judgment, knowledge, and experience of every one of its members. There was the whole sphere of the Continent, and not to mention other countries, he would allude more particularly to France. It would be well if English Christians cultivated greater acquaintance with the French Protestant Church. They were bound to them not only because of the memory of its martyrs, but because so many good men were driven from that country to England at the time of the Revocation of the Edict of Nantes, where they had become earnest and useful members of society. Perhaps he might be excused for feeling somewhat warmly on that point, as he himself was descended from a Protestant refugee. The impression left upon his mind was, that France had not the amount of religious influence brought to bear upon it by England which its position and importance in the world deserved. He had been staying recently at Fontainebleau, and he could testify that the Protestants there were watched and scrutinised by the Sisters of Charity in the most persevering manner. If any tradesman was suspected of having a leaning towards Protestantism, these sisters would visit his shop and draw him out in conversation, and if their suspicions were confirmed they would spread the rumour abroad, so that the man would lose his custom. In conclusion, he wished to express his opinion that as a nation they were sinning against God by having music for mere amusement in the public parks on the Lord's-day. He could not help thinking that a neglect of the obligation to keep the Sabbath holy would lead to other offences against the law of God and of man, the evil of which could not be exaggerated. (Cheers.)

The Rev. J. H. Hinton, Hon. Secretary of the Baptist Union, said that one of the chief pleasures of his life was in attending the meetings of the Evangelical Alliance, on account of the entire catholicity of Christian feeling which prevailed there. In all Christian activities one was apt to get a little denominational, but in

such meetings as these one could get out of the mere denominational element. Some persons told him that if he belonged to the Evangelical Alliance he must desert his principles as a Dissenter. He appealed to those who knew him whether he had deserted his principles. It was clearly understood at the formation of the Alliance that every member of it was to be perfectly free to carry out his personal convictions on matters of Church government; and, for one, if that freedom were not conceded to him, he could not conscientiously be a member of that society. (Hear, hear.)

The Rev. F. Greeves (Wesleyan) expressed his attachment to the principles of the Alliance, and suggested that its members might, with advantage to themselves, and to the interests of religion upon the Continent, more largely read and circulate *Evangelical Christendom*.

Dr. Kalopothakes, of Athens, said he could not well express his feelings of joy at being present for the first time at a meeting of the Evangelical Alliance. Great changes had taken place during the last thirty years in Greece. At the revolution of 1821 the republic accorded full religious liberty to its subjects, and the Bible was freely circulated and missionaries allowed to open schools. When the present kingdom was established, that freedom was restricted from year to year; until in 1840 the missionaries were persecuted, and the translation of the Scriptures publicly burned. Of late years, however, freedom had revived. He published a religious newspaper in Athens, and he could testify to the growth of liberty. An address had been presented by certain parties to the Patriarch of Constantinople, under the title of "The Most Holy and Worshipful Patriarch;" and he had freely commented upon it in his journal. A few years ago this would not have been tolerated. He hoped that the Evangelical Alliance would continue to grow in power and influence. (Cheers.)

The proceedings were brought to a close by singing and prayer.

#### WEDNESDAY, OCT. 15.—MORNING SITTING.

The sittings of the Conference were resumed on Wednesday morning, at half-past ten o'clock, under the presidency of the Rev. Dr. Macfarlane, minister of the United Presbyterian Church, Clapham.

The Rev. R. H. Webb, Rector of Essendon, read the 133rd Psalm and the 17th chapter of St. John, and the Rev. A. N. Somerville, of Glasgow, offered prayer.

Dr. Macfarlane then delivered the

#### ANNUAL ADDRESS.

The Doctor spoke as follows:—

Christian Friends,—Within the fifteen or twenty minutes allowed to the opening address, it is impossible to discuss in full any topic; indulge me, then, with your attention to a few general observations. No one who

witnessed the formation of the Evangelical Alliance in this hall, and of which this meeting is the sixteenth anniversary, can ever forget it. In itself, such a formation was quite an epoch in the history of earnest religion, and to us, who presided over its birth, a period not only of high solemnity, but of lasting instruction and influence. What lessons of wisdom and holiness have we learned ever since, at once from the disappointment of our fears and the realisation of our hopes. The institute itself was reared amid many difficulties—difficulties, too, of the most perplexing kind, the conservative and hesitations of pure and honourable minds—but, by God's blessing, we overcame every one of them. There were, also, prophecies of evil, that we were composed of heterogeneous elements, and must soon go to pieces; that we had no practical object, no distinctly specified purpose in view, and must needs dissolve of our own accord; that we were not sincere or genuine in our protestations of mutual love, and that, whether as Churchmen or Dissenters, we should soon feel ourselves so opposed to one another as to convert the Alliance into an arena of dispute, instead of preserving it as a fold of Christian love. Our past history has disproved all these croakings and forebodings. We are more welded together—more consolidated than ever. We have been neither dreamers in our councils nor luxuriants in our actions. We have done some service to the State and the Church. We have guided, by our prompt and wise interposition, the minds of statesmen into the path of justice and mercy; we have opened the prison door of martyrs, and let the oppressed go free; we have arrested persecution and sent it into its own place; we have confronted the Man of Sin on more than one of his seven-hilled iniquities; we have encouraged the timid confessor, and given voice to his eloquent testimony on behalf of God and truth; and, above all, perhaps, we have invaded the strongholds of religious bigotry and uncharitableness, and substituted in the bosoms and convictions of thousands of God's servants and people of every denomination the sentiment of esteem for the sneer of contempt, the confidence of brethren for the jealousy of rivals, and the love of the truth itself for the passions of mere partisanship. Though we had done nothing more than elevated brotherly love among Christians to its present high position, we should have earned our title to distinction as an eminently practical and useful society. I shall never forget the impression which the late Dr. Wardlaw made upon a small party of friends when returning from the formation of the Alliance in 1846. We were standing near him on the deck of the steamer that was carrying us from Liverpool to Glasgow; our talk was all about the wonderful things we had seen and heard and done in the hall, and one of us said something to this effect: "This Alliance seems to represent a mere sentiment—love. Of much action it is

incapable—it can do nothing—it must be guiltless of good works.” Dr. Wardlaw immediately drew himself up, as was his wont when he meant to reply to an opponent, and with much firmness and feeling said, as near as I can recollect: “The Alliance does, indeed, represent a sentiment—I would rather call it a principle—it represents, because it embodies, Christian love; and what is stronger than love? what more surely prompts to generous actions? what disposes to more costly sacrifices? what commands more precious feelings? I know of nothing that is less abstract and more concrete than love among Christian men. It is the most desirable state for the Church to be in while she is militant; and the institution that succeeds in pulling down the strongholds of religious intolerance, bigotry, jealousy, and envy, deserves to be ranked amongst the most practical agencies of the day. If this Alliance succeeds, even in some measure, in the work which it has proposed to itself, none will have more reason to thank God for it than the parties who are now loudest in their declamations against it.” I need not say that hundreds of good men and true, from amongst all sections of the Christian Church, have endorsed these opinions; and many of them, now sitting at the same table in heaven, may peradventure be wondering how they ever could have underestimated, as one of the most potent principles of action, that high and holy passion by which even God Himself was moved to send His only begotten Son into this world to die in the room of sinners, and by which they themselves were carried safely over all the stormy surges of time into the tranquillity and joy of their glorified estate. In those days it was a question how long the Alliance was likely to last. That question presses still. It was never designed to last for ever. When its work is done it will retire from the field. We never said that the Alliance was a church, but that it represented the different sections into which, by the permission of our great Head, it has been divided. When these divisions are healed—when Christian men shall see eye to eye—when Ephraim shall no longer vex Judah, nor Judah Ephraim—when Christ’s prayer for the *oneness*; that is, the apparent oneness of His Catholic Church, shall be fully answered—then our Alliance shall become a dissolving view before the unveiling light of charity all over Christendom. It is in the very spirit of this Alliance that I pray God to make the necessity for its continuance of a few years. Happy shall His people be when the fold shall be seen to be one, as the Shepherd is but one, and when all shall join in the chorus of the song of Judah, “Open ye the gates, that the righteous nation which keepeth the truth may enter in.” Some institutions in our land and some of our patriarchs as to benevolence, and wisdom, and holiness, have earned the title of venerable, and venerable they are from years and deeds of virtue. I have no wish, however,

that this institute of ours shall ever become venerable for such reasons. May it do its work so well, and may the Divine light fall upon that work in such efficacy, as to necessitate its disorganization. I am content enough with the claims which even already it can put forth to the appellative *venerable*. It may be young in years, but I feel that it is always old in memories and associations. Who that attended the formation meetings of this Alliance in this room need be reminded of that oecumenical gathering?—of the men of God from every region of the globe who came here to lift up their hands as the high priests of that love which is ineffaceable on our banners as on our hearts, and who, many of them, have passed away. Our fathers and founders were amongst the most venerable men in the world. Only remember Edward Bickersteth, John Angell James, Jabez Bunting, John Morrison, John Leifchild, the two Coxes, John Brown, Ralph Wardlaw, William Cunningham, Andrew and William Symington, Thomas Farmer—and it will be ceded, that if venerability can be affirmed of any society, on the score of its patrons’ excellences, it may be affirmed of ours. But the Alliance is heir to something better than the venerability of its fathers. It has fallen heir to their large-hearted and comprehensive Christianity. The children are not behind one whit. They bequeathed to us a noble inheritance, and we are not dishonouring it. Contrariwise, we aim at inhaling a still larger measure of the spirit of love, and at bringing our influence to bear upon a wider sphere. Nor are we doubtful of success. The time must come. Great is truth, and it must prevail. There is nothing so true as Divine love, and nothing so powerful. The Lord God of Salvation speed our plough, and usher in the harvest of millennial peace! The friends of the Alliance place their confidence in its growth and influence entirely upon its scriptural character. The two pillars on which it rests are taken out of the Bible. One of them came from the most illustrious of all the typical personages; the other from the great Antitype Himself. A very brief look at each shall bring this address to a close. 1. Our Old Testament pillar, as it may be called, is the 133rd Psalm, where David sings, “Behold how good and how pleasant it is for brethren to dwell together in unity!” In this beautiful ode you find in harmonious integrity the principles upon which the Evangelical Alliance is founded. Let us look a little narrowly into its impressive preface. You will perceive that it describes a certain state of things in connexion with the Church—the *state of unity*; from which we are to understand that there is no necessity why the Church should ever be seen in any other state. There is, after all, but one Church, one mystical body of Christ, and that oneness consists in a positive identity among its members in the great essential articles of their faith. This is true of the Church, divide and subdivide herself as she may. Let her

maintain her right of private judgment in the interpretation of Scripture. She never can have more than one faith. It is in this respect that they are all one in Christ Jesus; though not all within the human pale of one denomination. Again, the passage describes the *position* in or the *relation* to that state of unity which obtains amongst believers—they “*dwell*” in it and they “*duell together*” in it—which means, not only is it their common state as to individual possession, but they are associated in that state with one another—there they are actually located in spiritual juxtaposition. As the members of a family are all under one roof, and are bound together by the ties of nature, so do Christians live in one and the same temple of truth, and are linked together by the ties of grace. The ties of nature may undergo disruption, and the members of a family may be parted, but the ties of grace are indissoluble. Christ, the Head, and the Church, His body, are one in fellowship, sympathy, and duration. “Because He lives, they live” also, and together with Him. This verse also describes the *parties* who form this union. They are “brethren.” They have, therefore, a very near relationship, formed, not on the ground of their common *humanity*, but on that of their common *Christianity*. A man’s Christianity imports not so much his creed as his condition; his new birth, in fact, or adoption into that family of which God is the father, Christ the elder brother, and Heaven the home. All Christians are born in Zion, in the Church; and, by the regenerating power of one and the same Spirit, they are, therefore, spiritually related; and because of such relationship they must be associated. Being brethren, of course they love one another, and by the attractions of such Divine love they are as nearly joined to one another as individuals can be without losing their identity. They dwell together as brethren, or in the character and with the fondnesses and communities of brethren. Farther, the passage describes this state of thing in the Church to be both “good and pleasant.” First, it is “*good*,” that is, in itself or in its own nature, it is an unexceptionable thing. It is really an excellent state, the state of Christian unity. There is, there can be, no mixture of evil in it, for it supposes the absence of doctrinal error as to the truth in common held, the presence of every really sound and holy influence, the dismissal of discordant and conflicting tempers, and the reign over them of that charity which is more excellent even than their faith and hope, for it is written, “the greatest of these is charity.” And as unity is good, so it is *fruitful of good*. Its proper fruits are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and against such there is no law.” Surely such a state may be compared to a “tree planted by the river of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.” In short, so soon as

ample justice is done by the Church herself to this state, she will accomplish all her prophecies, and through her light and love the nations shall be gathered unto the Shiloh. Now, from all this it must follow, that it is also a *pleasant* state—which means, what is really an axiom, that it is very agreeable and delightful for brethren so to dwell. Surely every member of this Alliance has felt it to be so, and the Church in her collective capacity shall yet break into Hallelujahs over the Divine experience. But who doubts it? Who even associates pain with a piece of perfect melody in music? He must be as the deaf adder who does so. God is one! God is love! and therefore He has ever an infinite satisfaction or complacency in Himself. But His Church also is one, and His Church also is love; therefore it is that in her blessed unity of faith and affection she feels a pleasure, shall I say a rapture of enjoyment, to which nothing can be compared but the absolute perfection of her bliss in her glorified state. And, in a word, all this we are called upon to “*behold*,” that is, we are seriously to study this question of unity in the Church—we are to analyse the principles asserted to lie in it—we are to believe that it is alike good and pleasant—and then we are as Christians to embody it in our constitution, and act upon it sincerely, practically, prayerfully, and confidently. 2. But we said that the *second* pillar of the Alliance came from the great Antitype Himself—even David’s Lord. This New Testament pillar is the well-known and deeply-pondered 17th chapter of the Gospel of John. Before our institute existed that intercessory prayer was much thought of as the security to the Church of the future union of her sections. But, after its formation, new light seemed to be cast upon its brilliant periods. At all events, we perused them with much more enlightened minds, and with deeper convictions of the duty devolving upon all who followed Christ to seek the healing of the divisions in Reuben. Without even attempting an exposition of this prayer, I may be allowed to call attention to what may be termed its four grand proportions—each distinct from the others, but all so united in one, that they unitedly conspire to secure the object for which our great Advocate prays. We do injustice to this matchless piece of intercession by restricting our interest in it to the clauses that directly refer to Christian union. This will appear if we mark the Divine method our Lord adopts. In the first place, He prays for their protection while in the world—while subjected to its temptations and persecutions; secondly, He prays for their consecration to His cause in that world; thirdly, for their union, in order to prosecute that cause; and lastly, for their final admission into the state of perfection in Heaven. Now, we are not at liberty to keep any of those blessings apart. It is a four-fold state that He contemplates—or a chain of four grand links which really binds His Church to His person, to His cause, to His heaven.



The sublime ultimatum, it will be noticed, is *perfection*, not here—not even in the united Church here, but in Heaven. Now we cannot dissociate this from the *first* blessing of all—separation from the world and preservation from its spirit; without holiness we can never see the Lord. Then the *second* blessing for which He pleads is the consecration of His people as preparatory to their working for the conversion of the world; but of what avail is their consecration without their *union* in heart, and thought, and effort? Hence the *third* petition is emphatically for such a union, in order that the world may believe that God had sent Him. All these blessings, however, come short of the ultimatum referred to—though kept from the evil that is in the world—though separated, dedicated, and qualified for their Lord's work—though united even in their views with regard to it, they are still remote from the one grand object of all this preparatory economy—the state of eternal life and joy which awaits them, and which, after all, is the only state in which their perfect union or absolute oneness is revealed. It becomes us, then, in our uses of this intercessory prayer, not to keep asunder what our Lord has joined together. In all our efforts for Christian union, let us remember that it is only a high degree of it to which the Church can, in this world, approach; and that our zeal and self-denial in this matter should be invariably fed and prompted by the sure hope, that when we leave the world, we are certain, in every sense of the word, to be one, as God and Christ are one. Many good men, we believe, keep back from this Alliance, because they consider Christian union to be hopeless. This is the necessary result of their not looking over the boundary of time, to see the Church so united, as not to have the semblance of division. Now, our Lord prays for her union on earth, so far as it can be reached, to prepare for and really to secure her absolute and perfected union in glory. If sanctification be a process gradually qualifying the individual for heaven, *union* here is also a process equally indispensable to celestial completeness and compactness. The man who declines seeking after growth in personal holiness, because perfection in this world is unattainable, is every whit as reasonable as he is who is disaffected to the Evangelical Alliance on the ground that absolute unity among Christian denominations is in this world impracticable. Our duty manifestly is to aim at such unity, feeling that these aims have the Divine sanction, and are powerfully helping forward the solemn cause to its eternal throne. At all events, an institution resting upon two such sacred pillars as these may defy hostility. It is indeed a house built upon rocks, and can never be swept away before any tempestuous inundations. On the contrary, as time wears on, and the final purposes of God are accomplished, the edifice where Christian union was enshrined and sheltered shall be converted into the one grand temple of Christianity, whose

priesthood shall not include all whom the blood of the Lamb has cleansed, and whose destinies shall be to conduct the Bride, the Lamb's Wife, all fair and spotless now, into the presence of the King, who is "immortal, invisible, and eternal!" The key-note struck at our birth was love—that note has thrilled and quivered in many noble hearts ever since—and is still most distinctly heard in the sublime diapason of our concord. The anthems of all nations shall die away into silence—but the song of Christ's flock shall reverberate throughout eternity—"Whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away—but charity never faileth!" Consigning futurity to God, let us continue to play as well as we can upon this our instrument of two strings. Evoking the spirit of love from Hebrew melody and mediatorial pleading, let us leave our union minstrelsy to tell its own story, and soon, it may be, these fine lines of Dryden may be so far true of our Alliance concert:—

"When Judah struck the chorded shell,  
His listening brethren stood around,  
And, wondering, on their faces fell  
To worship the celestial sound;  
Less than a God they thought there could  
not dwell  
Within the hollow of that shell  
That spoke so sweetly and so well."

"Wherefore, brethren, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen."

The address was followed by singing, and by prayer offered by the Rev. E. T. Prust, Northampton, and the Rev. S. Minton, the Chairman pronouncing the benediction.

The business meeting began at twelve o'clock, and Sir Culling E. Eardley, Bart., presided. Prayer was offered by the Rev. Dr. Hoby. Sir Culling, in his address, adverted to the imprisonment of the Protestants in Spain. Alhama and Matamoros had been condemned to the galleys. The friends of liberty of worship were deeply indebted to the press of this country, and (except *La Monde* and *La France*) to the Paris papers also, for the spirited way in which this Spanish question had been taken up. (Cheers.)

#### THE ANNUAL REPORT.

The Rev. James Davis, one of the secretaries, read the Sixteenth Annual Report. The report stated that it had been feared this year, owing to questions exciting much controversy, and to the revival of historical recollections, that the cause of Christian union would be impeded, and the Alliance suffer from alienation and diminished support; but happily these fears had proved groundless, and the Alliance had prospered, increasing in numbers and in funds, and extending its home and foreign operations. The report lamented the death of several distinguished members, to whom it paid an affectionate tribute. It re-

ferred to the week of prayer at the commencement of the year, which had been observed in every quarter of the globe, and had been greatly blessed. After mentioning a number of facts which have been already brought under the notice of our readers, the report concluded by urging members to act upon the principles of the Alliance, as the visible unity of Christians must precede the conversion of the world.

From the financial statement, read by Mr. Finch, treasurer, it appeared that the past year had been very favourable in a pecuniary point of view. The income was 2,030*l.*, and the expenditure left a balance of 190*l.* against the society, as compared with 459*l.* balance against the society last year. He mentioned Mr. John Henderson, of Park, Glasgow, and Mr. R. C. L. Bevan, both of whom had very liberally contributed towards the relief of the Alliance from the debt under which they had so long laboured.

On the motion of Colonel Young, of Bedford, seconded by Colonel Bazett, of Reading, the report and the statement of accounts were adopted.

#### BUSINESS DISCUSSIONS.

On the motion of the Rev. S. Minton, Sir Culling E. Eardley, Bart., was appointed President of the British Branch of the Alliance, having hitherto been Chairman of the Committee of Council only—a post involving duties to which his failing health had rendered him unequal.

Sir Culling, in reply, said that he was very much obliged for this expression of their renewed confidence. He hoped the change now effected would prove beneficial to the general interests of the Alliance. For sixteen years he had been chairman of the committee. Whatever change might be made in these matters, there would be no change in the interest which he felt in the welfare of the Alliance. (Cheers.)

The Rev. Dr. Robson, on behalf of the Glasgow sub-divisional committee, submitted two resolutions. The first declared that the Alliance had reason to be grateful for the success which had attended its efforts to promote unity and religious liberty. The second called upon the council to consider Popery, infidelity, and Lord's-day desecration, and to facilitate united action on these questions. The proposed opening of the Botanic Gardens, Dublin and Edinburgh, afforded opportunities for such united action. He moved that they be received.

Mr. John Henderson seconded the motion, and, after some conversation, in which the Rev. W. M. Bunting, Mr. H. Frere, Dr. Hoby, the Rev. S. Minton, the Rev. W. Arthur, Rev. N. T. Prust, Dr. Hoppus, and Mr. Roberts took part, both resolutions were unanimously agreed to.

The Rev. Alex. McEwen submitted the suggestion on behalf of the Glasgow branch—that the number of the council should be reduced to the original number

of 100; that the days of its meetings should be altered, so as to enable ministers from a distance to attend, and to return to their homes before the end of the week—and that the sub-divisional committees should be kept better informed of the doings of the council and of the operations of the Alliance, so as to enable them to serve it better. The reduction of the council was debated and carried; the question of the day of meeting was left for the consideration of the new council, and on the third question there was a division. The motion was that the committee should be instructed to forward an abstract of the proceedings on as early a day as possible after such monthly meeting, and the amendment was that the matter should be remitted to the new council for them to consider the propriety of doing so. For the motion 21, for the amendment 20.

#### THE WEEK OF PRAYER.

The Rev. A. N. Somerville moved the following resolution referring to the week of special prayer at the commencement of next year; which was seconded by Rev. J. Kelly, Liverpool:—

“This Conference renews its commendation of the observance of a week of special united prayer at the commencement of the year; it approves of the circular inviting to such observance in the year 1863; and, while it records its devout thankfulness to God for the many blessings which have in various parts of the world followed these seasons of special prayer, it earnestly prays that at the commencement of the ensuing year the spirit of grace and of supplication may be yet more abundantly poured out upon the assemblies of the saints.”

#### THE PERSECUTIONS IN SPAIN.

The Chairman said that their brethren, Matamoros and Alhama, were in prison under a final sentence, and the only question for the Alliance was—What can be done? Let it be known what the sentence was. On Monday Mr. Reuter, at our request, telegraphed to Spain, asking certain specific questions, and the intelligence in that morning's papers was an answer to those questions. Matamoros recently wrote to a friend in England that the Queen of Spain was expected at Granada in the course of a tour she was making to the chief cities in the South of Spain. Her Majesty was to arrive at Granada that day week; and it was said that Sir John Crampton, British Ambassador, was to have an interview with her there, and that the intention of Government was that the Queen should announce the pardon of Matamoros and Alhama. Instead of their pardon, intelligence had been received of their condemnation. For some days it was considered that the two things might be compatible, and that the Government had so arranged that the trial and the appeal should take place just before the visit of her Majesty, that she might have the honour of pardoning the prisoners; but all hope of the

was now relinquished. The telegram which announced the sentences also stated that her Majesty had been at Granada, and had been received with demonstrations of loyalty and patriotism. The Queen must have passed under the windows of the prison in which Matamoros and Alhama were confined. It remained for the Alliance to consider what it would do. Their brethren had been tried for the crime of Protestantism, and nothing else. Efforts to bring other charges against them had been made, and had entirely failed, and admittedly and avowedly they were to be punished for their religion. They were to be sent to a convict establishment in Africa, and there, in striped clothes, they were to trail gun-balls, or do degrading work. He did not think that grace required them to restrain their indignation—they might be angry and yet not sinful. He felt very angry; and he trusted his anger would not prevent him considering what was the best that could be done. The Spanish Government was not proof against the power of concentrated public opinion. He hoped they would think it right to do the thing well, or else to do nothing at all. (Hear, hear.) He suggested that in this country there should be extensively signed a declaration, very respectful in its terms, to the Spanish Government and the Queen, appealing to the generosity and the justice of the Spanish nation, and referring particularly to what Protestants had done for Catholics in other countries, that the endorsement of our Government should be obtained, and that this declaration should be taken to Madrid by an influential deputation. The Foreign-office was not cold on such matters (as some supposed); it was a delicate thing for a minister to take the initiative; but it was much less difficult to endorse the action of the Church. Such an example would be followed in Protestant countries; and he believed that France and America would readily join them. If such a remonstrance as he had indicated were carried to the gates of the palace of the Queen, he believed that the whole Spanish nation would respond, and would refuse to remain the only persecutors, with the exception of the Pope, on the continent of Europe. (Hear, hear.) He had no doubt that the Prime Minister of Austria, Count Schmerling, would endorse such a proceeding. Marshall O'Donnell, the Spanish Prime Minister, was in favour of religious liberty; but he had to contend against backstairs influence in the palace, and against all the power of the priesthood. If all Europe united in this appeal, the Spanish Prime Minister would feel strengthened to do what, as a Churchman and a gentleman, he was bound to do—viz., to liberate the sufferers and to reciprocate towards Protestants the generosity they had manifested towards his co-religionists. ("Hear, hear," and applause.)

The Rev. Dr. Massey moved the following resolution:—

"That this assembly has heard with the deepest regret that the final sentence of nine

and eight years respectively, of penal servitude, has been pronounced upon Senor Matamoros and Alhama, and that the Royal prerogative of mercy has not yet been exercised on their behalf. This Conference commits the subject to the Council, with instructions to take such steps as they may think necessary under the circumstances. That the best thanks of the Conference are hereby offered to Major-General Alexander for his service, so wisely and kindly tendered, to promote the liberation of our brethren by his visit to Madrid."

The resolution was briefly seconded by the Hon. and Rev. Leland Noel, and unanimously agreed to.

The Rev. Dr. King concluded the proceedings with prayer.

#### EVENING SITTING.

##### CHRISTIAN UNION.

The Evening Meeting commenced at half-past six o'clock.

J. Henderson, Esq., took the chair, in the first instance, but was afterwards succeeded by Sir Culling Eardley.

After a short devotional service,

The Rev. T. R. Birks delivered an address on "The Progress of and Best Means of Promoting Christian Union." He said that it was important to distinguish between Christian union and the union of Christians. Christians were imperfect creatures, and might possibly unite in what was wrong, as well as in what was right; but they were united in the love of truth, which would prepare them for the love of heaven. Theirs was not a union of sectarian bigotry, nor of mere prejudice, nor of party passion, nor of vague latitudinarian sentiments, which had no relation to the truth of Christ, but a union derived from the Spirit, leading to Christ, glorifying Christ, and preparing them for final union with Christ in the kingdom of heaven. There were three great principles which were involved in the progress of Christian union, and which lay at its basis. They must remember that they were saved by the grace of God in Christ, and must exercise humility. The second principle was the recollection of the great truth, with all that was implied in it, that the Church was a body of believers called by God out from the world to be partakers of His grace, moulded in the image of Christ, and prepared for heaven. The third principle was the prospect of the good things to come. If their thoughts were limited to present experience, they would be continually cast down and discouraged, as there was so much to mar Christian union in the present life. There would be a perfected unity hereafter. Our fellow-Christians were now being continually removed, and the work of the Church had to be done afresh in each generation. Every child of God, as Baxter said, came into this world in a state of ignorance, and had everything to learn, but in heaven there would be no drawbacks to perfect union. There were three main lights in which they might consider the best means of

promoting Christian union—personal, social, and ecclesiastic. In reference to the first, they must remember the maxim, "Charity begins at home." They would never advance effectually as an Alliance in promoting the cause of Christian love on a wide scale unless there was a growth of love in individual hearts in the members of the Alliance. There were three fundamental principles, by applying which in our own hearts love would be promoted. The first was the principle of humility; the second was knowledge of the truth of God—all the disputes and quarrels among Christians arising in some way from ignorance and error; and the third was the looking forward to perfect union hereafter. With regard to the social means of promoting Christian union, the thought which chiefly impressed him was that they ought not to rely chiefly upon gregarious effort. Great gatherings were useful. There was a stimulus connected with the bringing together great multitudes from time to time; but still it must be remembered that in the economy of nature the dew did more than the tropical thunderstorm. What was needed in connexion with the Evangelical Alliance was not simply an extensive organization, nor merely parochial meetings on a large scale, nor Continental or English conferences once a-year, but the keeping very close to and acting upon the Saviour's words, "Where two or three meet together in my name, there am I in the midst of them." This principle had been to some extent carried out in social prayer-meetings on a small scale; and he would suggest that it would be well for Christians of different denominations to meet together socially in tea-meetings, and otherwise for religious conversation, reading the Scriptures, and the consideration of the various providences passing around them. The third means of promoting the progress of union was more difficult to refer to. It was easier for a few Christians whose hearts were attached to certain doctrines to cultivate union than really to diffuse the same spirit among the great bodies of Christians who had strong prejudices or strong causes of separation one from another. Speaking in a sort of modified sense of the word, the great proportion of the members of the Alliance were probably Low Churchmen—that is, they were less strongly attached to the distinctive features and special peculiarities of the communities to which they belonged than to the Church of Christ as a whole. It was clearly an easier thing to cultivate union among themselves than among those who stood aloof because they could not reconcile their conscientious attachment to their own special ecclesiastical body with membership with the Alliance. It was a wide and difficult subject, but he thought they might safely apply the three principles he had named—humility, love of truth, anticipation of heaven. If Christians would look at the state of their several denominations in the light of God's truth, they would find much to humble them as members of that communion, and much to

remove alienation, bitterness, and contention. Take, for instance, the Established Church, which was constituted on principles the most wide and comprehensive as to individual membership—so wide, that many other Christians thought they were inconsistent with the Word of God. It ought to be a source of humility to members of the Establishment that from the nature of its constitution it included a great many unconverted persons, who could only be viewed as Christians, if at all, by the widest extension of the meaning of the phrase. But if they turned to other bodies that were constituted on more strict principles they would find much inconsistency among those who professed to be children of God; and besides, it was possible for even sincere Christians to be narrow-minded and censorious, so that there was quite enough to humble them in the presence of a heart-searching God. If the principles he had referred to were carried out by every member of the Alliance it would be a very great step towards the promotion of the great object they had in view. Lastly, they ought to encourage each other by the recollection that they were seeking humbly to do God's work in God's strength.

The Rev. Alfred Barrett (Wesleyan), of Richmond, having remarked upon the importance of the views to which Mr. Birks had given expression,

The Rev. W. Arthur said that there was perhaps one sentiment in the valuable address which they had just listened to with which he felt disposed to differ. He felt that the stronger the convictions which a Christian entertained about doctrinal matters or Church government, the better position he was in for uniting in a spirit of love with those who differed from him. He should deeply regret if the Alliance were to be looked upon as the means of weakening the attachment of individuals to their several denominations. (Hear, hear.) Those who objected to the Alliance on the ground that it was not practical, might as well object to Christmas family gatherings. Such gatherings seldom added anything to the commercial balance-sheet of the year, but they were very effective in promoting affection, unity, and concord, and often were the means of indirectly benefitting the family more than any ordinary day's work.

Professor Balfour, of Edinburgh University, moved the following resolution:—

"That this Conference expresses its conviction that the times in which we live emphatically demand that union of all real Christians, belonging to all countries and communities, which our blessed Lord both prayed for and enjoined upon His disciples. The Conference ventures to ask for the earnest prayers of all God's people for an increase of this great blessing, and would remind them of the resolution adopted by the General Conference of Paris, in 1855, calling upon their brethren to unite in prayer for this object every Monday forenoon. And it also expresses

its hope that the Council will be led, during the ensuing year, to adopt such measures for the diffusion of the principles of the Evangelical Alliance as will conduce to the same end."

The Rev. R. Sewell, of Londonderry (Independent), in seconding the resolution, said that it was a fact that Popery was obtaining a very strong hold upon the people among certain localities, and he believed that, if there had been more union among Christians in times gone by, this would not have been the case.

The resolution was carried unanimously.

The Rev. W. M. Bunting moved the following resolution:—

"That the Earl of Roden, Lord Calthorpe, Hon. A. Kinnaid, and J. Henderson, Esq., be requested to act as Vice-Presidents of the Alliance."

The resolution was seconded by Mr. Hanson, and carried unanimously.

#### THE CIVIL WAR IN AMERICA.

The following communication from the Paris Committee to Sir Culling Eardley was read:—

"Paris, Oct. 14, 1862.

"Dear Sir Culling.—Our committee of Evangelical Alliance which met just now asks me to write in their name to your annual meeting, in order to express our deep sympathy and affection. We should have liked to send a deputation to your branch, but just at this time of the year it would have been most difficult to us, and the more so as we have to send a deputation to the general assembly of the French branch, which takes place at the end of this month in Geneva. We must, therefore, confine ourselves to a letter, and assure you that we take a hearty interest in your proceedings. May the Lord fill your meeting with His gracious presence, and direct all the speeches, all the prayers, all the resolutions, for the best of His blessed Church!

"You will be glad to hear, dear Sir Culling, that we have decided that an address of the French Christians will be sent to our American brethren. We are not yet come to a conclusion on the following point: Will the address be sent in the name of the French branch of the Alliance, or will it be originated merely by the Alliance, but submitted to the individual signature of the French-speaking Christians? But we are one on this point—that it will be the expression of our deepest sympathy to our brethren in the North that we will utter the conviction that the only cause of this awful struggle is the question of slavery, and that we cannot encourage too much our friends across the Atlantic in the steps which are now taken to do away with that abominable institution of slavery. We shall tell them that we hope it will be the result of the present war—and that in our opinion the terrible sacrifice of lives and treasure will not have been too great a price for such a blessing. This is the general feeling of Evangelical Christians in France. We have not a single religious paper

which is not a warm supporter of the cause of liberty, freedom, and Christian civilisation—which is represented by the North—against the slave-oligarchy of the South. Nobody of us would think to put the two causes on the same level, to give encouragement to both; for as the Southern Christians consider as a dreadful evil the emancipation of the slaves, which is our greatest wish, it would be almost a mockery to address them in this circumstance. Moreover, they are shut up in their blockaded country, and our address could not reach them. An address directed to both would miss its aim for one party, and grieve the other exceedingly. Silence would be then much better than any such expression, which would do harm instead of good.

"But I forget, dear Sir Culling, that I write you in all haste from the study of my friend, M. Monod. I must conclude. Give our best love to all the brethren, and believe me still, dear Sir Culling, very sincerely yours,

(Signed) "G. FISCH."

Sir Culling Eardley: I wish to take the very earliest opportunity of saying that in an assembly like this I should deprecate our doing or saying anything on the spur of the moment which would commit us to anything whatever, except to that which every British Christian feels—grief and heartfelt compassion for a branch of the English race involved in a fratricidal war, and the hope that the war will issue in the abolition, more or less gradual, of slavery. Having said thus much, I shall perhaps be pardoned for saying a few words on the question, which is an Alliance question, if ever there was one—the question of American slavery. It nearly prevented the formation of the Alliance in 1846, from the refusal of the American brethren to join with their European friends condemning slavery. After the constituent assembly of various countries in London, in August, had declined taking action on slavery, the constituent assembly for the United Kingdom met, as you remember (in November, I think), at Manchester, and founded the British branch. It was then made one of our fundamental principles that no owner of his fellow-man shall be a member of our branch. Consequently, I am in my right (*dans mon droit*, as the French say) in speaking to-day, in the Alliance, on the subject of slavery. Now, Gentlemen, there has just now been issued a proclamation of President Lincoln against slavery. I shall not say a word about the motives which led to that proclamation, nor about its probable effect upon the slave community of the South. This only I will say, that every true-born Englishman hates slavery, and emphatically hates slave-breeding for the market. Slave-breeding, as distinguished from slavery, is slave-trading. Your fathers, led by Wilberforce, put down the slave-trading by sea, but I would have you to remember that you have still got the slave-trade by land. Englishmen emphatically hate this abomination. Whatever many of us may think about proclamations of total

and sudden emancipation of all slaves, there is not a man or a woman, or scarcely a child, in this kingdom, that would not rejoice at the instant emancipation of all slaves bred for sale in the Border States. And now having said thus much (and I mean to add no more) about the great anti-slavery proclamation of the North, I wish to turn for one moment to the South. Gentlemen, we have many brethren there, as well as in the North—brethren, if you please, deluded as to the evils of sin and slavery, but brethren still. Now I have a word to say to these Southern brethren. Southern brethren, you are free-traders, and therefore you know what the word competition means. Now I should like to whisper in your ears, or rather (if you would not think it unkind or unchristian), to thunder in your ears the word competition. Compete with the President Lincoln! Take the wind out of his sails! He is emancipating (some say) your slaves badly. Do you it well. He is doing it as an act of war. Do you it as a measure of peace. He is doing it instantly. Do you it safely and gradually. He declares every negro shall be free at the New Year. Do you declare that every child born after the New Year shall be free. Do you give every negro the right of buying his freedom at a price fixed by law. You want troops; do you declare that every negro who will serve in your army shall instantly be a free man. Take measures of this sort; and not only will you turn away from yourselves the possibility of a terrible catastrophe—not only will you, such of you as are real Christians, satisfy the exigencies of your own consciences, but you will probably lay a foundation in the respect and sympathy of Europe, on which it is not impossible that the superstructure of peace may hereafter be constructed.

The Rev. W. Arthur said that the Southern States were free-traders only as regards Northern produce, but protectionists in everything that the South produced. He had always been an anti-slavery man, but his convictions had deepened into a settled passion since he had been to America and had an opportunity of looking behind the scenes. The daily press of this country were taking for the most part a course in reference to the American war which would bring the English name into disrepute, and seriously compromise the national character for truthfulness. The Southerners looked upon the so-called anti-slavery sentiment in England as a political *ruse* to promote dissension between the North and South, whilst the North regarded it as less powerful than the money interest which the nation had in the Cotton States. He hoped that the Conference would give a deep and solemn deliverance on the subject, so as to remove as far as possible this impression. He thought that they ought to show that they did not indulge a worldly animosity against any man because he was a "Yankee," and also that there was strong religious affection entertained by Christians in England to their brethren in America.

The Rev. W. Harris said he deeply regretted the utterance of the sentiments which they had heard from the chair, because he believed they would give pain to many minds on the other side of the Atlantic. The North had sins enough to answer for, but on the question of slavery were not to be compared with the South, and it was hardly the proper position for England to occupy, to wait and see which vied the highest for our favour. Englishmen could not forget that it was the Southern party which passed the Fugitive Slave Law.

Mr. Corderoy, the Rev. Mr. Towers (of Birkenhead), the Rev. S. Minton, and the Rev. Dr. Urwick, having spoken,

The Rev. T. R. Birks said that there was a strong anti-slavery feeling in this country, and, at the same time, a feeling in favour of the South on constitutional grounds. If the Alliance undertook to act upon the principle that slavery was abstractedly wrong as a Christian principle, that ought to be embodied in the basis of their constitution. Take it in the concrete, every one present would condemn slavery as they would condemn cruelty in every form, but as an abstract question it was fairly open to difference of opinion. The first mention of it in the Bible was in connexion with a Divine promise to Shem, and the last mention of it was not in formal condemnation, but bond and free were both spoken of in the same evil confederacy against Christ. He quite agreed with the remarks of the chairman on the subject of what he termed the land trade; but if they went beyond that, they came upon delicate ground, involving difficult and critical questions. If the Alliance dealt with practical questions as such, they would be in danger of introducing controversy; and if they laid down a principle upon slavery, why should they not do so upon other moral and political questions? (Hear, hear.)

The Rev. Alex. M'Ewen, of Glasgow, thought they might with propriety express their deep sympathy with America, and their earnest prayer that God would grant them a speedy deliverance.

The Rev. W. Harris proposed that the subject should be referred to a sub-committee, with instructions to bring up a report in the morning.

The Rev. Dr. Waddington seconded the motion.

The Rev. R. Sewell (Londonderry) was sorry that Mr. Birks should have said anything which might be construed into a defence of slavery.

The Rev. W. M. Bunting said that his mind recoiled from what might be the inferences drawn from the speech of his dear friend, Mr. Birks.

The Rev. T. R. Birks simply meant that it was inconsistent to take any step which was not warranted by the articles of their association.

After some further discussion, in which Mr. Ellis, the Rev. Dr. Fry, and the Rev. Mr. Towers took part,

The Chairman said that the very fact of the Alliance declining to admit any person to the

fellowship who was a holder of slaves virtually committed it to an anti-slavery opinion.

A committee consisting of Sir Culling Eardley, the Rev. Messrs. Birks, Arthur, Harris, Towers, M'Ewen, Dr. Urwick, and Mr. Fowler, was appointed to consider the best course to be pursued in this matter, and report to the Conference.

The proceedings closed with the benediction.

#### THURSDAY, OCTOBER 16.

The Conference was preceded by a devotional meeting, under the presidency of the Rev. F. S. C. Chalmers, B.D., Rector of Beckenham. At its close the Rev. Dr. Hugh Allen moved a series of practical resolutions, being the same as those embodied in the constitution of the Alliance, and intended for the guidance of its members in their relation to one another and to the other Christians.

#### THE CIVIL WAR IN AMERICA.

Sir C. E. Eardley, Bart., having taken the chair, the Rev. J. S. Jenkinson, Vicar of Battersea, engaged in prayer.

The report of the committee of nomination of the new Council was read by the Rev. James Davis, and the appointment of the Council moved by the Hon. and Rev. Leland Noel, seconded by the Rev. W. Harris, and carried unanimously.

The Chairman said he was happy to say that the committee appointed last night on the subject of America had come to a unanimous report, and a resolution on the subject would now be moved.

The Rev. T. R. Birks said that the report was divided into two portions—a reply to the communication from Paris, and a resolution on the subject of the American war. It had been framed so as to meet the scruples of what might be a minority in that assembly, and at the same time express very substantially the sentiments of the majority. The following was the report, the adoption of which he begged to move:

“That the fraternal communication received from the Paris branch be affectionately acknowledged; that the best thanks of the Conference be conveyed to our French brethren for their expressions of warm interest in the operations and success of our branch of the Alliance, with the assurance that we participate in their deep sympathy with our common brethren in America in the fearful calamities which have sprung from the civil war now raging.—Resolved, that this Conference desire to express their deep sorrow for the continuance of the civil war in America, and the fearful amount of bloodshed and suffering to which it has led. Believing that sin is the cause of God's sore judgment, and that the evils connected with the maintenance of slavery in the South, and complicity with those evils in the North, are one great cause of the solemn visitation, they renew the expression of their earnest prayer that peace may be restored,

that these evils and all others which have led to these calamities may be removed, and the immense resources and energies of the Americans themselves be set free to promote the cause of the Gospel of peace and love. They desire further to record their convictions as British Christians, that the duty of our country is to read in this war, not a warrant for self-righteous pride, but a loud call to humiliation, prayer, and repentance, lest our own many national sins should draw down upon us, in turn, the judgments of God. That, considering further the distress thus occasioned to large classes in our own country, they recommend that the second Sunday in November be made an occasion for public and private confession of sin, and special prayer on these grave subjects, so far as practicable, in the churches of Christ and Christian families through the land.”

The Rev. Dr. Massie moved the adoption of the resolutions, which would meet the sensibilities of the minority, whilst expressing the convictions and sympathies of all English Christians. We in England are apt to forget the difficulties arising from close connexion with slavery, and to cast too much blame upon the American churches. No doubt, many English Christians were implicated in West Indian slavery, without seeing that sin was involved—and that slavery was 5,000 miles distant from us, whilst slavery and its concomitants permeated American society. Their American brethren were more to be pitied than blamed, yet he would deprecate compassion for and commiseration with those implicated in slavery. He believed that America, and England too, were suffering on account of their connexion with slavery. He did not wish to say hard things of cotton-spinners; but he regarded our suffering as a judgment, which man could not ward off, and could hardly mitigate.

The reply and resolutions were read clause by clause, and adopted unanimously.

The Rev. A. Fraser, of Glasgow, in the name of the Conference, expressed their acknowledgments to the committee for drawing up resolutions so ably expressing the feelings of the members.

#### THE LORD'S-DAY AT HOME AND ABROAD.

The Rev. H. Schmetslau, Foreign Secretary of the Alliance, read a paper prepared by M. Alexandre Lombard, of Geneva, on the Lord's-day. It will be found in the earlier part of our present number.

The Rev. J. Davis read two communications on this subject, one from the Rev. Andrew Thomson, D.D., of Edinburgh, and the other from Mr. Palk, ex-Mayor of Southampton.

The Rev. Dr. Thomson said: My chief confidence, under God, is in maintaining and extending among our people a belief in the Divine authority of the institution of the Lord's-day. There appear, at least in Scotland, to be periodical assaults upon the Divine obligation of the Sabbath, recurring at times

that might almost be calculated; and these occasions, as well as others, should be seized upon for reviving in the public mind, through the pulpit and the press, a sense at once of its permanent and universal authority and of its beneficent tendency. I do not know how it may be in London and in other English cities and provinces, but in our own Edinburgh, at the present moment, an attempt, said to be prompted by the London Sunday League, is being made by a certain portion of our newspaper press to introduce among us the distinction of "canonical hours"—allow a certain portion of Sabbath time for public worship, and give its remaining hours to recreation. This is the spirit and bearing of their present proposal. I need not say to any member of the Evangelical Alliance, that no such distinction as this is known within the bounds of the Bible, or in the Divine form of the Sabbath-law. I need not say that this law demands the whole day for God, and that if we are to derive even their proper amount of benefit from the public ordinances of religion, the hours which intervene or follow must be consecrated to more private and varied religious exercises. The first thing, then, to be done, is for our ministers and public religious teachers, at home and abroad, to make themselves thoroughly master of the Sabbath argument, and with calm confidence in its impregnable force, to present it before their people, until they are sure that they have carried with them general conviction and sympathy. And, in like manner, let rich Christian laymen and public societies not grudge the expenditure of a few hundred pounds to carry the argument and the influence, by means of the press, beyond the immediate range of the pulpit into the midst of the half-instructed and half-convinced masses of our population. It is incumbent on the friends of the Sabbath to watch and mark well the tactics of its adversaries. So far as my Scottish experience goes, I have observed that recreation for the working man is the most frequent plea for Sabbath desecration, and that, in concessions to this cry of a false philanthropy, the Sabbath is sought to be stolen, bit by bit, from its legitimate and hallowed uses. And, to give the cry a greater look of plausibility, we are sometimes told that God can be seen and worshipped in the beauties of nature, which are the works of His hands. Now, to meet this plea, next to informing the general mind with the rule of Scripture in reference to the keeping of the Sabbath, I know of nothing so important as saturating the popular mind with statistics. While admitting that the devout contemplation of the handiworks of God is a proper part of Sabbath exercise, it ought to be stated that what is commonly called "admiring the beauties of nature" does not partake of this character, and that Sunday excursion-trains, in which men seek what Mr. Rogers has happily called "gregarious excitement," are just about the last things in the

world to favour and foster religious meditation. And it ought to be further proclaimed fearlessly, and everywhere, that there is no kindness to the working man so real or so great as that of preserving to him the whole of his Sabbath rest, and that there is no cruelty so great as that of robbing him of any part of it; but that it cannot be retained as a rest unless it be preserved and used as a religious institute. It is a delicate question, on which I have no doubt there will be found diversity of opinion in the Alliance, as among good men outside of it, how far the interference of the civil power is to be invoked in favour of the Sabbath-day. Delicate, however, though the question be, I think there are several things on which the Alliance will be found to be nearly unanimous—that, from the very nature of the case, the religious observances of the Sabbath can in no degree be enforced. Indeed, nothing religious admits of being compelled by mere material coercion or power; but then the Sabbath is a divinely-chartered rest, as well as a religious institute; and it seems to me at least to be quite within the province of a Government like ours to protect all classes of the community in the enjoyment of this rest; and, moreover, it seems to be the duty of Churches, and of Christian citizens, to insist that Government offices and institutions, which may be said to belong to the nation, shall not be permitted to trench in their management on the Sabbath-law. Dr. Thomson next referred to the duty incumbent upon heads of families to do all in their power to preserve the Sabbath to the land, especially by endeavouring to make the Sabbath hours at home interesting and happy to the younger members of the family. He concluded by some forcible remarks on the fact, that all our missionary churches and stations throughout the world keep the Sabbath—in other words, that the Sabbath-keeping type of Christianity is the form of it which is spreading over the earth.

Mr. Palk gave a brief history of the Sabbath question in Southampton, and stated that great benefit had resulted from the operation of certain clauses in the Improvement Act passed in 1844, and intended to promote the better observance of the Lord's-day. By these clauses public-houses and beer-shops are not allowed to be opened from twelve o'clock on Saturday night till one o'clock on the Lord's-day; also all shops and places of business are kept closed the entire day, and no goods are allowed to be even exposed for sale. On the assembling of the Commissioners under the Improvement Act, an effort was made to bring forward such clauses as would prevent cab proprietors sending their cabs on the public stands or ply for hire on the Lord's-day. Two clauses securing this result were passed unanimously; and so beneficial had been the result, that the inspector of police, within two or three weeks of the commencement of the operation of the act, spoke of it as having



produced such a moral change in the character of the town, that a less number of policemen would effect all that was done before by the force, and that the cases of drunkenness brought before the magistrates were considerably diminished.

The Rev. W. L. Thornton said that in the various assaults which had been made on the Sabbath-day, the Divine authority of the day had been untouched. It was important that the Sabbath should be made to appear a delightful day. He strongly urged upon Christians the duty of abstaining from using public conveyances on that day.

The Rev. T. Curme, Vicar of Sandford, moved :—

"That we rejoice greatly at the intelligence which has been communicated to us of the interest manifested in Switzerland in the promotion of the due observance of the Lord's-day. Our best wishes attend our brethren in the cantons of Genoa, Vaud, Neuchatel, Basle, Ville, and elsewhere, in their endeavours to extend this influence among their fellow-citizens. It must be a great satisfaction to M. le Professor Godet to find that his paper, read at the Geneva Conference, is likely to result in so much benefit to his country. We trust that the example of Switzerland, where so many difficulties have to be contended with, will have a beneficial effect upon us in the United Kingdom, and that in other countries in Christendom the subject will occupy the place in the thoughts and efforts of the Lord's people which its importance demands."

F. Wills, Esq., of Clevedon, seconded the motion.

Dr. Marriott (Stuttgart) had circulated hundreds of thousands of tracts in Germany, chiefly those of Dr. Thomson, of Edinburgh, and much good had been done. He once had a private conversation on the subject with the late King of Prussia; and Sunday military drill was soon afterwards stopped, whilst it was ordered that letter sorters and others should have the opportunity of attending service once a-day at least. He regretted that so many British Christians travelled on the Continent on Sunday, and that American episcopal missionaries, of whom there were twelve in Germany and North Switzerland, did so too. He wished the committee of the Wesleyan Missionary Society would instruct their missionaries not to travel on that day.

A rev. gentleman said that the majority in this country disapproved of Sabbath labour, and the Government ought to protect the majority.

The Chairman used public vehicles on the Sunday, when necessity compelled, but always stipulated that the drivers should attend service too. He suggested that cabs should be ready in the yards to meet cases of necessity, thinking that the public would prefer to engage such cabs rather than those which were on the stands or plied for hire.

The Rev. Dr. Urwick thought that some action should be taken by the Alliance on the subject of closing public houses; but,

After some discussion, it was resolved to refer that subject to the Executive Council.

The resolution was then adopted.

#### THE VICEROY OF EGYPT.

The Rev. Mr. Trestrail, of Greenwich, moved, and Professor Hoppus seconded the following resolution, which was carried unanimously :—

"That this Conference approves the proceedings of the Committee of Council in conveying an address to the Viceroy of Egypt during his stay in London, thanking his Highness for the 'evidences of his determination to give effect to the great principles of religious freedom throughout the territories depending upon his authority.' The Conference would express an earnest hope that the principles of the Hatti Humayoun of 1856, for the protection of the subjects of the Turkish dominions, acting according to their religious convictions, may thus be carried out throughout the whole of that empire."

#### SYRIA.

M. Naville, of Geneva, moved, and Mr. Goe, of Louth, seconded, the following resolution, which was also carried unanimously :—

"Resolved—That it is a matter of sincere satisfaction to this Conference to find that the calamities which have taken place in Mount Lebanon are not unlikely to be overruled for the religious good of Syria and the Holy Land. The Committee of the Evangelical Alliance only did what was incumbent upon them when, on the subject of the Syrian massacres being brought before them on July 13, 1860, they adopted these following minutes: 'Resolved—That, while this Committee express their profound sense of the wrongs so flagrantly inflicted on the Syrian Christians, and earnestly desire to see British benevolence called into exercise in their favour, they are of opinion that this end is likely to be better attained if the object were taken up on the broad grounds of humanity, and, therefore, by public men generally, rather than by this Committee.' The Conference now understanding that the Syrian Relief Committee, having received several thousand pounds from Christian people in Sweden, Denmark, France, and Switzerland, for aiding Christian asylums in Syria, has generously handed over that amount to a purely Christian committee, who are taking steps to apply it in the best manner, and to make it the nucleus for an international fund for the benefit of Syria and the Holy Land. The effort has our best wishes, and we sincerely hope that Christian people of all classes and communities will feel it to be their duty to assist it."

#### THE LATE PRIMATE.

The Rev. W. M. Bunting (Wesleyan) moved the following resolution relating to his Grace the late Archbishop of Canterbury :—

"That this Conference cannot see so

shining a light as that of the late excellent Archbishop of Canterbury withdrawn from the Church on earth without some expression and record of their affectionate veneration for his memory. In common with thousands of evangelical Christians of all communions, they desire to glorify God in the manifold gifts, graces, and good works of the departed prelate; in the sound learning so valuably applied to the illustration of Christian evidence, doctrine, and practice; in the blameless piety and benevolence of a lengthened life; in the abundant labours by which he sought, and with wide success, to spread the pure Gospel, and to multiply Gospel ministers in our own and in foreign lands. Associated for the special purposes of maintaining the integrity and the supremacy of essential Christian truth, and of cultivating and promoting the Christian temper, the members of the Evangelical Alliance could not but feel their spirits edified and their principles silently sustained by so eminent an example of the union of apostolic faithfulness with a saintly charity as that which the late Archbishop ever exhibited within the sphere of his own Church, and in peculiarly 'troubled times.' And, more especially, the unvarying frankness and kindness which marked his intercourse with his Nonconformist brethren on the platform of the Bible Society, and on other occasions—and the readiness with which he lent the influence of his name and station to more than one of the recent movements of united Christians of all nations in favour of religious liberty and of evangelical co-operation—endeared him to all good men of large and catholic spirit, and seems to render the present tribute to his memory a duty of gratitude. The Conference presume to offer to the bereaved family of his Grace the late Archbishop their united and most respectful condolence; and request their president to transmit to them a copy of this resolution, signed by the officers of the British Evangelical Alliance."

The Rev. Dr. Robson, of Glasgow (Presbyterian), seconded the motion, which was briefly but warmly supported by the Rev. Dr. Urwick, of Dublin (Independent), and the Hon. and Rev. Leland Noel (Episcopalian).

The Chairman stated that a meeting preliminary to the late conference at Geneva was held at the Palace at Lambeth, and the Archbishop called upon the Rev. Mr. Bunting to pray. At Eton, the boys were so struck with the sermons of the late prelate (then Mr. Sumner), that they addressed a round robin to him requesting him to publish them.

The resolution was agreed to, and prayer by the Rev. A. Fraser closed the proceedings.

#### PUBLIC MEETING.

On the evening of Thursday a public meeting was held in the large hall. The chair was taken at half-past six o'clock, by Lord Calthorpe.

The Chairman said he fully sympathised

with the spirit and aim of the Evangelical Alliance. The more love and union prevailed among professing Christians, the more influence they would have upon the world. If the spirit of the Alliance were to prevail on the continent of America at the present moment, how different the aspect of affairs would soon become! The same might be said with regard to every other country; and therefore it was the bounden duty of every one to forward the movement by every means that lay in his power." He was glad to know that the society had extended its operations with partial success into France, Germany, and other countries. God grant that the whole world might soon be influenced by its spirit, and the different nations be led to love one another in the Gospel of Christ!

The Rev. Dr. Winslow said it was a cause for thankfulness that Christ did not leave any particular order of government in His Church. He had left it open for each individual to form his own judgment, as far as he could, guided by the unerring light of the revealed Word. But on one point our Lord left us to conjecture and invent nothing, and that one point was the essential unity of His Church in things absolutely essential to salvation, and the manifestations of that unity in the unity of spirit and in the bonds of peace. Why should he not hold perfect fellowship with his brethren who differed from him on Church government, on Church ordination? What was there to prevent co-operation in promoting the glory of their One Lord? He believed that many good men had held aloof from them under an idea that they were attempting to make a new unity of purpose in the ecclesiastical organization of the day. That, however, was a mistake.

The Rev. S. Minton said that the Evangelical Alliance was established to supply a want and remedy an evil. One of its objects was to bring Christians of different denominations and countries together. The evil which it was designed to remedy was the alienation which, to a great extent, existed between Christians of different denominations. That evil was threefold. It inflicted a great injury on the spiritual interests of every believer who was subject to its influence. It was also a source of weakness to the Church of Christ in its efforts to bring the Gospel to the great masses of people in this country and abroad. It also produced a bad moral effect upon the world around. It was not merely the existence of love, but the manifestation of it, which exerted an influence on others. To remedy this evil was worth all the efforts which the members of the Christian Church could put forth; and even if the effort were to fail he should consider himself honoured in having been one to make it. Judged of by the actual number of its members, the Alliance did not form a perfectly satisfactory protest against exclusiveness and disunion among Christians, but in the influence it exerted upon Christian people, even upon those who would not join it,

it was of the highest importance. Mr. Minton concluded by answering some of the popular objections against the Alliance.

The Rev. Dr. Urwick said that there were two societies in which he felt an especial interest—the Bible Society and the Evangelical Alliance. The former of these societies was established for the dissemination of truth; the latter for the promotion of love. It was refreshing for Christians to meet with one another, even though they might not understand each other's language.

Dr. Kalopothakes, of Athens, said that a few years ago there was no union among the Protestants in Athens, but now there were stated united prayer-meetings and other indications of the growth of a spirit of love and unity amongst them, which had a very salutary influence on those who were opposed to them on religious grounds.

The Rev. T. R. Birks, having briefly reviewed the subjects which had been brought before the Conference, took up the question of Christian union with reference to the duty of the Church in the present day to a fallen world. One cause of the slow progress of Christianity was the unfaithfulness of the Church to the truth, and to the great and crowning grace of love, and the coldness, division, and separation existing among its members. The duty of spreading abroad the Gospel, and of Christian union, was clearly laid down in the Scriptures, especially in the closing passages of the last book of the Old Testament, the Four Gospels, and the Acts of the Apostles. There were, however, great hindrances to the work of the Alliance, which would be felt in proportion to the increase of the field which they had to occupy; but their encouragement was in the words of Scripture spiritually applied to these times, "There be more with us than with them." Analogies might be drawn between the kingdoms of nature and of grace. The most wonderful inventions of modern times were the electric telegraph and photography, and these typified the work of the Gospel in bringing the ends of the world together, and in displaying the power of the Sun of Righteousness, in showing men their true characters, and in furnishing them with emblems of each other's love.

The Hon. and Rev. B. W. Noel said that no one could abstain from cultivating a spirit of love to his brethren without doing himself an injury. Christians should be very careful how they neglected any lawful means of promoting love and union. Union and godliness exerted a reciprocal influence one upon the other.

One of the chief and most immediate effects of the revivals in America, Ireland, and Wales was the promotion of union. On the other hand, the effort of believers to promote Christian love had a reflex influence upon their own minds and hearts, and caused them to grow in grace. The work of the Alliance would only be half done unless it induced Christians to seek after personal holiness, without which no man shall see the Lord.

The Doxology was then sung, and the meeting separated.

The following were among the gentlemen present at the meetings: The Hon. and Revs. B. W. Noel and Leland Noel; the Revs. A. Barrett, Richmond; T. Curme, Vicar of Sandford; T. T. Churton, Rector of Shefford; R. Sewell, Londonderry; G. Curnock, Wolverhampton; Dr. Wilson, Limerick; J. Hill, Stratford; J. Trestrail, Greenwich; J. Towers, Birkenhead; A. M'Ewen, Dr. Robson, A. Fraser, Dr. J. Paterson, J. W. Borland, and A. N. Somerville, Glasgow; Dr. Crichton and John Kelly, Liverpool; G. M'Millen and Dr. Urwick, Dublin; R. Slate, Preston; J. Gillfillan, Stirling; J. Goold, Newton Stewart; R. H. Webb, Essendon; T. R. Birks, Kelshall; E. G. Arnold and H. S. Warleigh, Hertford; E. T. Prust, Northampton; J. Long, India; Dr. Winslow, Bath; Dr. Blackwood, T. R. Brooke, Dr. Fry, E. Garbett, Dr. John Edmond, F. Tucker, Dr. Hoby, W. M. Bunting, Dr. Massie, P. La Trobe, W. Arthur, Dr. Hoppus, Dr. Campbell, J. T. Wardlaw, C. Hebert, Dr. David King, S. Minton, E. H. Bickersteth, G. Smith, Poplar; J. H. Hinton, F. Greeves, J. S. Jenkinson, Dr. Hugh Allen; Sir C. E. Eardley, Bart.; General Sir J. Rowland Eustace; Hon. A. Kinnaid, M.P.; General Alexander; Messrs. John Henderson, Park; J. Playfair and Dr. A. K. Young, Glasgow; Messrs. G. Anstie, Devizes; F. F. Goe, Louth; F. Wills, Clevedon; G. Slater, near Knutsford; Colonel Bazett, R. Y. Bazett, and R. T. Webb, Reading; D. Marriott, Stuttgart; Professor Balfour, Edinburgh; Colonel Young, Bedford; Alderman Oldham, Macclesfield; J. Finch, Tunbridge Wells; T. Pease and H. Holland, Bristol; Dr. Kalopothakes, Athens; Dr. Barclay, Jerusalem; Adrien Naville, Geneva; S. Hanson, J. Corderoy, R. C. L. Beyer, George Lowe, F.R.S., J. H. Frere, H. Roberts, F.S.A., Capt. in Layard, W. H. Watson, Dr. Cock, Dr. G. H. Davis, W. Leach, W. D. Owen, W. Morris, W. R. Ellis, W. M'Arthur, and John Martin.

## Literature.

*The Revelation of Jesus Christ by John.* Expounded by FRANCIS BODFIELD HOOPER, Rector of Upton Warren, in Worcestershire, Author of "A Guide to the Apocalypse," "Palmoui," &c. In two vols. Rivington.

Two volumes, of nearly eleven hundred pages, of rather small and close type, with new theories on almost every point of the much-vexed Apocalypse, may probably have charms for some readers. We confess to a feeling of desolate hopelessness and heart-numbing desperation at the very sight of it. *N'importe*, the author "goes in" for the work in a spirit of pluck which we cannot but consider imitable. We have here a new translation "*on the principle of strict literality*;" then an exposition on the principle, it would seem, of essential difference from all other schemes—"Præterist, Præsentist, or Futurist." In our eyes this, indeed, might be no deadly sin, if we could have a little clear and simple truth instead. Readers, however, must judge for themselves how far the former theories are demolished, and something better supplied. The "seven-sealed book" comes out of our author's hands a totally different affair from anything hitherto, that we know of, alleged concerning it. "The first six seals depict the history of the six ages between the creation and the second destruction of Jerusalem; the seventh seal marks off the sabbatical, millennial, or celestial age." If this cistern will hold water, the first and most obvious inference is, how pitiable has been the waste of learned and ingenious lucubration, from Brightman to Elliot, not to speak of the Futurist multitudes still darkly pondering the abyss of the mystery. Mr. Hooper tells us, indeed, that he does not intend "*to fire a broadside into every wrecked vessel*" he sees in his course; nevertheless, all other previous navigators on this sea are, according to him, hopelessly and visibly stranded; and are but warning beacons to direct him in his adventurous voyage. This assumed failure of all the others is very much grounded on the fact that solid divines and popular readers have adopted such very opposite and contradictory schemes, as the *Præterist*, the *Præsentist*, and the *Futurist*. "What more probable hypothesis can be made than that the wide and general diversities of opinion are due to the fact, that neither of the existing schools is in possession of the truth, *even as to its main features*?"

This logic is scarcely irreproachable; and the next new theorists could probably dispose of Mr. Hooper's "wrecked" hulk in a similar manner, without much difficulty. At least, all that we have yet understood is, that the various theories thus branded as old and useless wrecked hulks, are still respectively considered by self-complacent votaries and voyagers therein, as very respectable seaworthy ships, going gallantly on down the stream of time. It is only the opposite theories which by opposing theorists are respectively upbraided as rather leaky, to say the least. Mr. Hooper's objections to all the said schemes are undoubtedly very sonorous, look very formidable, and may be equally forcible. Nor have we any thoroughly implicit faith in any of them; while to much in each of them we could decidedly object. It is, however, somewhat too dull a task to enter upon the subject as now propounded. The accumulated rubbish to be removed is almost boundless; the existing state of prejudice is almost hopeless; and, in any case, something more clear, decisive, and irrefragable than seems generally in these volumes advanced will, we think, be requisite to remove the erroneous or doubtful, and establish the true hypotheses. Much astonishing ingenuity has, for instance, been exhibited in respect of the "*Three unclean spirits like frogs*" (Rev. xvi. 13, 14), by divers interpreters, as is well known. Mr. Hooper makes out these three unclean spirits to be the three bodily men, Otho, Galba, and Vitellius, and seems to think that this can be determined so "readily," and also "satisfactorily." Unclean beasts, no doubt, the said emperors were; but for the resolution of this, and many somewhat similar enigmas after Mr. Hooper's manner, we shall only now observe, in Hudibrastic phrase:—

There needs no more be said here;  
We unto him refer the reader.

*The Heavenward Path*; or, Progress and Perfection in the Life of Faith. By the Rev. WILLIAM WILSON, M.A., &c., &c. Edinburgh: W. Nimmo.

THE title of this little work partly tells its own tale. It is a practical commentary, however, on the Second Epistle of Peter, or rather more especially on the eleven first verses of the first chapter; though some notice is taken of the remaining portions of the epistle, as bearing on the chief topic—growth in holiness. W-

are not aware that in the present day any unduly preponderating stress is laid upon *Faith*, irrespectively of the character and conduct which are true faith's necessary products. Practically, indeed, those results of faith may be now, as they ever have been, insufficiently demonstrated; but perhaps not less now than aforetime. The volume before us is an average set of discourses on the subject.

*Freedom and Happiness in the Truth and Ways of Christ.* Sermons by the Rev. JAMES STRATTON, more than forty years Minister of Paddington Chapel. London: Nisbet and Co.

THIS is a very delightful book, replete with sound, manly, sunny religious truth. Nobody, we might almost say, can read it without benefit and blessing; but certainly it is well calculated to convey, or stimulate, and strengthen, and increase, that glorious liberty and happiness of God's children which is its theme. The book, too, is printed in a bold and clear type and a convenient form, which make still more pleasant the act of perusing its precious contents.

*The Works of John Howe, M.A.* Vols. II. and III. London: The Religious Tract Society.

WHATEVER may be, in some respects, the issues of the Bicentenary movement, the lessons of the past will have been egregiously misread, if they fail to counteract the admitted tendency, in certain quarters, to doctrinal degeneracy. The ecclesiastical controversies in which the later Puritans and the early Non-conformists engaged have secured their full share of attention; let us now hope that their sterling theology and masculine treatises on practical religion will not be overlooked. As one means to this end, the republication of Howe's works, by the Religious Tract Society, must be regarded as most opportune. Nor is this the only merit of the edition before us. The utmost care has been taken in securing the accuracy of the text, and no little pains has been expended, by punctuation and otherwise, in rendering it perspicuous where, otherwise, it would be obscure. This, to Professor Rogers—a more competent editor than whom it would probably have been impos-

sible to find—was doubtless a labour of love. Of the volumes before us, the second comprises the treatises on "Delighting in God," "The Redeemer's Tears Wept over Lost Souls," and "The Redeemer's Dominion over the Invisible World." The third volume contains the work which has made the name of Howe immortal—"The Living Temple." Though exceedingly well got up, these volumes are very cheap.

*The Sympathy of Christ with Man: its Teaching and its Consolation.* By OCTAVIUS WINSLOW, D.D. London: Nisbet and Co.

DR. WINSLOW tells us that "one and the chief design of this volume is to exhibit and illustrate the practical character of our Lord's emotional nature." This looks a little turgid or obscure, but means, we presume, that our Lord's emotions led to the active exercise of power for the relief of the sufferers with whom He sympathised, or to some other special activity beyond mere feeling. The theme is one capable of much enlargement of varied illustration; and such a writer as Dr. Winslow could not fail to convey both instruction and comfort on such a topic. There are some things, however, in this little volume with which we cannot quite agree; and some which appear to exhibit the system of the writer's school of thought as repressing the larger outgoings of his own sympathies. But we have not time or space to criticise.

*Nichol's Puritan Divines.* The Complete Works of RICHARD SIBBES, D.D., &c. Vol. III. Containing Commentary on the First Chapter of the Second Epistle to the Corinthians. Edinburgh: James Nichol.

WE have already noticed the two former volumes of the works of Dr. Sibbes, as appearing in the Puritan series of "Nichol's Standard Divines." This third volume is exclusively taken up with one treatise—viz., a commentary on 2 Cor. i.; which we are told was published in a handsome folio volume by Dr. Manton after the author's death, being the substance of many sermons formerly preached at Gray's-inn. Dr. Manton's short preface is characteristic and brilliant, and the work itself an ordinary specimen of the Puritan teaching and style.

## Monthly Retrospect.

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### HOME.

A STRANGE and portentous thing has happened in the Church of England—a bishop has turned infidel. We use the word in its old, broad meaning; for, so far as we are aware, the rejection of the Divine authority of the Pentateuch by Bishop Colenso is as complete as it ever was in the case of Hume or Gibbon. He has written a volume to prove that “the last four books of the Pentateuch must be pronounced to be fictitious;” whence he argues that the Book of Genesis must be, in the main, fictitious also. The volume, we ought to add, is not yet published; and, in ordinary cases, it would have been but courteous to wait till the publication had taken place, before pronouncing censure; but the Bishop, or his friends, have rendered this unnecessary, as they have taken the trouble to circulate copies in private, as if challenging, or at least courting, judgment. It is now some six or seven years since Dr. Colenso was consecrated the first Bishop of Natal by the late Archbishop of Canterbury. At the time, there were protests against the unsoundness of his opinions—protests which the Bishop justified by his commentary on the Epistle to the Romans, which was reviewed in our last number. But in the forthcoming volume he appears to have thrown down the gauntlet against Christians of all denominations, and to have taken his place among the infidel ranks; for we need not, we are sure, remind our readers how Christianity rests upon and germinates out of the religious system and history contained in the Mosaic record. That he still holds by a belief in Christ, may be true; but it can hardly be the Christ of whom “Moses in the Law and the Prophets did write.” The forthcoming volume is a more audacious assault on the Christian foundations than the notorious “Essays and Reviews;” both because the attack is more open and direct, and because of the more elevated position of the assailant. So high is he, indeed, that there seems to be some doubt how the Church is to deal with him. It never seems to have entered the minds of the many authors of Church Discipline Acts that they might have to proceed against a bishop. We are not without hope, however, that Bishop Colenso will spare all trouble on that head by his resignation. Why, even a member of Parliament resigns when his opinions cease to be in accord with his constituents’. The Bishop may not care to be a Christian; but, at any rate, he should act like an honourable man of the world.

Her Majesty has returned from her lengthened sojourn on the Continent: we rejoice to believe in renewed health and spirits. Her return has been somewhat delayed by the recent gales which have raged in the Channel, and which, we regret to say, have produced disastrous results to life and property in our mercantile marine. Now that Her Majesty has returned to her own dominions, we may hope that the episcopal arrangements which have been for some time in abeyance will be forthwith completed. The Dean and Chapter of Canterbury have received the usual Royal permission to elect an Archbishop to the vacant Primacy, with the accompanying recommendation of Archbishop Longley, of York, to the office. The see of York went for some time a begging; the Bishop of

London and the Bishop of Winchester successively refused it; but it is now understood that Lord Auckland, the Bishop of Bath and Wells, has accepted it. We must wait till we hear who is to succeed Lord Auckland in his Western see before we can ascertain the full effect of these changes. So far as they have gone, they have been satisfactory; or rather, it would be more correct to say, they have elicited no complaint. Dr. Longley is reported to be a man of moderate opinions, but with a tendency to High Church leanings, of which the permission for the York Convocation to meet and deliberate, first given by him, may be taken as an earnest. Of his successor, Lord Auckland, much the same thing may be said, with the exception that his views on Church questions are not even so pronounced as those of Archbishop Longley. The praise to be awarded to both is of a negative character; they have conducted the affairs of their dioceses for many years without once provoking scandal or causing irritation; they have not been noisy or fussy bishops, and no one has accused them of indolence or indifference.

The sixteenth annual Conference of the British Organization of the Evangelical Alliance was held, in the course of last month, in London. The meetings were full of interest, and dealt in succession with some of the questions which most profoundly agitate the world at the present time. From their importance, we have thought it right to give a full report of the proceedings, and therefore we need not do more here than refer to the more salient features of the Conference. Sir Culling Eardley, who has served the Alliance—how unweariedly, zealously, ably and successfully, we need not here say—ever since its commencement, sixteen years ago, in the capacity of Chairman of Council, has been compelled, from the state of his health, to retire from that arduous post, and was unanimously elected to the more honourable and less laborious office of President of the British Branch of the Alliance. Reference was made very early in the proceedings to the late Conference at Geneva; and we rejoice to learn from a paper written by M. Lombard, of Geneva, and read at the meeting, which we give in another column, that the visit of the Alliance to that interesting city has issued in the practical good of effecting, to some extent, the better observance of the Lord's-day. An animated discussion took place on the subject of the unfortunate American quarrel. While the North had its warm friends, the South also found some apologists; the Alliance, in this respect, reflecting the opinions of the country at large. Many interesting addresses were delivered; the most interesting of all being by the Rev. Dr. Macfarlane, of the United Presbyterian Church, who has recently settled in London, and whose beautiful church, in the neighbourhood of Clapham, is about to be opened as we go to press. We congratulate, not the Alliance only, but the churches of London, on having their ranks in the metropolis strengthened by the settlement among them of such an able minister.

The Congregationalists held their Autumnal Conference in the course of last month in the metropolis. The chair was occupied by the Rev. Samuel Martin, who opened the Conference by a splendid address on the present aspect of the Church and the world. The periodical meetings of this body, we need not add here, have no authority, but they must necessarily exercise a large amount of influence on their congregations. The Bicentenary, of course, occupied a large share of the attention of the Conference. The sum sub-

scribed was reported to be upwards of 120,000*l.*, and the fountain of liberality is not yet exhausted. In addition to that, there has been a large increase of chapel enlargement and chapel building within the last few years. Among the acquisitions of the Congregational Chapel Building Society, we are glad to find that Whitefield's old Tabernacle, in Tottenham Court-road, has fallen into their hands, and thus been saved from parties that would have put it to ignoble purposes. In spite of some rumours to the contrary, the meeting passed over in general harmony and peace. The only incident that occurred to ruffle the surface of their peace was a discussion on that vexed question of the American war. A Mr. Woodrup has come over from the Northern States, and begged the Congregational Union to appoint a jury that should examine into the whole evidence, and pronounce authoritatively on the merits of the quarrel. The Conference declined the flattering, but perilous honour, and the debate that occurred showed how heated are the passions of men, even on this side of the Atlantic, on this subject, and consequently how unfitted they are to judge calmly of the state of the question. With this trifling exception, the harmony of the meeting, through its several sittings, was undisturbed.

It has always been understood that the right of free discussion was sacred in England. That right, however, has of late been impugned, not by the strong hand of power, but by the violence of mob law. A meeting was called of the London populace, to be held in Hyde-park, on Sunday, the 5th of October, to express sympathy with Garibaldi. The Irish Romanists attended in large numbers, and apparently under organised leaders, who riotously broke up the assembly, assaulted the speakers, and threw the park for the rest of the day into uproar and confusion. On the following Sunday the outrages were worse; the number of the rioters was increased, and the riot, disorder, and scandal were immensely greater than before. The police authorities, who could hardly be said to have acted, in the first instance, with sufficient promptitude, have now prevented all speaking in the parks whatever, and the license, which practice had gone far to sanction, of preaching in these places of summer resort, has been expressly withdrawn. It is not necessary for us to record our condemnation of Sunday political meetings; the offence of which, in the recent instance, is scarcely aggravated in our eyes by the fact that the meeting, though professedly political, was really infidel, as may be inferred from the fact that one of the principal speakers was an infidel lecturer, who has acquired an unhappy notoriety under the name of "Iconoclast." But the mingled wickedness and folly of one class of the community is no excuse for the unmitigated wickedness of another class, who defy authority, break the Queen's peace, and, armed with stones and bludgeons, make a murderous onslaught on the citizens, to the watchword of "Up with the Pope, down with Garibaldi!" Or if the Sunday demonstration be held as some palliation for these ruffians in London, what is to be said for the conduct of their countrymen in Birkenhead, where a mob equally furious, and in this case led on by Romish priests, made an attack upon a harmless debating club, that met on a Wednesday evening in a quiet schoolroom, to discuss the question whether or no the conduct of Garibaldi deserved approbation? Here a large portion of the town was for some time in possession of the mob, while a Roman Catholic priest, named Brundrit, a pervert



from the English Church, appears from his own confession to have been actively engaged in hounding them on. His conduct, indeed, is not singular; Sir George Bowyer writes to the *Times*, approving of the spirit and pluck displayed by the Irish in Hyde-park; while Cardinal Wiseman and Dr. Grant, of Southwark, issue pastorals, in which, while they dissuade the flocks from violence, they significantly hint that their opponents are the aggressors, and that the forbearance of the Papists is only to be purchased by the suppression of free discussion. Such advice might be quite correct in Spain, but it has not yet come to this in free England.

### FOREIGN.

Europe is at this moment the theatre of two mighty antagonistic forces, organised authority, and individual opinion—and the prize of the victor is Rome. The feeble old man that there retains his seat has yet agencies and resources at his beck which it will not do for Protestants to under-estimate. It appeared but a short time ago as if he were about to be despoiled of his place and power, and his goods given to another; but within these few weeks we have witnessed another change in the political world—a reactionary movement in the will of the man that is at present master of the situation; and a change in his councils, favourable to the Pope, comes to check our impatience, and reminds us that the end we had so fondly hoped is not yet. The change is the more remarkable, as it was only a few weeks before, that the French official journal published a remarkable letter from the Emperor, setting forth his desire to assist the Pope, and the impossibility of his doing so unless his Holiness would consent to certain arrangements; to all which the Pope returned a flat refusal. It was thought that Louis Napoleon would never have published such an affront to his authority unless he meant to resent it. It now appears that the Pope had calculated his position better than the Emperor: it is the monarch who recedes; the Pontiff maintains his dignity. Explanations have, no doubt, been put forward to prove that the French policy is still unchanged; but these avail little in the face of the fact that the Minister who published the letter is dismissed, apparently for its publication, and is replaced by another, whose distinctive public policy is that the Pope ought to be supported at Rome by French troops. There is a certain air of imposing and mysterious grandeur in this position of the Pope, so apparently helpless, yet so really strong; safe, though surrounded with enemies; conceding nothing, yet overcoming everything. We do not wonder at the triumph which the Romanists claim for their master and their cause. And yet we think we can discern in this incident only a momentary check—that sort of transitory triumph which is often permitted to a bad cause, to harden the hearts of its supporters, and lure them on the more certainly to their own destruction. From the letter of our Italian correspondent it will be seen how varied and how effective are the various evangelical influences at work in the country. The Pope stands still; but the world moves.

If we wanted an instance of the unchangeable intolerance of the Romish system, we should find it in what is happening in Spain. It sounds so like an absurdity, in this latter half of the nineteenth century, that men should be deprived of their liberty for reading the Bible, that even French journalists are

unable to realise the fact, and loudly protest against the anachronism. But it is not the less true. The case of Matamoros and his associates, which has so long excited the sympathies and awakened the prayers of all English Protestants, has been brought before the Superior Tribunal of Granada; and while some of the minor offenders have been discharged, Alhama has been condemned to nine years' imprisonment, and Matamoros to eight years'; and both are for ever interdicted from following the office of a teacher. It is probable that the able Minister who is now at the head of Spanish affairs sees the enormity of these sentences much as we see them ourselves; but, with a bigoted population, and a sovereign divided between the priests and her pleasures, he is not likely to risk his own power by interference on their behalf; so little else can be done for the poor sufferers but commend them to God. If it is any consolation to them to know that, not Protestants only, but civilised Europe, cries shame on their treatment; that, in their persecution, the Papacy is inflicting moral suicide on itself—that consolation they may surely enjoy.

It is a curious circumstance, that while the authenticity of the Pentateuch is questioned in England, the genuineness of the Gospels is attacked in France. It will be seen from our correspondent's letter that M. Renan has addressed a letter to one of the French newspapers, in which he endeavours to show that the Gospels of the four Evangelists are a mere bundle of legends, myths and traditionary sayings, with a slight residuum of historical truth. Of course, there is nothing here which has not been said by other infidels over and over again; and yet somehow the Gospels preserve their vitality. So it is still; for our correspondent, while narrating this fresh attack on Christianity, adds various cheering accounts of the progress of pure and undefiled religion in various districts in France.

An unfortunate dispute has occurred in Prussia between the King and the Chamber of Deputies with respect to the expense of the army. The Chamber claims the right, as a constitutional power, of controlling the amount of money to be voted for the purpose; while the King insists that the exclusive management of the army is a part of his prerogative, on which the Chamber may advise, but must not control. The Upper Chamber has taken part with the King; and the Crown Prince, who is understood to have advised conciliatory measures, has gone on a foreign tour, finding his advice rejected. On religious no less than on political grounds these disputes are to be deplored. A portion of the Prussian clergy strongly side with the King, as we observe, from the letter of our German correspondent, that the Prussian members of the Kirchentag, lately held at Brandenburg, expressed a warm approval of the course adopted by the King. A more pleasant, as well as profitable, subject on which the members of that union were engaged, was the discussion of the question how far the Church in Germany can be trusted to manage its own affairs, without altogether depriving the civil power of its present rights.

As we are going to press, intelligence arrives in this country that an insurrection has broken out in Greece; that the King has been deposed, or, at least, has abdicated; and that the Provisional Government has passed a resolution declaring his dynasty at an end. We note the fact, without attempting now to calculate the issues. It is impossible to over-estimate the importance of this movement, not in the kingdom of Greece alone, but upon Europe, and still

more upon the state of society and religion in the East. We can hardly doubt that the agitation will communicate itself to the Christian provinces of Turkey, and that a new chapter in God's dealings with these old homes of the Christian faith is about to be opened up.

The news from America continues to be of the same afflictive and indecisive character as ever. We hear of battles in various states, but they are fruitful only in blood; and there seems no disposition in either party to end the strife. The religious papers of New York show great irritation towards England, thinking that we ought to exhibit more sympathy for their cause than we have done. Of course, they do not see their own faults as those strike us. The proclamation of the President, that, after next New Year's-day, the slaves of all men then in rebellion shall be free, has as yet produced no practical effect, beyond that of increased bitterness on the side of the South. The President's own scheme, for removing the negroes to some point in Central America, has been abandoned; the independent states in Central America having protested against the arrangement.

We are glad to learn that the statement made last month, upon the authority of some of the daily papers, as to the illness of the Rev. John Smith Moffat, is incorrect, and that at the date of his last letters he was enjoying good health.

"The dark places of the earth are full of the habitations of horrid cruelty." The full meaning of the Psalmist's words have seldom been more vividly realised in modern days than by the letter which Captain Perry, of Her Majesty's ship Griffin, has sent to the Church Missionary Society respecting the atrocities committed at Dahomey. In August last Captain Perry had a communication with Mr. Euschart, a Dutchman residing on the coast, but who had been up to Dahomey, had had an interview with the King, and had witnessed many human sacrifices. Among the victims was a man named William Doherty—an African indeed, but from Sierra Leone, and probably a liege subject of Her Majesty. At all events, he was a Christian man, employed as a missionary and catechist at Ishagga, where he had been captured, with others, in a raid that the Dahomey chief had made upon that town. We have no doubt the murder of this good man will attract the notice of our Foreign-office; and all England will rejoice if this atrocity gives us the right to interfere. The sacrifices which this Dutch trader reports, horrible as they are in themselves, were, however, only regarded as preliminary to an invasion on a more extended scale which the King meditated on the Christian station of Abeokuta. It was openly declared that this invasion would take place in November; so that if our countrymen in the neighbourhood have not interfered, or help arisen, by God's Providence, in some other way, it is probable that as our readers peruse these pages that bright centre of Christian light may be quenched in smoke and blood, and reduced to the condition of the surrounding darkness. May God in His mercy avert this great calamity!

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# Evangelical Christendom.

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## BISHOP COLENZO AND THE PENTATEUCH.\*

IN a popular, but sufficiently accurate way, it may be said that "Heresy" is the denial or depraved perversion of some fundamental or very important article of the Catholic creed of the Church of Christ, while "Infidelity" denies or subverts the foundation of the Church itself. The former admits Revelation, and acknowledges the greater amount of its teaching (as generally received), while denying or corrupting some essential tenet. The latter lays the axe to the root of Revealed Religion, if not also of Natural Religion; and does not trouble itself to pervert the doctrines which it rejects radically. Bishop Colenso's present production, however, would be inadequately designated as either only infidel or only heretical. It is composite. He comes before us as a monstrosity; a sort of theological Centaur, where the heretical man is mounted on the infidel quadruped. His book is virtually and viciously infidel. But as he is a bishop, and intends to remain a bishop, it is a necessity of his position to be a theological infidel. A new mitred edition, with notes and illustrations of Volney and Tom Paine, or even of Lords Bolingbroke and Shaftesbury, would scarcely answer in our day. The religious element in man's nature, the deep-seated principle or instinct implanted in us by the Author of our being, the ineradicable logic of the human intellect, the irrepressible yearning of the human affections after God—have already proved too strong against all those brilliant and powerful masters of learning, logic, eloquence, and wit, who laboured so mightily, but so vainly, to conquer and destroy them. SIN—wilful, unrepented, persevering SIN—is your only real necromancer, with power to eject God and hope from the soul, which the God of Hope has formed to rejoice in hope and in God. Blank, black Atheism, and cold, cheerless Deism, have accordingly, from time to time, been weighed in the balance, found wanting, and rejected by mankind at large; and if "the evil heart of unbelief, in departing from the living God," have proceeded (in individuals) to such heights of wickedness, those instances themselves do but powerfully corroborate the wisdom of the wise, who have always consented, in harmony with all experience, to place individual, and family and social, and national and universal happiness and prosperity, upon the only foundation that can sustain so valuable and tremendous a fabric, which is (whether you call it virtue, or duty, or religion) the obedience of man in heart and mind, in belief and conduct, to the revealed will of the one true and only God. Atheism may nullify God's existence; Pantheism may nullify His personality and moral perfections; Deism, admitting His existence, may deny the revelation of Himself and of His will, which we assert that He has made; but all who "profess and call themselves Christians" believe or admit these foundation verities, and something more. And the Church of Christ, in all ages and everywhere, has exacted, and exacts, with more or less

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\* *The Pentateuch and Book of Joshua Critically Examined.* By the Right Rev. John William Colenso, D.D., Bishop of Natal. London: Longman. 1862.

amplitude or stringency, from every member, and more specifically from every minister, an adhesion which is supposed to be truthfully given, not merely to the great facts of Natural and Revealed Religion, but to a considerable body of doctrines selected as important, if not indispensable, out of a book whose Divine authority has never been questioned, or permitted to be questioned, within the Church's pale.

When, therefore, any enemy of our religion commences an attack, we ascertain his principles, and proceed accordingly. Infidelity, of whatever shape, has to be dealt with in one fashion; heresy, of whatever tinge, in another. We disprove heresy out of the Sacred Scriptures. We disprove infidelity by establishing the Sacred Scriptures. We do not insult the infidel when we give him the appellation in which he glories. We should be ungenerous were we to stigmatise the mere heretic as an infidel, since he professes to believe the sacred record of the faith, while he disputes the character of its contents against the Church catholic. But how are we to deal with Bishop Colenso? We must do him the justice to say that, however palpable the tendency and logical results of dethroning the Sacred Scriptures from their supremacy may be to other minds, he does not yet recognise such results. He would not leave us in the dreary darkness of Atheism. He asserts a God. He even asserts a Divine authority for the Sacred Scriptures, after depriving them of all real title to acceptance as sacred, by any reflecting person. He conceives that the God who cannot lie did yet specially inspire, to deliver great truths, men who "lied with circumstance" while uttering these truths of God. Moses (or "somebody"), for instance, tells us that he is writing a history in the Book of Exodus; and in writing that history he tells us, amongst other matters (chaps. iii. and vi.), that the Eternal God revealed Himself by name, and in a remarkable manner, to Moses. This witness is surely either true or false? A believing Christian would say the historian was a true man, writing a true history. A scoffing infidel, on the other hand, would say the whole was an old wife's fable. Bishop Colenso says it is both! The man (whether Moses or whoever else) was indeed specially inspired, "first to conceive himself this transcendent divine thought, and then to express and tell it forth to others. To him first, in the secrets of his own inner being, was the revelation made of the nature and character of the supreme self-existent Being; and then he was moved by the selfsame spirit, and empowered with strength from above, to declare that Name as an object of faith to us." How do you know this, Bishop Colenso? Where were you when you learned this wonderful fact? You don't find it in the Book of Exodus, nor in the New Testament, where reference is made to Exodus and the "story of the bush." But you do find Moses (or whoever was that historian, "somebody") solemnly declaring, as a matter of fact, not that somebody had strength to conceive in his "inner being," but that Moses had outward, and visible, and palpable, and audible communications then and there, which, as matters of fact, the historian recorded, and which, as such matters of true fact, are referred to by our Lord Jesus Christ Himself in the Gospel; and elsewhere in the New Testament by others. We decline, therefore, to accept Bishop Colenso's figment, that the holy man of old was at once so holy, as to be inspired of God with the sublimest of revelations, and so unscrupulous a fabricator of false-

hood, as to palm upon us, for true historic fact, the third and sixth chapters of Exodus, which Colenso declares to be fabulous, or "*unhistorical!*" The fit parallel for such a conception is the position of Colenso himself. Ordained deacon, priest, and bishop in the Church of England, bound by more than triple obligations to that Church, he writes this book, assumes the noble attitude of a confessor for God, and prospectively of a martyr for truth itself, and yet asserts at once his right to retain his ecclesiastical *status*, and his liberty to subvert that *status*, as the apostle of an entirely new religion. We marvel as we read. Over and over again have we pondered the words of his preface and the statements of his book, with deepening amazement and kindling indignation at the audacity of his onslaught—not upon the Bible, but upon our common sense, and our ineradicable sentiments of the honest, the honourable, the upright, and the true. When white shall have become black—when round shall have become square—when the same fountain shall send forth sweet waters and bitter at once—then shall these notions be tolerable, that Moses, fabricating a downright falsehood, was a holy and inspired man; and that Colenso, a bishop of England's Church, is permitted, as such bishop, nay, is justified as such bishop, nay, is more cogently urged by being such bishop, in duty and conscience to God and to truth, to eradicate man's belief in the veracity of the Bible, in order to prevent the ruin of man's faith in something which (with "Divine authority") that Bible, being a patently and a palpably stupid, impossible, unhistorical, unvaracious, fabrication and compilation, does yet, he alleges, contain!

The sophistry by which the Divine inspiration of Moses (or somebody) is harmonised with his palming stupid and impossible falsehoods upon us as true facts, is very similar to the sophistry by which Colenso harmonises his own book and conduct with his clerical and episcopal obligations. Something called an "essential principle," or "main substance," is set up, which, as a Pope, dispenses with all common morality. The Church of England, Colenso tells us, is based (not upon Bible, or Prayer-book, or both, but) upon what Colenso thinks "the truth itself." As bishop of the Church of England, he has no doubt voluntarily undertaken certain obligations. But as bishop of "the truth itself," he has prior and higher obligations. Common men would think it better to renounce the one, and cleave to the other; but Colenso can serve both God and Mammon. As bishop of the truth, he tells us (sect. 179) he would have had no religious scruples about ordaining a certain native, "without requiring him to enter on his ministerial course by uttering a falsehood." We should think so. But certain "other persons" about the Bishop *had* scruples. They considered the lie preliminary to be legally necessary and obligatory upon the bishop of England's Church. So he deferred to their scruples, and did not exact the lie, and did not ordain. We ask in amazement, does he ever ordain? Or when, as bishop of England's Church, he is requiring the future minister of God's truth to utter the preliminary falsehood, into what inner nook has he stowed away the prior and higher obligations of the bishop of "the truth itself?" The two bishoprics thus do not hang very well together. Nor do

we think that the man who wears both mitres is likely to establish the special inspiration of "holy men of old," who are palpably devoid of common honesty and veracity; nor the "Divine authority" of the main essence of those Holy Scriptures, which, as Colenso asserts, are yet a rubbishy mass of contradictions, stupid fabrications, and impossibilities. No defendant of the Pentateuch or of the Bible, that we know of, has ever shrunk from admitting or asserting, that if, by such arguments as Colenso's (which are no novelties), it could be substantiated that the historic statements of the Bible are generally incredible, Revealed Religion must be given up, and possibly a great part of Natural Religion with it. Bishop Butler, quoted by Colenso, seems to admit so much. Hengstenberg, also quoted by him, fearlessly puts forth that thesis plainly; and in the following extract from a recent valuable production of Mr. Birks the same issue is substantially accepted:—

This character of the Bible is most favourable to the detection of its falsehood, or to the establishment of its truth. It multiplies greatly the tests which separate faithful testimony from the impostures of fraud, and the mere illusions of fancy. Unreal history is too sandy a foundation on which to rear, with the least hope of success, a temple of pure and everlasting truth. Sincere and honest narratives, though slightly discordant, or imperfect in a few minor details, might certainly be the means of conveying to us Divine messages of the highest worth and authority. But it is incredible that histories legendary and deceptive in their broad outlines, which would be condemned in all other cases as dishonest or worthless, should be the stem on which are found to grow the blossoms and richest fruitage of heavenly wisdom. Men do not gather grapes of thorns, nor figs of thistles. A pure morality and theology can never be the fruit of dishonest and deceptive history. Once let the conviction spread that whole books of the Bible, and main portions of its narratives, are gross, strange, and monstrous distortions of the real facts, or else mere legends, containing no real facts whatever, and Christianity will have received a fatal death-wound in the minds of educated and thoughtful men.—(*The Bible and Modern Thought*, second edition, p. 87.)

Such "death-wound to Christianity" is the necessary, if not the intentional, object of Colenso's book. Avowed infidels, accordingly, accept the position, and plainly tell us to put away our Bible, with Vedas and Koran, in our libraries, as a literary curiosity. And with sure instinct, also, the Church of God will reject Colenso himself, not merely as an heretical dissentient, but as an infidel assailant. He may talk of "a message from God to our souls" in his pages; of the "special inspiration" of some of its writers, in respect of special truths; and of the "Divine authority" which the Bible thus acquires. But when he tells us of "Sikh Goroos" who have been also thus specially inspired; and of other Orientals, who "had no Bible or Pentateuch to teach them, but who did surely learn, by the direct teaching of the Spirit of God," that page of "essential truth" with which he triumphantly crowns his volume, the authority and inspiration of our Holy Bible become wonderfully minimised indeed. And if anything can add to the contemptuous indignation due to the audacious and flimsy sciolism of this episcopal production, it is the statement made by its author, that the discoveries now—in hot haste—vouchsafed to us have not had a two years' old development in his own mind. Less than two years to mature the overthrow of the faith of every existing Church of Christ on earth! Less than two years to grasp conclusions which evacuate Butler, and Paley, and Leslie, and Lardner, and all ancient and

modern theology. Had he proposed to modify some extravagant theory of mechanical verbal inspiration, by showing its difficulties, there was room for the attempt within the pale of the Church. Had he verged on heresy in some exegetical labours on the Pentateuch, like those on Romans, he might have been warningly (if perchance too leniently) reprov'd. To write such a book as Dr. Davidson's is evidently beyond the scope of his learning, and would not have been decent in a Christian bishop, bound by the Thirty-nine Articles. Yet even had he written such a book, for few and learned hands, he might have been quietly refuted. But he has done nothing of all these. He has put out a popular tractate, not for the learned, but for the reading multitude, paraded in all book-shops and upon all railway stalls, and filled with a spirit of animosity against the veracity of the Bible, as palpable as that of Tom Paine, and all the more mischievous because—instead of the vulgar virulence of that age and writer—we have blasphemy as yet veiled in a mist of neo-religious sentiment.

What the amount of that new religion, or "main essence" of the Bible, which Colenso proposes to give to mankind, to fill the "aching void" which he admits will be the result of the reception of his teaching on the non-veracity of the Bible, is not clear. So far as we can gather, it is not unlike the doctrine of Pope's universal prayer. He directs us to one Father, a good God of love, to whom all may have access, and from whom all may receive inspiration. This inspiration, when reduced to writing, would seem to possess "Divine authority," as being essential truth; and it is to be found thus, we presume, amongst "Sikh Goroos," and many others, "who have no Bible or Pentateuch to teach them." Boodha, Confucius, Mahomet, and Joe Smith, with his Book of Mormon, would thus be without difficulty established as true prophets of God; and their writings so far forth of "Divine authority" as this "main essence" is concerned. In effect, some instinct, power, or faculty, or communicated energy in the soul of man, so far as appears, must be sole judge of the Divine authority of this main essence of truth, whether in the Bible, or wherever else it is to be found. Philosophers have disputed whether or not the idea of God be innate in man; and some modern as well as ancient Pantheists have asserted the presence of man in God and God in man universally, without much profitable result. And before two years more have elapsed it is possible Colenso may discover that the difficulties of his system are ineffably greater and more fearful in their results than all the well-known and long-admitted difficulties of revelation, which he seems for the first time now to have stumbled upon; and with the aid of a few months' study of a few German writers to have decided against the Bible and the Church, and in favour of the infidel. Two years ago, when he wrote his book on Romans, he tells us he had no idea of his present work. Two years hence where will he be? We shall wait and see.

Meantime, as to the difficulty of harmonising Scripture, in the instances which he adduces, much, no doubt, will be written. Some of those instances are founded in the views he takes of the text, which will not be admitted to be correct. Some appear to betray a palpable ignorance of Hebrew. Some admit of various solutions. Most of them are handled by the majority of



commentators one way or other, and are no novelties. Some may be candidly admitted as incapable of perfectly satisfactory explanation at present. But with all this have serious students of theology been long familiar; the only novelty is, that a Christian bishop should have raked together these various matters, and thus crudely propounded them, after slender consideration, as a conclusive proof that the historic Bible is an impudent and stupid and self-evidently convicted fabrication, and therefore to be demolished at all cost in the interests of truth, of man, and of God.

A distinguished German theologian, lately over in England, used to say, "The mole is among you, and you must be awake." That little animal, working in the dark, whose presence is known by its cast up dirt-heaps, may have hitherto illustrated our position. But the theological mole seems now to have come up to the light. The controversy is now broadly opened over the whole area of Christian doctrine, and the axe is laid to the root of Revealed, if not of Natural Religion also. As carnal warfare, with all its horrors, stimulates and exercises the energies of a nation, the spiritual warfare now upon us will, we doubt not, reinvigorate the Church of Christ. The principal weapons needed are faith, general learning, and a masterly acquaintance with the Shemitic tongues, and with the philosophy of the human mind in relation to the formation and growth of language. We put first FAITH. Long since has it been demonstrated that the Bible cannot be handled in sceptical or nonbelieving fashion, like any other book. If this were admissible it must be *primâ facie* rejected, just as we at once reject the prodigies of Livy or the monstrous fables of the Eastern mythology. But quite apart from its internal character of sublime divinity and pure morality, and its experienced power to purify the soul and regenerate nations, the Bible comes to us authenticated for Divine by *evidence* which has convinced the reason and commanded the assent of powerful intellects in every age. Its contents, *therefore*, are trustworthy; its precepts, *therefore*, command our obedience; and its revelations demand our reverence. And before we can renounce our faith and obedience and reverence for the *exclusively* Divine character and authority of the Bible, the force of that *evidence* must be overthrown. The knowledge, accordingly, of the history of the controversy, and the arguments concerning that evidence, is of high importance once more. But a somewhat new element is now introduced into this warfare which demands recognition. Infidel philologists of vast learning have assailed the Pentateuch and Bible on the ground of arguments derived from the growth and decay of languages. In this matter "a little learning is a dangerous thing." But we are convinced that a perfect mastery of the Shemitic tongues, and a thorough knowledge of the philosophy in this relation of the human mind, would result in the demolition of these far-fetched arguments. Nevertheless, it will not do to be nibbling and sciolising in this department, and we confess we should be glad to see immediate and efficient steps adopted in our universities and elsewhere for the encouragement of good schools of Shemitic learning and comparative philology. For although Colenso's book be entirely despicable on this score, we doubt not that others of larger acquirements will soon follow in his wake, and dazzle the uninitiated by a show of that scholarship which silences argument, except when advanced by equal or superior antagonists.

The present attempt, however, is not addressed to the profound or learned, but to the superficial multitude. And as its object and result is *to shake their faith*, our primary duty is not to fritter away at details, but to enforce the general argument. We pass by all controversy about the larger Natal volume, of which this book is an excerpt, slightly amended. We pass by also all the paltry quibbling about the words "unhistorical" and "fictitious." We think the *Record* was perfectly justified in treating the Natal volume as sufficiently published to be the proper subject of criticism. And, since the veracity of the writers of Scripture is denied, and the impossibilities and contradictions of the narrative are brought forward to establish the thesis that the Scriptures are a worthless fabrication, it is a pitiable and desperate quibble indeed which the Bishop's advisers have suggested, to change "fictitious" into "unhistorical."

Even these trifles, however, are of some importance, as illustrating and damaging the strength of that which is the main strength of this book—viz., the position and character of its author. In criminal cases great hardihood to commit crime is frequently seen associated with great moral weakness. It is often so, too, in the case of infidels and heretics. It is so in the case before us. A melancholy history and a melancholy exhibition of an opiated conscience, burdened and struggling, is pictured in the preface of this book with terrible pathos. In the ministry of the Church of England unreflecting men, of no particular views, may perhaps dwell peaceably; but an earnest heretic can scarcely expect to do so with a conscience not greatly seared. In the ministry of any Church of Christ whatever, how can an infidel remain, if conscience be not altogether dead? Colenso seems to have felt immense relief when he jumped to the conclusion that the Bible was not what he felt that his ordination vows compelled him to believe or profess it to be, but which he had never really believed it, though the necessities of his position compelled him to profess it. We are confident that neither public opinion nor his own conscience will allow him to remain where he is. And we are equally confident that no critical inquiry into the contents of the Bible, nor any conviction of the weakness of the arguments for its validity, has been the real cause of his desperate leap. Long had heresy sapped his moral principles before infidelity entered. As the teaching of the early Puseyites was foreseen to be, and was proclaimed to be, and (notwithstanding the violent denials of the operators) was found to be Popery in bud, so it requires no seer or prophet to discover that this Colenso infidelity is Maurice in full flower, and that the gulf of Pantheism or Atheism is ahead of both. When men sponge out from their creed the great doctrines of the fall of man, the redemption, the propitiatory atonement for sin, justification by vicarious suffering and merit, and the everlasting ruin and punishment of the unchanged sinner—when men sponge out these articles—not to speak of the doctrines of the Trinity, the Incarnation, and other mysteries of the faith—and accept instead the dreams of Universalism, the time cannot be distant in their career when *THE BOOK* which contains these eternal verities must be cast to the winds as an intolerable tormentor, and Scepticism ascend the throne.

## REMARKS ON A NEW SYSTEM OF ARABIC TYPE, WITH SUGGESTIONS ON ARABIC PRINTING IN GENERAL.

THERE are very peculiar difficulties connected with printing in the Oriental languages. In several of these languages—as in Hebrew, Arabic, Syriac, &c., with those that make use of the Arabic alphabet slightly modified (such as Persian, Hindustani, and Turkish)—the vowels are not regarded as independent characters; but are expressed by signs placed either above or below the consonants. Hence, in a fully-pointed Arabic text, three rows of types are required (one for the consonants, and two for the vowels), and consequently the labour of the compositor in setting up the type, and in keeping the vowels in their proper relative position, is very great, and the expense of printing proportionately so.

For the purpose of lessening expense, it has been very usual to print works in Arabic, &c., destitute of all vowel-points. In Arabic works intended for the use of scholars this is not generally of vital consequence, as it is an inconvenience which one soon gets accustomed to. In such works, too, it has been a usual habit, in cases of more than ordinary difficulty or obscurity, to supply the points.

But this inconvenience is very serious with regard to ordinary readers who cannot read freely or intelligently an unpointed text. The difficulty of reading naturally diminishes the number of readers, and adds considerably to the labour of teaching to read.

We are not, however, at all disposed on these accounts to fall in with the system of Romanising such alphabets, which has been advocated so strongly in some quarters, and which project has been before discussed in this journal.\* Without resorting to such a device, a very ingenious remedy for the difficulties connected with Arabic printing has been lately devised by a Damascus missionary at present in London.

The Rev. Jules Ferrette is a missionary of the Irish Presbyterian Church. By birth a Frenchman, and originally a Dominican priest and missionary at Nineveh, he has now been for upwards of seven years a Protestant missionary in Damascus, from which he escaped almost miraculously during the fearful massacre that took place in that city two years ago.†

His invention has the merit of great simplicity, though it is not so easy to describe it on paper. In Arabic most of the consonants are connected together as in English handwriting. This causes often some modifications in the forms of the letters. The line connecting one consonant with another may be prolonged according to fancy. In cases where this connecting line is used, Mr. Ferrette makes it to carry the vowel of the preceding consonant, the vowel being thus slightly moved out of its right position, but not at all to the extent that often prevails in writing. In those cases where a connecting line cannot be used, the difficulty is met by having the consonants and vowels both cast on slender stems, a part of each consonant of this kind projecting over its stem, so as to admit of the vowel-type being slipped underneath in such a way

\* In the numbers for May and December, 1860.

† Mr. Ferrette wrote at that time an interesting narrative of the tragical events in Lebanon, in the *Revue des Deux Mondes*, a translation of which appeared in our journal for September, 1860.

as when printed off to appear exactly in its right position above the consonant to which it belongs.

To render our explanation more intelligible to those interested in such matters, we give the following; showing the type spaced out, in order, as far as possible, to exhibit Mr. Ferrette's plan, to whose kindness we are indebted for the specimen:—

كَانَتْ الظُّلُمَةُ عَلَى وَجْهِ الْغُورِ

(“*Darkness was upon the face of the deep.*”)

The following line will serve as a specimen of the type when connected, and as it will appear in print, by which it will be seen that in appearance it does not differ perceptibly from other Arabic type:—

وَقَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ

(“*And God said, Let there be light, and there was light.*”)

Mr. Ferrette's plan has this great advantage, that by its adoption Arabic can be printed with all its vowel-points, &c., by means of *one line of type*, instead of *three*, as formerly. This is no trivial advantage, as it will cause an immense saving of time and expense. Under the present system, the New Testament and many other Arabic works printed at the excellent printing press of the American missionaries at Beyrout have had to be printed for the most part without vowels or the other signs. We are glad to hear that the Turkish Missions-Aid Society, which is ever so ready to assist such undertakings, has granted 50% towards this new scheme. The Christian Knowledge Society has also made a grant of 30% for the same purpose. Mr. Ferrette proposes to set up a printing press at Damascus, in which this type is to be used. He ought to be supported liberally by British Christians, so as to enable him not only to bring out with him a fount of this small, though clear Arabic type, but also several other founts of larger-sized type cast on the same plan. The above type will serve excellently for many purposes, but it is too small for all necessary purposes.

This plan of Mr. Ferrette with respect to Arabic is easily adaptable not only to Turkish, Hindustani, and Persian—all which alphabets are essentially Arabic—but also to Syriac, and even to Hebrew, when printed with its vowels, but without accents. It may perhaps be found that Hebrew, with its numerous accents, will baffle all attempts to adapt this system to its requirements.

Those acquainted with Arabic cannot fail to have observed that in the above specimens all the vowels and orthographical signs have not been given. Mr. Ferrette proposes *only* to affix such points as are *necessary* to the correct reading and full understanding of the language, although on his system, and with his fount of type, *all* the orthographical signs and vowels can be affixed when required.

There is not much objection to this plan, which has indeed often been partially carried out; that is, there are Arabic works in which all those signs and vowels which can easily be supplied are omitted, but in which those marks and vowels are affixed whenever their absence would cause doubt or difficulty. The appearance of books printed after Mr. Ferrette's plan will be that of only

partially-pointed Arabic, but for all practical purposes they will, if correctly edited, be as useful as fully-pointed books, and perhaps, for the ordinary run of readers, less confusing.

We may be permitted to remind our readers, that in printed Hebrew several orthographical signs found in MSS. are constantly omitted, without any harm resulting from their omission; as, for instance, the *raphe*, and the *mappik* with ' and ', &c. Similarly, in Syriac several orthographical marks are totally omitted in printed books, and are only to be found in specimen works, as Bernstein's edition of St. John's Gospel (Philoxenian Version).

While we are writing on the subject of Arabic type, we may be permitted to make some practical suggestions on the mode of supplying the defects in Arabic printing in general.

1. Capital letters are of very great service in the Roman type, especially in enabling us to distinguish at once proper names. The Arabic will not admit the use of capitals; but were a line to be drawn over each proper name, as is done partially in Arabic geographical works, &c., the same object would be attained. The following verse, Gen. iv. 1 (Saadiah's Version) will exhibit our view:—

ثم ان ادم واقع حواء زوجته فحملت وولدت  
قايين فقال قد رزقت رجلا من عند الله

This system has been used also to express contractions; but for that purpose we would suggest the propriety of adhering to the use of the flourish, as عَم contracted for عَلَيْهِ السَّلَام, "Peace be upon him!" It is also used to distinguish the text of the Koran, &c., from the comments thereon; but for this and similar purposes our next suggestion will be preferable.

2. Italics are another valuable appendage to the Roman type. All the advantages connected therewith—such as giving prominence to certain words—could be easily attained in Arabic by procuring founts of type, of all the required sizes, of a thicker face than the ordinary Arabic type, and bearing the same relation thereto as the Egyptian type to the ordinary English type in the following example:—

In the beginning was the Word, and the Word was with God, and the Word was God.

If even this plan should not commend itself to Arabic scholars, it would be very easy from Arabic MSS. to draw a type which would lean more to the right hand side than the ordinary, and which would suit admirably for italics.

3. To compress Arabic into smaller bounds, reject all *literæ majusculæ*, and curtail slightly the curls of the letters, without reducing the size of the type. The slightest curtailment will tell, though it may be scarcely perceptible to the eye.

4. Marks of punctuation would be a useful addition to Arabic. We would suggest the *star* (\*) for a full point; for a semicolon, the ∴ or ∷, used in Syriac for a full point; for a comma, the ∴, used thus in Syriac; and as a mark of interrogation, two points (∴) placed obliquely from left to right, used often in this way in Syriac. Professor Forbes has used, in Persian and Hindustani, the *star* for the full point, and a dash (—) for a half stop (our

comma or semicolon), and as a mark of interrogation, our own sign, only reversed (r).

5. Make a systematic use of paragraphs, as Professor Forbes has done in his edition of the "Bāgh-o-Bahār," and other works.

We throw out these suggestions, and hope in time to see something like them adopted in common use; but reforms of this kind do, and perhaps ought to, proceed slowly. None of them can be said to be any very great innovation, and they are certainly no attempt at *Anglicising*, of which we entirely disapprove.

## Biography.

### THE LATE DR. BARTH.\*

On the 12th of November, the Rev. C. G. Barth, D.D., breathed his last in the house of the Verlags Verein, at Calw, Wurttemberg, after a protracted, and latterly, at times, most painful illness. His wish for an easy dissolution was fulfilled. He departed without a struggle, shortly after having, for the first time during daylight, sought rest on his bed. A labourer has gone to his repose who has had few equals in his time and country. Born in 1799, he grew up with our century, and took his full share in the labours and successes, in the battles and victories which fell to the lot of the men who, soon after the memorable third centenary of the German Reformation, stood forth as the champions of the faith, love and hope of the true Gospel among a generation awakening from a long spiritual torpor. In his youth he gave himself to the Lord, and his whole life has been devoted to the service of his Master, whose praises he sung in his poems and hymns, whose name he made known to the generation which grew up before his eyes, by a variety of works calculated to engage the minds and hearts of the young on the side of Christ, and whose kingdom he laboured to extend in his native country, in Europe, in the world. The German and Foreign School-book Society, commonly called the Verlags Verein, of Calw, to whose service he gave his best energies since 1838, and which, it is hoped, will survive its founder, is a younger sister of the Religious Tract Society. It has furnished Germany with a library of Christian, of Evangelical school-books, some of which have been translated into most European, and many African and Asiatic languages. Of the chief Missionary Society of Germany, whose head-quarters are at Basle, he was one of the oldest, most zealous, and most faithful friends and advocates. He, in fact, introduced or popularised in Germany the lighter sort of missionary periodicals, whereof for years he has edited three or four a month; as also the system of missionary addresses freely delivered in any church that was opened to him. His loss will be felt by a large number of missionaries dispersed over the world, from Labrador to New Zealand, from China to North America, with whom he has kept up a lively correspondence for twenty or thirty years. He was a loving brother and hearty friend to all who loved the Lord Jesus, in all countries, nations, and Churches; a genuine Evangelical Alliance man, long before the time of the Evangelical Alliance, at whose formation he was, however, present in London (August, 1846), and to whose cause he has remained firmly attached. He was known to the Lord's people all over Germany, and they who knew him loved him. Good scholarship, large and varied information, uncommon eloquence, indomitable industry, extraordinary, even in a German author, combined with a rare singleness of

\* We are indebted for this brief sketch to a respected German correspondent, who has had the best opportunities for obtaining an accurate knowledge of the devoted Christian character and useful career which he has here traced.—Eds.

purpose, an affectionate disposition, a lively wit, a rich vein of humour—excellences to which were added the higher graces of the Spirit—rendered Dr. Barth a man of note among the champions of the Gospel in Germany. He will be remembered, and his memory will be blessed by thousands of men and children whom his books have delighted and instructed, and withal led to Christ, or whose hearts his eloquence has touched and quickened to love and zeal in the cause of Christ for the salvation of a lost world.

For several years atrophy of the heart gradually reduced his strength. His increasing inability to work according to his wishes was a great trial to him. During the last two months, his sufferings were very great, but he bore them patiently. He has overcome, by the blood of the Lamb. "Blessed are the dead which die in the Lord. They rest from their labours, and their works follow them."

## Foreign Intelligence.

### FRANCE.

—, France, November, 1862.

#### A NEW AND SINGULAR ADVOCATE OF THE POPE'S TEMPORAL POWER.

The name of M. *Proudhon* is not unknown, I suppose, to your readers. He was a Socialist and a demagogue who, in 1848, and the succeeding years, surpassed all other enthusiasts of the same kind by the revolting extravagance of his opinions. M. Proudhon avowed himself openly, and with horrible insolence of language, to be an Atheist. He said, in a celebrated sentence, "God, He is evil! God is Satan!!" He affirmed also that property was the product of *theft*! After the establishment of the Napoleonic *régime*, this writer was condemned to three years' imprisonment, because, in a work entitled "The Revolution and the Church," he had put forth the most impious and immoral propositions. His work concluded with an invocation to Satan!

Well, this same Proudhon has recently published some pamphlets, in which he violently attacks those who demand the fall of the temporal power of the Papacy. He maintains that Rome ought to remain indefinitely in the hands of the Sovereign Pontiffs—that the unity of Italy is an impracticable chimera—that the Italians are not prepared to be constituted a free nation—that Cavour was wanting in political sagacity, and so forth. These writings con-

sist of a violent diatribe against the liberals, and a plea on behalf of the clerical faction. Such a change of ideas and sentiments ought not, however, greatly to astonish intelligent and serious minds. *Extremes meet*, according to the proverb. M. Proudhon is incapable of preserving, in any discussion, the happy medium; and, after having embraced the last excesses of Materialism and Communism, it was natural to expect that he would be equally extravagant in the opposite opinion. But what justly excites our astonishment is, to witness the great joy of the Jesuits and Ultramontanes at the appearance of such an auxiliary, and the enthusiastic reception they have accorded him. You must note that M. Proudhon has not formally disavowed his impious antecedents. He has not declared that his Atheism has given place to faith in God. The only thing he has really done has been to insult the Italians, to outrage the liberals, and to plead for the preservation of the Pope's temporal power. This is enough! The organs of Jesuitism have freely opened to M. Proudhon the columns of their journals; they have put forth his arguments as incontrovertible proofs, and been prodigal in their emphatic praises of the author and his book. M. Proudhon has become, in their eyes, almost a father of the Church! Be it so; we by no means envy the strange

recruit thus made by the Ultramontanes. Let them exalt M. Proudhon and his logic, if they please; it is their affair, not ours. We remark only that their cause is greatly compromised by the apology of this famous demagogue; and the operatives of Paris, who followed the banner of M. Proudhon twelve or fifteen years ago, will not accompany him into the camp of the Jesuits.

#### IMMODERATE PRETENSIONS OF THE CLERICAL PARTY.

You are aware that Napoleon III. has given to the Court of Rome new pledges of his good-will, by appointing M. Drouyn de Lhuys as Minister of Foreign Affairs, in the room of M. Thouvenel. He doubtless hoped, by this act of complaisance, to obtain the thanks of the Pontifical See, and the praises of the French clergy. If, however, he reckoned on the gratitude of the clerical party, he may now see his error. Far from being satisfied with what they have gained, the Pope and the prelates have seized this opportunity to renew the most exorbitant pretensions. This fact deserves to be well considered. At Rome, Pius IX. and Cardinal Antonelli regard all concessions simply as the payment of a *debt*. They still accuse Napoleon III. of being the chief author of their actual embarrassments, and persist in designating him *Pontius Pilate* in their private conversations. Not a word in approval of the change effected in the Ministry of Foreign Affairs, or in the person of the French Ambassador—no description of reform. M. de Merode, who is personally hostile to the French Government, and who has gravely denounced the Emperor, is maintained in his office of War Minister, and the Pontifical Zouaves are encouraged in their manifestations on behalf of the Comte de Chambord, the heir of the Bourbons, the pretender to the crown of France! Give satisfaction to the Papacy! It is like the grave, which never says, it is enough!

In France the *Monde*, and the other daily organs of the episcopal party, constantly reiterate that the *status quo* is, in the Roman question, impossible. They demand that Umbria, the Marches, and the Romagna—in other words, the whole of the

territory which he governed before the war of Italy—should be restored to the Pope. These provinces, say they, are the *property of God*; and ought immediately to be restored to the Vicar of Jesus Christ. Victor Emmanuel, by taking them, has violated all laws, human and Divine; he is a *usurper* and a *robber*! But how are these provinces, which, spontaneously and almost unanimously, proclaimed their annexation to the kingdom of Italy, to be again brought under the yoke of Pontifical authority? If we listen to the declarations of the Ultramontane party, nothing can be more simple or easy. Napoleon III. ought to command the Italians to evacuate the “domains of the Church” throughout their whole extent; and should they refuse to obey, he must compel them by the force of arms! Imagine the Emperor requiring the French soldiers to march against the Italians, shedding the blood of his allies, and utterly disregarding the loudly-expressed wishes of Romagna and the other annexed provinces! This prospect does not deter the Jesuits. They maintain that it would be an act of justice, and the re-establishment of a sacred right. When M. de La Guéronnière, in his journal *La France*, objects to these pugnacious Papists, that it is morally and politically impossible to employ our troops to oppress the Italians, they merely reply that this politician does not deserve the name of (Roman) Catholic, and place him in the number of the most dangerous revolutionists. Assuredly Napoleon will never commit the irreparable fault of sending his troops against the Italians. This would be, on his part, a species of political suicide. Supposing, moreover, by a gratuitous hypothesis, that Pius IX. were replaced at the head of all the ancient Pontifical territory, would the Jesuits exact nothing more? Quite the contrary. Victor Emmanuel has been excommunicated, and would be compelled humbly to solicit his pardon at the Pontiff's feet. After that, it would only remain to restore to the Pope all the privileges of the mediæval age! Napoleon is not ignorant of this. We may hope, therefore, that he will not follow the Pope and the Jesuits to the very depths of the abyss.



## NEW COLLECTION OF ST. PETER'S PENCE.

In the midst of these delays and these conflicts, the Pontifical treasury is very greatly embarrassed. Many debts, very heavy expenses, and but low revenues. How is the balance to be restored? Pius IX. devoted enormous sums to the fêtes which accompanied the canonisation of the Japanese martyrs. These were very magnificent, but magnificence is expensive. Moreover, the cardinals and other ecclesiastics of Rome have never admitted the necessity for retrenching one farthing in the expenses of their tables and luxurious living, notwithstanding the decrease of their receipts. Add to this the payment of the Pontifical Zouaves, and other expenses, to please the military vanity of Pius IX. and M. de Merode. With what pecuniary resources are these charges to be met? St. Peter's penny, which finds favour throughout Catholic Europe, has contributed some millions of francs. These voluntary gifts would have sufficed, had a wise economy regulated their application. But the extravagance of the Pontifical Court has exhausted everything. The bankers refuse to lend money to the cardinals. The lotteries produce but little; the taxes are but badly paid. How, then, shall the Pope's empty chests be refilled? That is the question, and it is not easy to answer it.

The bishops have received orders to renew the collections, and are zealously fulfilling their instructions. The Bishop of Amiens has ordered his vicars and curates to go from house to house to solicit the donations of the faithful. Should the priests collect large sums, they will obtain a title to high ecclesiastical dignities, and ambition will thus stimulate their zeal. But whether much will be obtained is, I think, doubtful. These incessant collections produce a very unfavourable impression amongst certain classes of the people. At the beginning of winter, when so many are out of work, and suffering great privations, the clergy take money from France to pay the Roman soldiers and the Neapolitan brigands, and to support the luxury of the Pontifical Court. The bishops ought to beware; their covetousness multiplies unbelievers, and

threatens to raise a terrible storm against themselves.

## INTOLERANT CONDUCT TOWARDS A BAPTIST MINISTER.

It is very difficult for our subordinate magistrates—and perhaps for the French character—to respect, under all circumstances, the principles and the rights of religious liberty. At Grandru, in the department de l'Oise, in the neighbourhood of Paris, an aged man of the Baptist communion recently died. Naturally enough, a minister of the same denomination, M. *Victor Lepoids*, who resides at some miles distance, was asked to conduct the funeral service. On entering the village, he learned that objection had been taken to his so doing, at the instigation of the Romish curé, who probably dreaded that a Protestant should speak to the peasants some words of Gospel truth and consolation. M. Lepoids thereon went to the mayor of the commune, to explain the duty he had come to fulfil. But with the mayor he found two gendarmes, or agents of police, who required him to exhibit, on paper, his credentials as a minister. M. Lepoids was taken aback at this demand. He had not imagined that, in the neighbourhood of his own residence—in a district in which his pastoral position had been known for twenty years—he would be forced to show his certificate of consecration to the holy ministry. It was a mere trick, contrived to prevent him from fulfilling his engagement. The mayor and gendarmes forbade any funeral ceremony, and M. Lepoids had to submit to this flagrant act of intolerance. The unhappy widow was deeply afflicted; the relatives and friends were indignant. M. Lepoids was even threatened with legal proceedings, as though he had committed an illegal act! Such proceedings, however, will not be taken; for the tribunals would not sanction conduct so arbitrary. What right have a mayor and gendarmes to shut the mouth of a respectable minister of Christ? Were religious liberty in France fully carried out, the Mayor of Grandru would be deprived and punished for having violated the rights of a religious community.

## EXTENSION OF SUNDAY-SCHOOLS.

Amongst the institutions which contribute to the progress of vital Christianity, Sunday-schools occupy one of the first positions. In this matter, French Protestants have followed the example of their brethren of Great Britain and the United States. Paris has had, for some years, a Sunday-school Society, which labours for the propagation of these excellent establishments, and is well supported by all our evangelical pastors, and even by others who profess what they call *liberal* opinions. Hence, Sunday-schools are rapidly increasing. The Reformed Church now has 399; the Lutheran, 29; the Independents have 59; the Methodists, 29; the Anglicans, 41; the Baptists, 8; and the Calvinistic Methodists, 1; making a total of 536. These are distributed over 66 departments—23, in which the Protestants are few and scattered, being without Sunday-schools. The Lutherans have but few schools of this sort in proportion to their numbers. The Paris society publishes a *Sunday-school Magazine*, and edits or superintends a library for Sunday-schools, containing works of biography, religious history, Christian anecdotes, and general edification. It may be hoped that this institution will train up a new generation, better instructed in the truths of the Gospel than their fathers, and more devoted in the practice of its duties.

## REPORT OF THE EVANGELICAL CHURCH OF LYONS.

I have often had occasion to speak of the Evangelical Church of Lyons, which forms a community distinct and independent of all others. Its sphere of labour is extensive, since it comprises the second city of the French Empire, with its adjacent suburbs. The last report of this church contains some

interesting facts, illustrating the recent attacks made upon it by the Romanist association of *St. François de Sales*. "Lutheranism," say these apologists of Rome, "is Pantheism! . . . Religious Radicalism conceals itself under the old name of National Calvinism. . . . Anglicanism is upon the same road; the abyss of Rationalism awaits it. . . . The Evangelical Alliance admits, as its only dogma, that every one must be left at full liberty to choose or form his own opinions." I quote these passages to show the bad faith, or the prodigious ignorance, of these adversaries of the Reformation.

The same society of *St. François de Sales* accuses the Church of Lyons of having adopted the doctrines of *Wesley*, and adds that Methodism is much to be dreaded for its proselytising spirit, and that "it has already done much evil" in that diocese. This shows that the Christians of Lyons have obtained successes which alarm the Jesuits.

## RATIONALISM AMONGST THE LUTHERANS OF ALSACE.

The Lutheran Church in France undoubtedly comprises many orthodox and devoted pastors. But it is matter of regret that Rationalistic theories are gaining ground amongst the Lutherans of Alsace, and especially at Strasburg. One of the leaders of the negative school, *M. Colani*, has been appointed pastor of a parish in that city, and *M. Bruch*, Dean of the Lutheran Faculty of Theology, has proclaimed that the essence of the Reformation is *free examination*. The Confession of Augsburg has become a purely *nominal tradition*, and the new theology takes no account of it. What would Martin Luther say, could he return to the world?

X. X. X.

## RELIGIOUS MOVEMENTS IN THE SOUTH.

South of France, November, 1862.

## THE STRUGGLE BETWEEN ORTHODOXY AND RATIONALISM.

Allow me to send you a few lines as supplement to the valuable communications of your regular French correspondent. I

wish to communicate to the readers of your journal some intelligence specially from the South of France.

In the department of the Gard, where the Protestants are the most numerous, Protestantism is undergoing, at this moment,

a crisis that is worthy of serious attention. The religious parties—viz., the Rationalists and the orthodox—which until now have been more or less accordant, are tending to separate openly, in consequence of the increasing boldness of the Rationalists in expressing their subversive opinions. The separation is now a matter of fidelity and duty for the orthodox. This necessary antagonism broke out lately in the last pastoral conference of the Gard, held at St. Hyppolite.

This meeting of thirty or forty pastors numbered but three or four evangelical members. The reading of the opening paper, drawn up by a young pastor, analysing the book of a M. Larroque, an infidel professor of the university, against the Christian religion, was followed by a discussion, in the course of which the most extreme negative opinions were expressed, especially by the pastors C—, from Nîmes, and G—, from Montpellier. The former said that M. Larroque was entirely right in some of his attacks, and particularly in those upon the original sin and the expiatory death of Christ; the latter affirmed that M. Larroque was destroying the official, the traditional Christianity, but was attacking in no way his own Christianity, which was a *Christianity anterior to doctrines and to the Church*. Another would absolutely have it that M. Larroque was a Christian, although this notorious infidel has openly said quite the contrary. Note also that at the two or three preceding conferences the chief speakers had denied the inspiration and authority of the Holy Scriptures, the Deity of the Lord Jesus Christ, &c., and that some young pastors of the new Rationalist school declared, at the meeting of the following day, that there is an abyss between orthodoxy and their opinions. The orthodox were therefore compelled to make an emphatic protest. They forthwith resolved upon a separation, and notified to the meeting that henceforth they would no more form a part of the pastoral conferences of the Gard. That resolution made a deep impression among the assembly. A new conference must be formed by the Evangelicals.

#### RELIGIOUS PROGRESS IN THE DROME AND THE ARDECHE.

In the department of the Drôme things are in a better state, as also in the neighbouring department of the Ardèche. The Evangelicals have the upper hand, and the religious movement is progressing in a rejoicing manner. The revival numbers numerous friends in those countries among the pastors and the laymen. Some of them have even formed an association for the promotion of that gracious work of the Holy Spirit. That association, known under the name of the *Fraternal Association for Evangelization*, has existed nearly a year, and it has already accomplished a blessed work. I was present at the last meeting of its members, and was greatly rejoiced by the reports of the labours of those engaged in connexion with it. Forty-five towns, villages, or hamlets—in the Drôme, Ardèche, Haute-Loire, and Isère—have been evangelised, and in some of those districts revivals have taken place, and many souls have been converted, especially at R— and M—, in the Haute-Loire; at A—, M—, and two little villages near St. A—, in the Ardèche; at D—, L. Ch—, M—, and S—, in the Drôme. I could give your readers some cheering details on this matter. I will only relate that, in two little localities of the Ardèche, where the inhabitants have maintained the primitive simplicity of their Protestant ancestors, and a true love for the religious things, two fellow-labourers of the association (schoolmasters) have engaged in the work with such devotedness, that in one of those localities three or four persons, and in the other six or seven only, remained unconverted.

Recently a member of the association, M. Pastor C—, has made a "tour of evangelization" in the south of the Ardèche, where his labours have been abundantly blessed. He had good congregations in the churches, private houses, and even in a silk factory; in short, the work of God is making good progress. And here is a curious fact: The Plymouth Brethren ("Darbyites," as they are called here), seeing the kingdom of God advancing, are desirous of breaking their isolation, and in

certain quarters some of them have preferred to leave their fellow-believers, in order to take a part with the living members of our churches in the religious movement.

#### THE UNION OF CHRISTIAN YOUNG MEN.

The *Union of the Christian Young Men*, which forms a group composed of fifteen associations, is also in the churches a powerful instrumentality for advancing the work of God, not only among the youth, but generally; for some of their members are ardent and gifted evangelists. The group had, lately (the 1st November), its general

meeting, at Beaufort. The meeting lasted two days, and was a true rendezvous of the Christian youth of the department of the Drôme, and a true Christian feast for the Christians of five or six neighbouring churches. You presume easily that such a gathering of so many disciples of the Lord was not unprofitable to the cause of the Gospel. Some interesting details might be related as to the meeting and the work of the *Union of the Christian Young Men*; but I must end my letter, already too long.—I remain, &c., Z.

### ITALY.

Florence, November 18, 1862.

GARIBALDI, VICTOR EMMANUEL, AND THE PEOPLE.

We are now experiencing the truth of the proverb, "After a storm comes a calm." It is not so settled a calm, however, as the preceding thunderstorm promised. Though no immediate danger is apprehended, broken electric clouds are scattered over an otherwise serene Italian sky. The hero of Aspromonte lies a wounded freeman in Pisa. When the news of his ignoble capture reached the Royal ear, the King was grieved beyond measure, and angrily pacing his chamber, cried, "Oh, my right hand man! my right hand man!" With the stricken Garibaldi the hopes of Italy, which cheered the palace and the hovel, lie bleeding. But not to death. The fiat of the Imperial Frenchman prohibits Rome to aspiring Italy. The worst is now known, and, strange to say, is acquiesced in for the moment. The earnest advice of the English and French press, and the good sense of the people, have restrained the mercurial temperament of the land. Political juggling, from the Roman question to the Venetian, from home to foreign affairs, has given place to a desire for internal organization and the development of the resources of the country, that Italy may prove herself worthy of a capital, and that the necessity of having her ancient centre of power may become more apparent to the world. We feel the argument strengthening daily in the rapid

progress of free institutions around us. The beggars of Bologna are an extinct race, and pauperism is confined to the new poorhouse of the district. The worse than beggars of Leghorn (the porters and cabmen) are broken in and regulated in their extortionate charges by a reasonable tariff. Duke of Argyll post-boxes meet us at every corner, and in every direction railways are extending to more distant stations. The adult population, sunk in ignorance, has gone to school, and intelligence shows itself in enlarging traffic and fresh enterprises. There is no department of human activity in which the great uprising of a united Italy is not plainly discernible. Turin is full of plots and counterplots as to a new or altered Ministry, which little interests the people. Discussions as to a temporary change of capital from Turin to Florence, or Naples, are carried on without exciting much sympathy. The ardent cry is for reform, unification, progress within the Alps and the Straits—not material advancement alone, but moral too. One large assembly proposes to petition for the abolition of lotteries, the curse of the middle and lower classes; another demands the removal from the statute-book of its first law, whereby the Church of Rome is declared the religion of the State. Mind and purpose are alive, and questionings of grave import stir the soul.

#### THE POPE AND THE EX-KING.

The Court of Rome is in a paroxysm of

joy. Its triumph is complete, and the patriotic aim seems baffled. There is a pride, however, which goes before a fall, and a joy which is short-lived. Heedless of warning, the Pope reviews his 9,000 troops of Irish recruits, Swiss Guards, French Zouaves, and such like; runs deeper into debt, wherever a loan can be raised, than his present small obligation of sixteen millions sterling; and patronises the brigandage which is desolating worse than ever the Southern provinces, by sheltering ex-King Bemba, in whose Roman palace are publicly ensconced the various Ministers of War, Finance, and Foreign Affairs. No argument can coax his Holiness to appoint men in connexion with the Government at Turin to fill any of the thirty-six vacant bishoprics, nor to open the finished line of rail between Rome and Naples. The Vatican breathes forth violence. The poor Jews resident in Velletri are ordered to expatriate themselves, owing to supposed sympathy with freedom; while the whole effects of Passaglia are confiscated, and the rental of the abbé's little Roman property is thrown into the treasury of "Peter's Pence," as the only reply of the Holy Father to the petition of the 10,000 priests, begging a renunciation, once and for ever, of the temporal power.

#### PAINFUL POSITION OF THE LIBERAL AND REFORMING PRIESTS.

The position of the large body of liberal and reforming priests is a very painful one at this moment. Many of them are obliged to say "*peccavi*," forswear their convictions, and resume duty in the Church, in order to keep soul and body together. Should an effective shield ever be thrown over them—to protect them from episcopal intolerance, or a bare pittance to keep them from starving, when driven from the altar, be granted by the Government—there is no doubt that the rank and file of the Passagian clergy will be at least doubled. Unfortunately, the merely secular aim of the Government has hitherto denied every encouragement, and withheld substantial aid. No more bigoted aristocracy exists than that of Piedmont, so that the Upper House of the Italian Parlia-

ment, whose members have been educated at home by priests, rivals the French Chamber of Peers in its valorous defence of the interests of the Papacy. The leading politicians of Italy are men of no religious views, and ignorantly judging the Papacy to be a worldly system, believe in the possibility of a combination, and will do nothing to give umbrage to the Pope, however great the provocation. Not only is there—despite all untoward appearances—this thorough belief in the coming reconciliation of the civil and religious systems of Pope and Parliament, but it must be confessed that there is the pride of heart to hope that, when this reconciliation is accomplished, through clever scheming, the vast spiritual power wielded by the Pope, as a subject of the King of Italy, will be under their governance, and give Italy the palm among Roman Catholic countries. It is this vain delusion, that the Papacy has all along been, and may still continue to be, the crowning glory of Italy, which leads to overture after overture, of every kind, to bring about an understanding, and shuts up the bowels of mercy towards the thousands of liberal priests, through whose support the Government might go forward in a strong and definite protesting line of action, which would frighten the whole conclave of cardinals. Hitherto it has been the interest of the priest, and he knows it well, to side with the Pope, who succours powerfully his minions when the law of the land falls heavy upon them, while the country has left to beggary the priests who joined the popular movement, and were thereby driven from ecclesiastical position and emoluments. The wonder is, to see so many liberal men in the priesthood daring, under the circumstances, to cast in their lot with free institutions. It was observed that not a single Sicilian bishop appended his name to the address to Pio Nono from the Neapolitan episcopate, whose members had not been allowed to join in the demonstration at Rome in May last. The plain inference was, that they were to a man of opposite opinions to their sixty-six brethren on the mainland. Again, the clergy of Pisticci, in the South, being wholly liberal, a com-

memoration takes place safely each autumn of the death of Bishop Macco, who suffered nobly in the defence of popular rights under the Bourbons. When the same unanimity of liberal feeling does not prevail, or when the arm of the leading ecclesiastic of the province is strong and vindictive, a very different result follows, as we are now seeing, from the revived hope and joy of bigotry caused by the shelving of the Roman question. There are hundreds of cases of isolated priests throughout the country, who, in ones and twos, received the King in their country parishes or provincial towns as he passed by, and have, for that reason, been dismissed from their sacred functions. These men—unless gifted in some other department, which they rarely are, so as to be able to gain a livelihood, or reconciled to their superiors through penitent confession and degrading humiliations—are left to starve in a land where, above all others, pity or sympathy for the detested priest is unknown.

#### DISSOLUTION OF SOCIETIES OF LIBERAL PRIESTS.

But we refer now to more public matters. A Venetian priest, Volpe, published last summer, in a secure retreat, a book touching the liberal opinions of the Venetian clergy on the Roman question. The ill-advised, but truthful, pamphlet was largely circulated in Venetia. The ire of the Papal party has been roused; so much so, that, finding private vexations insufficient, an address of obedience to the Pope was sent round for signature, and all the priests (and they are many) who refused to sign have been dealt with in the harshest and most unchristian spirit. Again, the association of liberal priests, in Milan, has been compelled to bring its proceedings to a close by Monsignore Caccia, as the Archbishop of Florence brought our priestly "Mutual Aid Society" to grief last year. Lombard sturdiness of character has not availed in presence of the machinations and blandishments of the Jesuit bishop. An appeal to Rome, individually or collectively, was useless. Equally so an appeal to the Government to convoke a diocesan council, to judge between the

parties; and so these half-enlightened men scruple to resist the canonical law, and submit, with bitter reluctance, to an unscrupulous, disreputable, and domineering prelate. I am also sorry to say, that to-day is issued the last number of the *Colonna di Fuoco*, the daily organ of the wide-spread priestly association of Naples. Though its expiring words hold out some hope of a recommencement next year, on a wider platform, and with greater force, it is but too evident that funds and friends have failed, that dire opposition from the foe has done its work, and that the society whose flag has thus been struck may soon itself be expected to go to the wall. These "Aid Societies" among the priests, which are so fast disappearing, have been the special grudge of the Court of Rome, and no weapon has been unused to overthrow them. They were instituted singly, two or three years ago, in the various provinces, in order, by small weekly contributions from all the members, to maintain any poor and unprotected priest who might happen to fall under the episcopal ban through his liberal opinions. Crescioli and Solocchi inaugurated the movement in Tuscany; Reali and Spinucci followed in Umbria; then came Salvoni and Tiboni in Lombardy, and Caputo and Testi in the South. Through the influence of Passaglia and the late Bishop Caputo, these societies merged into one in January, 1861, and issued the *Colonna di Fuoco*. Unaided by the State, they have never complained, but only petitioned for work for their unoccupied and dependent brethren—a concession which only in the most indirect and infinitesimal way has been made, so as not to compromise the powers that be. Sad though the story and the struggle of these bold organizations is, they have served successfully and long the double purpose of rallying the scattered forces of the liberal clergy and resisting the high-handed measures of Antonelli and Co.

#### PASSAGLIA AND HIS FOLLOWERS OPPOSED TO REFORM IN DOCTRINE.

The attitude of these priests has been largely misunderstood. Whatever their fir-

step may yet lead to, it has not been sufficiently known that it is yet a first step, and nothing more. That a number of them have received kindly the English Prayer-book is a fact; that many of them are diligent readers of the Bible is also true. A few may also have shown some sympathy for the suggestion from the banks of the Thames, to plead and petition for a decree (which need not be quoted in its several articles) constituting the King the head of the Church, and the Parliament the regulator of its revenues, while the spiritual functions are left formally to the bishops and prelates, with severe penalties attached to disobedience of any or all of these authorities. But the mass of these priests have made no such progress, nay, scout the very idea of ever so progressing. The *Colonna di Fuoco*, which astonished the world last year by its article on the reading of the Bible in the school, the church, and the family, has long ago explained that the temporal power is the alone object it sought to remove, and that for the purpose of consolidating more securely the spiritual power of the Church. It has gone frequently and afar out of its way to show that only the discipline, and not at all the faith or customs of Rome, needed amendment. A second and careful perusal of Passaglia's pamphlets, in the order in which they were written, convinces us that, whatever a few of his adherents and followers, such as Reali and Perfetti, may desire or strive after, the only ambition of the ex-Jesuit editor of the *Mediatore* is to constitute the Church more powerful in all her spiritual influence, by the removal of the dead weight of the temporal power. The marvel is, that the assembled bishops should remain unconvinced, with such a mass of patristic learning, historical knowledge, and logical demonstration before them, and that a man so lynx-eyed in discovering, and so daring and conclusive in exposing, the past blunders and present follies of the infallible Papacy, should retain that profound veneration for the Pope, as Christ's vicar, and hearty submission to all the bishops, and ordinances, and dogmas of the Church. It seems self-

contradictory; but so it is. A much less able, and still less decorous book, appeared two months ago, from the pen of a disciple of the same school, Senator Siotto Pintor, in which the Pope and bishops are covered with the epithets which a profane world considers much nearer the truth.

So hostile is Passaglia to breathing a sentiment in favour of a reform of doctrine, that his *Mediatore* is everywhere called the "Smezzatore" (literally, the sharp drawer of a line of demarcation) by the few who long for the abolition of all unscriptural tenets, and a return to the primitive simplicity of the Gospel. In this respect a remarkable treatise has appeared, from the pen of Tiboni, Canon of Brescia Cathedral, on the "Secularization of the Bible," by which he means its re-translation and widest possible circulation among the laity in the language of the country. Versed in the ancient languages, he is unsparing in holding up to contempt the Bible of Martini, as a translation from another translation, the incorrect Vulgate, and most candid in showing the extraordinary fidelity and charming style of Diodati, whose Calvinism, however, so shocks the canon's taste, that he argues for a new translation, in which the researches of modern critical science might be embodied, and the dogmatic faith of the Church preserved. He has no patience with the ignorant priests who revile Diodati, and imagines that the only way to counteract the influences of the tens of thousands of copies of heretical Diodati, circulated by foreign Bible societies, is to replace it with an equally good translation, which will conserve all the tenets of the Catholic faith.

#### SUPPRESSION OF CONVENTUAL ESTABLISHMENTS.

The day is not far off when justice will be done to the liberal priests. There is a strong conviction, both in Parliament and among the thinking classes, that the policy of coquetting with Rome has been carried on too long, and the unsolved and apparently insoluble Roman question is giving this conviction depth and force. Already the conventual establishments of

the North, East, and South have been suppressed, the houses turned into barracks or schools, the lands drained and properly wrought, a suitable compensation being given during life to the inmates. The same process takes effect immediately in Lombardy, Tuscany and Sicily. Only a few houses are excepted, in connexion with which there are large schools, for the priestly education is at a discount: it is considered better than nothing, in the present deplorable state of ignorance. Not even the famous Vallombrosa is to be spared. The gain effected in this way enabled the Legislature to give 7,000*l.* this year for educational purposes in Naples. But a far more sweeping measure was promised by the Government last session—viz., the alienation of the ecclesiastical property in Italy, whose present value is twelve millions sterling. It has been obtained through mortmain gifts, is badly managed, and therefore unremunerative. The marsh between Pisa and Leghorn is an example, and Sicily is covered with this kind of property. It is not to be confiscated, for the present annual revenue of 600,000*l.* will be given from the Government funds instead; but the ground will be let out in connexion with the railway enterprises, and its value will so increase, that an immense surplus will be secured, which it is purposed to expend on education, the underpaid clergy, the liberal and suffering priests, and works of public utility—thus fulfilling, instead of thwarting, the pious wishes of the testators.

#### STATE OF RELIGION.

The question is often put, "What about the progress of vital godliness in Italy?" We feel our incompetence to answer. The number of Bibles circulated, and of Bible readers, of evangelical preachers and meetings and adherents, of schools and school children, is increasing rapidly, and our persuasion is that the vital element is present in the onward movement, amid much curiosity, hypocrisy, and formalism. More than this it would at present be rash to say, as the intense excitement on political subjects is both helping and hindering, in a curiously mixed manner, the cause of the

Gospel. Our own conviction, so far as information reaches us from various quarters, is that souls are being enlightened and converted in ones and twos, here and there, while we are equally convinced that no great spiritual blessing from on high has yet descended on poor Italy. For this we long and pray, in the hope that God is now secretly preparing the men of great faith and deep humility and practical godliness, who are to be used as instruments when His time to favour Italy has come.

#### THE WALDENSIAN COLONY IN SOUTH AMERICA.

In one of the Government blue-books a valuable document, written by the Italian Consul at Montevideo, is published, giving details, historical, statistical and religious, with regard to the Waldensian colony of Rosario, in the republic of Uruguay. In 1858 there were only 45 families, now there are 67, counting 354 persons; a number which, by next year, will be brought up to 500, owing to the stream of emigrants from the Valleys by successive vessels from Genoa. Such is the healthiness of the district, watered by the broad La Plata, that, during the last two years, with thirty-two births, there have only been three deaths. The soil is so fertile, and the population so industrious, that many of the colonists have already redeemed their farms from the Spanish Colonisation Society, while this little people, whose sober habits and truthfulness have ensured them the esteem and confidence of their neighbours, already possesses 1,500 head of cattle and 180 horses. The colony has been greatly indebted to the Rev. H. Snow Pendleton, late British Chaplain at Montevideo, through whose constant friendship much of their worldly prosperity has been secured, and at whose urgent request a pastor and a schoolmaster were sent from La Tour, the latter of whom has been appointed alcaide, or magistrate of the district. Our only regret is that these evangelical Christians are so far from their native land, and that the island of Sardinia had not been ten years ago, as it is now, open for colonisation. But doubtless God has His own purpose with them in connexion with the evangelization of the South American Continent.



**A BURIAL SERVICE INTERRUPTED—DR. DE SANCTIS—SIGNOR FERRETTI.**

A singular interruption took place last week at the first burial service in the new Evangelical Cemetery of Leghorn. The law of Tuscany forbids—except in family vaults or the churchyards of foreigners—the sepulture of the dead in coffins, while the custom of the Waldenses is the same as our own. The keeper of the ground objected, and persisted in his refusal, despite all explanations as to the awkwardness. The Delegate of the town did the same, and could not be moved by remonstrance; so that the body was brought back and interred in the Swiss Cemetery. A representation has been made at Turin, where it is hoped this absurd restriction will be abolished.

The *Amico di Casa*, the popular evangelical almanac, edited by Dr. De Sanctis, is circulating far and wide, by tens of thousands. The variety and wonderful amount of information it contains merit a rapidly-increasing popularity. One of its articles, on the St. Januarius miracle, is making a stir in Naples, for many working men have been experimenting, according to the receipt given in the almanac, and have succeeded in making the blood boil; so we may expect a priestly agitation, and a good sale in that quarter.

I am happy to inform you that the large evangelical school established in Florence, more than a year ago, by Signor Ferretti, now an evangelist in the service of the Wesleyan Methodist Society, has been taken in hand by the Wesleyan Methodists, through their active missionary, Mr. Piggott, of Milan. I have no doubt that the new arrangements about to be introduced will render the school much more efficient than heretofore, and thus commend it more to the kindly interest of the friends of Christian education in Italy. Growing experience convinces us that nothing solid or durable will be accomplished unless the rising generation is trained in the evangelical faith.

**GAVAZZI ON PROTESTANTISM.**

I hope that none of my readers will listen for a moment to the rash and igno-

rant statements which Signor Gavazzi is unfortunately making at present. Why he should kindle a prejudice against Protestantism, which nobody is here seeking to diffuse, and against foreign agents in Italy, who have hitherto done all the preliminary work of circulating the Bible and supporting evangelistic effort, no one can understand. In the present dearth of native labourers, for whose training every effort is put forth, the lover of his country should welcome all who are willing to lend a helping hand. Though the number of Italian Aid Societies and labourers, both native and foreign, were quadrupled, it would fall far short of the present need; so that jealousy and evil speaking should have no place. The apostle was a foreigner when he preached with such success the Gospel in Rome, and all missionary experience in Italy proves that there is no such prejudice, as is pretended, against the reception of the truth from the lips of an earnest and godly stranger, except when excited by Plymouthism, itself an imported element, or fostered by inordinate vanity. No one has ever heard of any staff of agents whom Signor Gavazzi has at work, while foreign agents, instead of foolishly establishing their home organizations, are labouring to develop a thoroughly native ministry by all they do.

**PROGRESS OF EVANGELIZATION.**

The Elba churches prosper. It were wrong to omit grateful reference to the apostolic labour in the island, during the summer, of Mr. Chapman, a very old friend of the cause, who rejoices to spend his declining strength in edifying the assemblies of the saints. Mr. Chapman has seen a gratifying increase of membership at the various stations while he has been replacing Messrs. Marchand and Poccennini, absent for their final examinations and consecration to the work of the ministry. It is to this devoted octogenarian that the establishment of Bible-classes and other useful schemes is owing, and God has blessed his visit for the wider and deeper diffusion of earnestness, holy living and brotherly affection.

The Rev. Mr. Appia having accepted the call to the pastorate of the French Church in Naples, has left Palermo, to the regret of all who long to see something done for neglected Sicily. The small flock has made arrangements for carrying on public worship, care of the poor, Sunday-school, sewing society, &c., until a new pastor is sent, in God's providence, towards whose maintenance they agree to contribute according to their means. In Naples, the large assembly at San Tommaso d'Aquino, drawn together by Albarella, and ministered to by Perez, has unanimously resolved upon establishing the order of a Christian Church, and Messrs. Appia and Cresi have been invited to take the oversight of the charge. The Naples committee has also placed the hall at their disposition, and promised to continue its valuable support. As Mr. Appia will be so fully occupied with the French service, and both Marquis Cresi and Signor Perez have their own smaller assemblies and schools to attend to, it is probable that the evangelist, Peccennini, who has just gone from Elba to Naples, will relieve his Waldensian brother, Appia, of the duties at San Tommaso d'Aquino, where his preaching has been exceedingly acceptable for a few weeks past.

The Bible has been blessed to the perusal of a number of young men at Ateessa, in the Abruzzi, whither the colporteurs have penetrated, at every risk, during the terrors of the whole brigandage period. These young men have formed themselves into an evangelical committee for spreading the light they have received, and anxiously desire, in very interesting letters, to have the counsel of a servant of God, and the benefit of a good evangelical library, which is now on its way to them.

An interesting extension of the labours of the Turin evangelist has just taken place, at a distance of eight miles from the capital, in the direction of the Alps. A member of Mr. Meille's congregation went thither, and was rejoiced to find "Sale of Bibles and Religious Books" in the window of a shop. This led to a small meeting of the few brethren in the place. The evangelist paid them a hurried visit, and baptized a

child; and so rapid was the growth of the movement, that a small meeting-house was resorted to. For a month or two the priests have been busy anathematizing and persecuting, which has only served to increase the congregation. A larger hall has been obtained, to which many soldiers from the neighbouring camp come; and as ten heads of families have petitioned the Waldensian Committee of Evangelization, a regular visit will be paid each Sabbath to this newly-gathered flock.

#### INTERESTING CASE OF CONVERSION, ETC.— HELP FOR LANCASHIRE.

A case of conversion, followed by devotion to the Lord's service, has occurred in the Valley of Aosta, near Courmayeur, where a handful of Christians continue to brave the dire wrath of the priests. A young carpenter, in search of work, crossed the mountain, and was savingly impressed in the Canton de Vaud. Returning home to tell to his family what God had done for his soul, he was met with intreaties to renounce his heresy, and lay aside his constant companion, the Bible. The vicar and priest tried to persuade him he was unwell, and urged the drowning of his hideous notions in the brimming cup. The father threatened to disown him. All this, and much more, the young Christian bore with calm and inflexible purpose. Finally, to save the peace of the family, he has withdrawn, finds no difficulty in obtaining work, and holds meetings, in which he speaks to his comrades of Christ in a most tender and convincing way. The whole story having been talked of in the valley, there is no lack of auditors, and a large quantity of the Scriptures have been sold.

The Delegate of Morbegno, in the Valtellino, lately invited Mr. Turin, of Milan, whose evening school for adults is a great success, to come and preach the Gospel, and gave one of the rooms of his office for this purpose, without counting the cost. At the hour of meeting more than a hundred people assembled, and astonished everybody, not excepting the good Delegate, whose room was wholly insufficient to contain so many, and who had purposed only

a quiet meeting of a few friends. The crowd was dispersed by the expedient of postponing the meeting till next day, before which time such a stir of priests and Government officials took place, that neither a hall could be had, nor could the peace be guaranteed by the authorities; so that the evangelist had to return to Milan without accomplishing his errand. Let us hope that better times will come, and that this is not the last we shall hear of the well-meaning Delegate or the good folks of Morbegno.

At Brescia, the burial of a young Protestant English woman, married to an officer of the Italian army, has taken place in the spot reserved for unbaptized infants and suicides, and has produced a very painful impression in the neighbourhood, most prejudicial to the evangelical movement.

A meeting was held in Florence last week of sympathy with the distressed operatives of Lancashire. The subscription list already reaches above 300*l*.

## GERMANY.

Frankfort, November 15, 1862.

### CONFLICT BETWEEN THE GOVERNMENT AND THE SECOND CHAMBER IN PRUSSIA.

In a country where the Church, as in Germany, is in close connexion with the State, there is no political question which does not involve various religious interests, nor any religious question which practically does not everywhere touch political interests. The proof of both these propositions will be found in my present communication.

Who, in foreign countries, would think of finding religious interests mixed up with the sad and dangerous conflict which has arisen between the Prussian Government and Parliament? And yet thus it is. The politico-religious party, which the journals designate by the appellation "Feudal"—the party of the nobles, the higher class of the military, and many sincerely pious men—this party identifies its religious with its political principles, which, as you are aware, are those of absolute royalty. In the possession of power during the last, and having apparently fallen during the early part of the present reign, this party is in a fair way of conquering back all its influence, and the use that it is making of it cannot but appear very dangerous to all enlightened men. This is the party which, in its journals, openly preaches royal absolutism, which pours contempt upon the representatives of the nation, as if they formed no part of the constituted authorities, and which calls forth those demonstrations and deputations which

come from different provinces, harangue the King, and endeavour to support him in the perilous course upon which his Government has entered. The last of these deputations was headed by a minister of religion! Thus it is that on all sides those imprudent speeches are delivered which only envenom the quarrel, by exciting political and religious passions, and by compromising at once both royalty and religion. Where are we to look for conciliatory sentiments when, upon one such occasion, the King spoke of the representatives of the nation as an opposition, which must be crushed, and of religion as a good, menaced by the liberal party, which *he* had undertaken to maintain! We do not here enter into the political question. But there is nothing more deplorable than the error which consists in making Christianity descend from its high and unconstrained spirituality, thus to be dragged in the arena of political passions. This is the most certain means of banding together and giving unity to all the elements of party hatred; and those who are responsible for the result have succeeded but too well, for the people *en masse* now see in every religious man a natural enemy to their liberties—so that the very men who sincerely imagine that they are fighting for their faith are, in fact, only propagating that enmity to Christianity which possesses such a frightful ascendancy over our populations. May God enlighten the blind on both sides, lead to the Gospel of Jesus Christ those who declare themselves His

adversaries, and spare the nation the woes with which it is menaced!

#### THE SCHOOL QUESTION IN THE KIRCHENTAG ASSEMBLY.

We again find the unfortunate blending of political and religious interests in an important and difficult question, which was discussed at considerable length in the last Kirchentag at Brandenburg. My last letter informed your readers of the debates of this assembly on the relations of Church and State, and especially on the synodal reconstruction of the former. Now another question, inseparable from this, stood for discussion—that of the *school*. Over this institution—of such immense intellectual, moral, and national importance, since the next generation is moulded by it—no less than three powers share, or dispute, the authority: 1st. The State, which, after all, is its master; which appoints all the school-masters, prescribes all the regulations, and which, in a word, has absorbed the school along with the Church, to which the school primarily belongs. 2nd. The Church, which justly claims to exercise her influence over it, and which almost everywhere has a system of inspection in operation, by means of pastors. 3rd. The parish, which defrays all its expenses, and which has the most immediate right of control, since such right is no other than that of fathers over their children. To this must be added, that the liberal parties of the present day are exerting themselves, in all directions, to withdraw the school from beneath the influence of the Church, and that in this matter it is that the struggle is the most exciting, on the part of an irreligious generation, against clerical influences.

The committee of the Kirchentag hoped to throw some light upon this complicated question by admitting into its programme the following topic: "The Common School, in its Relation to the Entire Christian Community." This subject was treated in a manner which displayed much knowledge and talent by Professor Flashard, of Berlin, who sought to lay a basis for the discussion which was to follow, by assigning to each of the three authorities mentioned above the part which

legitimately belongs to it. We cannot but decidedly approve of the spirit of this admirable address, in which the learned professor reasonably enough demanded confessional schools—that is to say, that each church should have schools of its own, and that in Protestant schools the predominant element of education should be the Bible. But it must be added, with regret, that neither he nor the speakers who followed him were able to solve the problem of the practice in future, for the simple reason that the three powers in question (the State, the Church, and the parish) are either in a false position, or are on the eve of undergoing a total transformation. All the religious, ecclesiastical, and political movements of our age, tend to this transformation; and the rightful place of the school can never be determined so long as the independence of the Church in relation to the State has yet to be achieved. And even then there is every reason to believe that the school will remain more and more exclusively in the hands of the State, and that the Church must seek to exert, by other means, its legitimate and powerful influence over infancy and youth. Be that as it may, the Kirchentag deserves the gratitude of all serious men for calling forth such a discussion upon this question—one of the most important and difficult at the present moment in Germany.

#### EFFORTS OF GERMAN CHRISTIANS ON BEHALF OF THE CHRISTIANS OF SYRIA.

It was really a mental recreation for the Brandenburg assembly, after the debates upon these perplexed questions, to listen to details, full of interest, upon the efforts of German Christians on behalf of the unfortunate remnants of the massacres of Syria. It may be recollected that the Kirchentag, at its previous meeting, at Barmen, appointed a committee, authorised to collect funds for this work of mercy. Professor Messner, of Berlin, reported that the contributions amounted to 60,771 thalers, of which there remains in hand 15,249 thalers. The committee proposed to the meeting that only the interest of this sum should be expended for the present, and that the prin-

cipal should be held in reserve, in case, as is very probable, those horrible scenes should be repeated. This interest will be divided annually between the House for Orphans and Widows, founded by M. Fliedner, at Beyrout, where there are 126 children, and the Hospital of the Order of St. John, also established at Beyrout. Colonel Count von Bismark-Bohlen, of Frankfort-on-the-Oder, appeared in the tribune, and this spectacle of a solitary military uniform, amid the black coats of the pastors and savants, made a most agreeable impression upon the assembly. The colonel embraced that opportunity to remind his audience, that this is the order to which he belongs, and to give some details of his travels in Syria, in the interest of the work of his order. This order was founded among the nobles of Prussia, by the late King, with the view of establishing and supporting hospitals. When the cry of distress uttered by the Christians of Syria reached Europe, Prince Charles of Prussia, Grand Master of the Order, published an appeal on their behalf. A deputation of its members, of which the speaker formed part, was sent to Syria. They were accompanied by four nurses, men full of faith and charity, who had been trained in the establishment of Dr. Wichern, of Hamburg, and who took with them the requisite materials for fifty beds for the sick. The speaker described the horrible state of things which prevailed when they arrived at Beyrout, and the indefatigable activity which was even then displayed by the deaconesses who had been sent by M. Fliedner. Twelve hundred sick persons were brought together in a single house, the superintendent of which, M. Wichmann, died in the midst of his blessed work. Nothing could be more touching than to hear, from the mouth of the brave colonel, the eulogy of this simple-minded and devoted man, whose obsequies resembled those of a great personage. Not only did the Christians of Beyrout form themselves into a long funeral procession, but even the Pasha sent a detachment of Turkish troops as a guard of honour—an evident proof of

the high esteem which had been won by this humble servant of God. The Hospital of the Order of St. John, at Beyrout, where 480 sick persons are lodged and cared for, exists at present only as a hired house; but steps have been taken to build a suitable edifice for it. "Let our hearts glow again for the Holy Land," said the speaker as he concluded; "our establishments are transplanting thither the faith and the manners of Germany. Christian charity everywhere must aid us in this good work." M. Disselhof, of Kaiserwerth, also sent into the East by Dr. Fliedner in the time of the great crisis, expressed to the meeting the gratitude of the Christians of Syria, and mentioned several facts full of interest respecting the House for Orphans at Beyrout, the difficulties of their education, and the struggles which they have had to maintain against the Jesuits, who endeavoured to snatch these poor children from beneath the influence of Evangelical Christians. M. Weber, the Prussian Consul, who, as a Christian, gives his utmost support to this benevolent enterprise, suggested the acquisition of a piece of ground, to secure a permanent existence to the Orphanage. M. Disselhof hesitated, when there arrived from St. Petersburg, in the most unexpected manner, a gift of 4,000 thalers, which was received as from the hand of God, and the ground was then purchased. The work thenceforth gained strength. The children showed themselves accessible to the teaching of Gospel truth, and to religious instruction generally. The Mohammedans are in astonishment when they hear the harmonious singing of Christian hymns, and their own parents look upon them as prodigies, when they see that they are able to read, write, &c. Dr. Fliedner has also founded, at Sidon, a hospital for women and children, in which 750 patients have been received in fourteen months. The speaker earnestly besought the assembly not to allow their charity to grow cool, but to support this institution to the utmost extent of their ability.

## REMARKABLE CASE OF ECCLESIASTICAL OPPRESSION IN HANOVER.

From an old correspondent we have received the subjoined strange and distressing account of the state and doings of religious (?) parties in Hanover. The particular instance mentioned in this communication seems well worthy of being inquired into by British Protestants. If Lutherans and Papists combine to oust Reformation people and principles in the manner here described, it would be a good work, not merely for individual Christians, but for the Evangelical Alliance, to initiate some plan of resistance and of help to the cause of these distressed brethren. We shall be most happy to be the medium of such assistance :—

Shores of the Baltic, Nov. 3, 1862.

Although no longer enjoying the distinction of your "own correspondent," I have more than once been favourably received as an occasional one; and this emboldens me to seek the privilege now, with the view of interesting the readers of your far-spread and valuable magazine for the oppressed and threatened Reformed (or Calvinistic) Protestants in the kingdom of Hanover.

To you it is, I believe, no "new thing" to be certified of the war which High Churchism carries on against liberty of conscience in that country. But to many of your readers it may seem almost incredible, that under a Protestant Government, and amid a numerically greatly-preponderating Protestant population, the Church of Rome should be openly fostered and abetted, and the Church of Geneva systematically discouraged, held down, and to the best of their power uprooted, by the ultra-Lutheran party; a line of policy in which the highest ecclesiastical authorities in that land are not ashamed to take the lead. In proof, I beg attention to the following statement, published by the "Cœtus of the Reformed Preachers in East Friesland," and signed officially by the Moderators of their General Synod, the Pastors Trip and Bannenberg-Viëtor, August 5, 1862, at Emden, and entitled, "Cry for Help from the Reformed Congregation in Lengerich, near Lingen."

We learn from it that this Lengerich congregation owes its establishment, in common with its sister churches throughout the district of Lower Lingen, to the princely house of Orange-Nassau. In the year 1597 Prince Maurice, and in that of 1618 Prince William II., having possessed themselves fully of the whole county of Lingen, did then and there authorise and establish the Reformation in the hands of the still-existing congregations, and put them in possession of the churches, pastorages, and church-lands, which they still hold.

The before dominant Roman Catholic population strove, and still strive, with all their might against this, and have continually evinced, even to the present day, a bitter animosity to the Reformed, and have eagerly availed themselves of every contingency by which they might hope, either by force or fraud, to wrest the ecclesiastical buildings and other possessions from the Reformed. In this manner the congregation of Lengerich has had to sustain, during 250 years, a severe and ever-recurring conflict with a greatly-preponderating Roman Catholic population, which, in 1848, felt emboldened to such fanatic aggression as necessitated, for the protection of the Protestants, the infliction, by the then reigning monarch, Ernest Augustus, of a four months' quartering of troops on the Popish belligerents!

The fine old Gothic church, for two centuries and a half the pride and joy of the Reformed Protestants of Lengerich, situated in the middle of the village, with the parsonage on one side and the school-house on the other, is a venerable and imposing structure, whose massive stone walls, powerful buttresses, and sound oaken woodwork, bids fair to stand for centuries, as for centuries it has stood; but the tooth of time has made inroads on the roof, which call for repairs estimated to cost 1,869 thalers 10 gr. (or about 280*l.* sterling). Moreover, the parsonage is likewise in need of repair to the amount of some 1,600 thalers (or 240*l.* sterling), which sum, added to 1,000 thalers (or 150*l.*) already incurred for the recently-accomplished new building of the school-house, constitutes an actual and prospective debt of nearly 4,500 thalers (or 675*l.*); to meet which neither the current Church dues nor the private fortunes of the Church members, are at all competent.

But why, it will be naturally asked, do all this at once?

Why indeed, but because "an enemy is sowing tares?" Wherefore will be speedily shown.

The Royal architect who inspected the roof and estimated the expense declared its *immediate* outlay not necessary, but that it might well be accomplished in a course of years. In like manner an *immediate* repair of the parsonage is even undesirable, because the very aged incumbent has intreated that the proposed renovation might be mercifully postponed until he himself and his occupation of the premises should have expired; and, as if to end all difficulty, the Church members have professed their willingness to tax themselves to the amount of the *partial* repairs which may be deemed unpostponeable.

In such circumstances, you happy, independent English folks would have felt quite at ease, and looked forward with satisfaction to the progressive restoration of your church and parsonage. But not so your unhappy, fact-fettered co-religionists in Hanover. Their

strange to say, the Reformed Church possesses no self-government, but is consigned, as regards all its temporalities, to the tender mercies of the Lutheran Consistories! And what these are (in our days of Ultramontaniam, when in many parts of Northern Germany the assimilation to Rome, in both heart and practice, is so close, that the only objection felt by most of the clergy to the Papal power is, that it is not wielded by one of them!) may be seen in the conduct of the Osnabruck Consistory, which, when a Royal architect declares all the repairs not immediately requisite, puts forth their authoritative sentence, that the funds at least must be *all* immediately provided, yet refuses all aid to the furnishing of them; and why? Because the Osnabruck Consistory desire to see the Reformed ousted from their fine old church, and the Roman Catholics reinstated in it! They make no secret of this wish, for in October, 1860, the Reformed of Lengerich were astounded by the arrival of Government Councillor Wyneken, a member of the Osnabruck Consistory, with an official recommendation to the congregation to sell their beloved and revered cathedral to those very Roman Catholics who have been their taunters and assailants for years long!

That such a proposition should find immediate acceptance was scarcely surmised, we may suppose, even by the proposers, and Councillor Wyneken had to return home with only the promise of a reply, which, after a full meeting of Church members, was forwarded to the Consistory, on the 12th of January, 1861, in the shape of a resolution, bearing that "the Reformed congregation could not, and would not, enter into any terms of sale with the Roman Catholics, but, on the contrary, were fully determined to maintain and uphold, in undiminished tale, every ecclesiastical possession they had inherited from their forefathers, and had therefore bound themselves to a voluntary contribution of 35 thalers per quarter; and had, moreover, determined on a special collection in aid of the church funds being made every Sunday after service."

On the 25th of April following the Consistory had the roof repairs estimated by a Royal architect, who gave them in, as before stated, at 1,869 thalers 10 gr., whereupon the Consistory, on the 31st of May, summoned the congregation to make up that sum; to which the harassed congregation responded that it could not forthwith furnish so large a sum, and must therefore apply for aid to brethren elsewhere. The Consistory rejoined, on the 21st July, that either the Reformed must make up their mind to sell the church, or make up the funds to repair it out of their own resources. But that, moreover, the Consistory felt bound not to conceal from the congregation that the highest Church authority might be driven to consider whether it might not consist with the true interest of the Reformed Church in

Lengerich to *compel it to sell* its church, which compulsory measure would probably fall out less beneficially for the finances of the Reformed congregation, than the proposed voluntary relinquishment of the edifice! This was taking ultra high ground with a vengeance. And although, doubtless, the legality of such a compulsory sale would be open to after trial, still the effect hoped from the threat, as well as the Romish bias which impelled it, are abundantly transparent.

The answer of the Lengerich congregation followed on the 15th of August, 1861, to the effect that if the Royal Consistory would graciously sanction—in other words, appoint—a collection in their aid, the congregation would engage, and in its name the present presbytery (consisting of four landed proprietors of more or less extent of property) would pledge themselves, and all they possessed, to the furnishing of whatever balance might be requisite in addition to the products of said collection.

As to this humble petition and self-sacrificing offer no answer had arrived on the 1st of May, 1862, the Church Presbytery again solicited, and at length, on the 5th of June, obtained a reply in the *negative*, and at the same time the announcement that a commission, composed of two members of the Royal Landdrosthei (or bailiwick), one member of the Lutheran, and one of the Roman Catholic Consistory,\* would shortly be nominated, to recommence negotiations for the purchase of the church by the Roman Catholics, and to weigh the "very considerable bid made by that community for the building." On the 7th of June the nomination actually took place, and on the 18th the commission, who assuredly cannot be accused of sleeping on their post, had already appointed the 30th of the same month as the term on which the locality was to be inspected, and the negotiations regarding the sale to the Catholics put into course of progress.

In this extremity (by which it was plain that the Lutherans and Papists were in league to oust the Reformed, and reciprocally to buy and sell what belonged to neither) the Reformed congregations hastened to certify to the Consistory that, "in exact accordance with their communicated resolution of January, 1861, they would not enter into *any negotiation whatsoever* for the sale of their church; a resolution in which they were the more justified by the last and highest offer made by the Roman Catholics, of 13,000 thalers, for an edifice whose intrinsic worth is from 80,000 to 100,000;" an offer which assuredly scarcely deserves to be designated as one highly worthy of consideration.

Since this resolution was forwarded to the Royal Consistory, on the 18th of July last, no further steps have been taken, except that the above-named commission, saw fit, in direct

\* Note well, English reader, that the Roman Catholics have their own consistory in Hanover while the Reformed have none.

Catholics have their own consistory in Hanover

opposition to the expressed will of the congregation, to carry out the proposed local inspection, on the thereto-appointed day. But although nothing further had been done, Councillor Wyneken has not hesitated to declare that the Consistory is determined to sift out and ascertain the financial necessities of the Reformed Church, whereupon to found a renewal of the attempt to gain the church at Lengerich for the Roman Catholics! To this reverend gentleman's repeated query, how the Reformed expected to meet the repair demands, he as regularly received the reply, "By devoting all we possess to it, if necessary." And to this the Osnabruck Consistory will bring those poor people, if no foreign aid be obtained, for it will hear of no *successive* repairs—no instalment payments! Shylock's pound of flesh must be laid down at once. The Consistory wills the expulsion of the Reformed eyesore; so no mitigation or alleviation of their difficulties will be consented to. In this pitiable state, cut off from all help at home (because with the Consistory rests the power of authorising a collection, and it has refused to exercise that power), the Reformed Churches of East Friesland have sent forth their "Cry for Help" into other portions of the Fatherland.

The copy now before me was sent to Lubeck, and in the Reformed Church of that city a collection in aid was made last Sunday. But the Reformed are not numerous in Lubeck; and although, doubtless, individual Lutherans may add their help, no Lutheran Church or pastor will contribute, for, alas, Papists are really—and often avowedly—

nearer and dearer to Lutherans than the Reformed! Will not British Christians do something for these oppressed and persecuted ones? "To their power, aye, above their power," they are eager to relieve their own necessities, and avoid being a burthen on others; but impossibilities cannot be mastered! Shall, then, the tyrannous, imperious, Consistory have its way? Shall the taunting, sneering Romanists drive out, and that by the help of "false brethren," the Reformed from their cherished church, and glory in their defeat? Shall liberty of conscience be rode over, roughshod, by party intolerance, and cabal triumph over honest, because poor, conviction? Fain would I hear the response, "That be far from us!" from English lips; for though Germany may do somewhat, I have much more reliance on England, where the right of private opinion is both appreciated and exercised, in a degree of which the Continent has absolutely no conception! So that, if this appeal find a place in *Evangelical Christendom*, I feel almost sure it will not plead in vain! and therefore can hereto add that I am ready and willing to be, as often heretofore, the channel of your bounty, and can easily ensure its safe transmission, through Pastor Deiss, of the Reformed Church in Lubeck. I would add one monitory word, "to be done well, 'twere well it were done quickly!" lest the watchful Consistory come down upon us with *un fait accompli*, which, though the undoing thereof might be possible, would be precarious, and at all events both protracted and expensive.

T. B. K.

## DENMARK.

Jetsmark, September 19, 1862.

### MISSIONARY ANNIVERSARY AT RIBE.

The missionary movement in Denmark makes steady progress. Two years ago we had the first of our great missionary meetings from the whole country at Nyborg (*Evangelical Christendom*, vol. ix., p. 36). Last year we were assembled at Aarhus, where about one-tenth of the Danish clergy was present; this year at Ribe. And though this city is situated in a corner of the kingdom, and in a thinly-populated country, yet from 1,000 to 2,000 persons, even from distant provinces, were assembled. The missionary conference was opened and terminated by a service in the cathedral, one of the noblest monuments of mediæval architecture in Denmark, at which the Bishop of Ribe, Mr. Daugaard, and the rural dean, Blodel, preached. Three conferences were held in a hall in this city, and the attendance was larger at the second than the first, and at the third the largest of all. The President of our Missionary Society, Dr. Kalkar, presented the report. Most of the minor missionary societies have attached themselves to the mother societies, and deputies of

several of them were present. The chief field of the Danish Missionary Society is Greenland. Unhappily, the Greenlanders have acquired a taste for several European luxuries, especially coffee; and being like children as to the future, they secure no provisions for that part of the year when they are not to be obtained, and thus they often run the risk of starvation. In this condition they rely for help upon the Danes, and this contributes to make them the more careless; yet their civilisation goes onward. Municipalities have been introduced in Greenland, and Greenlanders now learn, under the guidance of the Government, to manage, to some extent, their own affairs. A printing-office has been established at Gothaab, and several books have been printed, illustrated with wood-engravings executed by the natives. As to the spiritual interests of Greenland, it has had, for nearly twenty years, two seminaries, where natives are educated as catechists. Now, when all the Greenlanders have been baptized, there is a growing wish amongst the Danish friends of missions that they may have native pastors. The catechists already perform most of the ministerial duties. They conduct the daily services, morning and



evening; they preach at the numerous out-stations, they baptize the children, instruct the catechumens for confirmation, and speak at the funerals. But some of our missionaries think that the time has not yet come for ordaining the natives, who, they say, are too little inclined to be governed by their countrymen, &c. The Missionary Society has therefore requested the Government to send an able man to Greenland to visit the missions, and it has deferred passing any resolution as to the ordination of the natives until this gentleman shall have returned and expressed his opinion on the matter. Besides the Greenlanders in the colonies, there are also others, both northwards and eastwards, and the society hopes one day to send missionaries to them. Already a Danish catechist has prepared to go and preach the Gospel to the East Greenlanders. A missionary seminary has this year been opened at Copenhagen with five students, all of whom are peasants.

#### HOME MISSIONARY EFFORTS

As to home missions, a little society, chiefly consisting of peasants, was formed about ten years ago at Sjøland. It has recently declared that though its principal aim is to send out lay preachers, yet as no such are to be had, they will employ colporteurs. This year another little home missionary society was founded by pious clergymen and peasants south of Aalborg. A few months ago I attended one of their meetings. From 1,000 to 2,000 men and women, for the most part peasants, were assembled in the open air in a wood, and several hours were spent in singing religious hymns and listening to the addresses of three pastors and two laymen. I believe that this society also intends to send out colporteurs with religious books and tracts—an agency which is much needed amongst us. The Tract Society does not yet employ colporteurs, but supplies the colporteurs of several pastors with tracts. It published last year sixteen new and two older tracts (100,000 copies and 138,250 sheets); 1860, the third year of existence, 89,000 copies and 138,250 sheets. The Bible Society circulated last year 1,700 Bibles and 5,019 New Testaments; the

agency of the British and Foreign Bible Society 11,978 New Testaments. In all, 4,000 more copies were circulated last year than the year before.

#### PAYMENT OF THE CLERGY.

Several times I have reported on the discussions of the Diet and the landmodes on ecclesiastical subjects. This year a question has arisen respecting the payment of the clergy. The radical party wishes the clergy to obtain a fixed salary, in order that the tithes (or rather one-third tithes) of the clergy may thus be regarded as the property of the State. The Minister of Worship, acting under political pressure, has several times prepared bills on this question; but as he wishes the tithes to be regarded as the property of the Church, no agreement has hitherto been possible. This year he has elaborated a new bill, and has sent it to the clergy, and requested the opinion of the clergy assembled in the rural deaneries thereon. The question has also been discussed by the landmodes, and they all preferred to retain the old usage, partly because the interests of the Church were not sufficiently guaranteed by the bill, partly because all its provisions were not to be recommended.

#### THE PRINCESS ALEXANDRA.

And now I am about to terminate these remarks, I cannot forbear speaking on a question that in these days is uppermost in the thoughts of Danes, when they think of England, and I dare say also in the thoughts of Englishmen, when they hear of Denmark. I refer to the intended marriage between the Prince of Wales and our Princess. On this question but one voice is to be heard amongst us—that of hearty joy. But when almost all rejoice on political grounds, certainly also they are to be found who rejoice on other grounds—who feel that in religious matters we have much to learn from England. May the Lord bless this union to the young couple of both realms, and to us all, that here also it may be seen that He holds all things in His hand, and makes all to conduce to the furtherance of His kingdom.

## SWEDEN.

Jonkoping, November, 1862.

#### THE RELIGIOUS REVIVAL.

In few countries are revivals going on so quietly, and at the same time steadily, as here—partly on account of the national character, partly because it is a growth from long teaching and many silent prayers amongst the town clergy in bygone days. Our people are fond of their Church, and with the exception of some parts of Smaland, and a few places here and there, the number of Dissenters is not numerous. All the good clergymen and pious people hope and pray for a reformation, a re-

moval of abuses, and are not for leaving the State Church. A good deal has been done already, and more is hoped for at the Diet which is now begun. A political change is looked forward to by which the clergy would not have, as at present, parliamentary representatives of their own; but somehow, the higher clergy will manage to get a word said in the matter, and are not likely to give up completely their old privileges.

#### THE STRUGGLE AGAINST INFIDELITY: CHRISTIAN EFFORT AMONG THE PEASANTRY.

The conflict between infidelity, or "enlightened

*Christianity*," and the "one-sided," and so-called "prejudiced," Bible Christians, is also going on here. Dr. Wieselynn, in Gothenburg, is trying to defend the Church there against the new lights that Antichrist is trying to introduce amongst the people, and a still more violent contest will, no doubt, arise a few years hence. In the meantime, all true Christians are working to spread the pure Word of God. Schools for teachers, clergymen and missionaries are established, the Evangelical National Union is sending out a number of colporteurs, who sell and give away Bibles, the works of Luther, and tracts, original and translated; all over the land Missionary Unions, which work and pray for missions, have been formed. In our province of Smaland, of which Jonkoping is the principal town, many such unions have sprung up amongst the peasants, and it truly humbles us to see how much can be effected with small means, where there is earnest good-will! For instance, one woman devotes a day to spin for missions; in time, another, and then another; one washes the whole, or bleaches it; and, at last, through the united efforts of many poor persons, a large piece of linen is got ready for sale. Part of the money is kept for buying new materials, and the rest sent to the Evangelical National Union. Our little union keeps a school at Lebanon, and helps to pay one colporteur in Italy, and three at home, who labour in this neighbourhood.

#### HOMES FOR TEACHERS AND ORPHANS.

Pastor Ablony's mission-school for teachers and young orphans is progressing, but there is another home that is rather interesting, and of which something might be told. It is in the parish of Aleskeda, near the village of Skede, a house of no grand dimensions, and very simple construction. There seventy girls are brought up, at very little expense indeed, upon the simplest fare. Two women of the peasant class are at the head of the household—the one superintends the sewing, spinning, weaving, and the reading; the other cooks, washes, &c., and the children themselves help her. The orphan home does not contain more than four rooms. Four peasants manage the business of the house; one has the accounts, another the correspondence, a third has the charge of the land belonging to the home, and which mainly provides their sustenance, and so on. They meet every month, when the curate of the parish, Pastor Regbuy, presides.

All the affairs of the establishment are thus gone through, the children catechised and examined, and prayer-meetings held, when all the people around crowd to the place. Last year was one of great need. Some details from a record kept in the house may perhaps be of interest: "In January, at the monthly meeting, bills must be paid to the amount of 800 rix-dollars (15*l.*), and there was no corn in the barn, and no bread to fill forty hungry stomachs, and eight months to the harvest. The price of the rye was 20 rix-dollars for a barrel (tunna). The head director (Pastor Regbuy) then told the servants and children to fall down on their knees, and call upon the Lord, who feeds the raven's young. At first we prayed for a word of promise to strengthen us during prayer. The Bible was opened, and our eyes fell upon John xiv. 14—18. These blessed words went home to all, and with great power and assurance we could lay hold on it. On the 13th of January the home got 20 barrels of corn, 136 of potatoes, not to mention peas, flax, malt, flour, meat, and 77 rix-dollars. In February the director had the great joy to tell the assembled friends of the home that the Lord had heard the first part of our prayer, and given us corn. Now we were sure He would also hear the remainder of our petition, and give us money to pay our debts. The 10th of February 20 rix-dollars were sent, and we took them as a seal to the promise of Jesus, 'Ask, and it shall be given.' On another occasion the potatoes were at an end; it was Christmas-eve, and we had not a potatoe to give the little ones. These all fell down, after having sung their hymns round the Christmas-tree, and asked God to give them potatoes. After prayer, one girl said to the matron, 'May we not go down into the cellar and look out if none are found there?' 'Oh, no, of what's the use? everything there is swept, and not a thing to be seen.' 'Please let us go?' 'Well, do it,' and down some children went, and to the exceeding astonishment and joy of the whole house, came up with a large bag, enough for the holidays. It was like a miracle of old. Nobody knew how the potatoes came there. As it was, they were the gift of God."

Much more of the same kind might be told, but we are afraid of making these wonderful things a topic of speculation. God's miracles are not at an end, however, and He is present amongst his children there, and hears their cries of faith, as in the days of old.

## AMERICA.

### ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Albany, New York, Oct. 31, 1862.

It was very pleasant for us to retire from the din and strife occasioned by the civil war existing in the Southern part of our land to the holy quiet and the sweet fra-

ternal intercourse which prevailed at the late annual meeting of the American Board of Commissioners for Foreign Missions. And it was very evident that not a few were disposed to enjoy this retirement and pleasur-

The meeting was held, according to appointment, in Springfield, Massachusetts, which is about midway between Boston and this city. The weather was propitious, and the smiles of Providence were every way enjoyed. The sessions commenced on Tuesday, October 7th, at four o'clock P.M., under the presidency of the Rev. Dr. Hopkins, of Williams College. That evening the annual sermon was preached by the Rev. Dr. Smith, of Buffalo, from John xvii. 20, 21. It was elaborate and powerful, and heard with attention and interest.

On Wednesday morning crowded prayer-meetings were held in different churches from half-past eight to half-past nine o'clock, after which the annual and special reports were presented. The Treasurer stated that the entire income for the year had been 339,080 dollars. Owing to retrenchments by the missionaries, and donations made directly to them by English friends, the expenditures amounted to only 322,298 dollars. The year began with a debt of 27,885 dollars, and closed with a debt of 11,103 dollars.

The state of the several missions is encouraging. To the two churches connected with those in *Southern and Western Africa* thirty-two persons have been added. Church members have been quickened and revived, and the body of converts, all lately barbarous, have contributed 750 dollars for the support of native home missionaries. The missions to *Western, Central, and Eastern Turkey* may properly be described as one large mission. There are 21 stations, 84 out-stations, 40 missionaries, 44 authorised native preachers (of whom 11 are pastors), and 125 other native co-labourers. Of churches there are 43, with 1,564 members; almost 200 of whom were received the past year. 117 common schools contain 3,500 pupils; and there are three high schools for training a native ministry. These missions have been greatly afflicted during the year by the sudden, and even violent, death of several of their prominent members.

The *Syrian Mission*, though suffering for want of labourers, was never so promising as now. Urgent appeals for religious

teachers are constantly made to the missionaries. More persons have avowed themselves Protestants the last twelve months than during the whole previous forty years. Considerable additions were made to several churches. A home missionary spirit was prevalent. Many were inquiring on the subject of religion. 5,000 copies of a pocket edition of the New Testament were speedily distributed; and Dr. Van Dyck is energetically preparing his Arabic version of the Old Testament.

The *Nestorian Mission* has also suffered from sickness and death during the year; still the work of God has advanced. There has been in the seminaries a revival of religion. Sixty-two persons were added to the Church. The number in communion is now about five hundred. The pledges of Christian liberality, lately made, had been fulfilled, and the theological class of fifteen are all pledged to become preachers of the Gospel. There is also cheering evidence of spiritual progress among the Mohammedans in Persia.

The *Missions in India* are in a prosperous state. Four new churches were formed among the Mahrattas, and eighty-five new converts received to fellowship. To the church at the *Madras Mission* there was an accession of eleven members. To the twenty-eight churches connected with the *Madura Mission* ninety-four were added, and these have enjoyed direct proof of the special presence of the Holy Spirit. The *Ceylon Mission* has ten churches, containing 439 members, and they had an addition last year of forty-three. In all these missions there are encouraging indications of benevolence among the native Christians.

The three *China Missions* have been both afflicted and blessed. The death of Dr. Bridgman is severely felt. To the church at Fuh-chau six members were added, and the missionaries had unusual encouragement.

At the *Sandwich Islands* the schools, the high seminary and the Oahu College, are in a prosperous state. The number of members reported in the churches, at the close of 1861, was 20,000, and the contributions of the native Christians for the support and

promotion of the Gospel, exclusive of labour on their meeting houses, was about 18,000 dols. Ten young men were licensed to preach the Gospel.

The following is the annual summary of the whole:—

Central missions, 20; stations, 110; out-stations, 190.

Missionaries, 144, with 180 American male and female assistants.

Native pastors, teachers, and helpers, 751.

Total number of labourers, 1,075.

Churches, 174; members, 25,063; added last year, 1,263.

Pupils in seminaries, boarding, and free schools, 8,439; printing establishments, 3; pages printed last year, 10,229,200.

This summary presents gratifying proof that the hand of God has been with His servants, and blessed their labours.

After hearing the annual report, and putting its several parts in the hands of special committees to examine, the Board listened to two very able papers, the first from the Rev. Dr. Anderson, Foreign Secretary, on "The Native Pastorate, an Essential Means of Procuring a Native Ministry;" the second, from the Rev. Dr. Bacon, of New Haven, on "The Expenditures and Finances of the Board." The latter gave a complete view of the internal and detailed operations of the officers, executive committee and agencies, and was received with great satisfaction. I would cheerfully present a synopsis of these documents, but the limits of this communication will not allow it.

Various resolutions and able speeches followed these reports, and it was delightful to mark the absorbing interest, the harmony of feeling and sentiment, and the spirit of activity and aggressiveness which characterised the whole. The members were evidently gladdened in heart, and determined, with gratitude to God, to go forward in the great work to which He had called them.

The following are among the resolutions passed:—

*Resolved*,—That we humbly and gratefully recognise the good hand of our God upon us during the past year, in saving our missions from disastrous curtailment, and our finances from serious perplexity; so that, pending a civil war of gigantic and ever-growing dimen-

sions, by placing unexpected gains in one quarter against unexpected losses in another, He has taught us how easy it is for Him, according to His own good pleasure, to "open rivers in high places, and fountains in the midst of the valleys."

*Resolved*,—That the thanks of this Board are hereby cordially tendered to the several associations of friends in Great Britain and its dependencies, who have contributed spontaneously no inconsiderable amount in aid of the American Missions in Turkey. That these contributions deserve a peculiar regard, as intended to express the confidence which is felt by intelligent observers in the character of our missionaries in the East, and the wisdom with which they have conducted the delicate and difficult service with which they are entrusted, and especially as indicative of a magnanimous attachment to that kingdom of the Redeemer, the unity and glory of which are superior to all the casual and extrinsic distinctions of sect, and nation, and country; and that we hereby express our satisfaction at every sign of a more decided co-operation among all who speak the English tongue, for the extension of the Gospel, as our common inheritance, and the only sure presage of liberty, order, good government, and happy civilisation, throughout the whole earth.

Apprehensions were felt by some persons that, in consequence of the state of the country, the attendance at the meeting would not be as large as usual. But these were fallacious. There were present eighty-six corporate, and 464 honorary members, and altogether near 3,000 visitors. No church was large enough to accommodate the audience; consequently, the business meetings were held in the large City Hall, and a church close by was kept open at the hours for missionary addresses. On Thursday afternoon the three Congregational churches of the city were insufficient to accommodate those who assembled to commemorate the death of Christ; consequently, a fourth assembly was gathered in the City Hall.

As might be expected, the members and friends of the Board could not, on this occasion, be silent respecting the unrighteous rebellion which exists in this land. They solemnly and unanimously expressed their view of it, and its tendency as affecting the interests of foreign missions, in minute, the spirit of which will be seen from its concluding sentence:—

With our renewed prayer to the God whose

displeasure at the wickedness which fills the earth with sadness and oppression, all history has testified, and who so often wrought deliverance for our fathers in their perils, we record our grateful confidence that the rebellion will be crushed, that slavery, its prime cause, will be removed, and that peace, prosperity and

righteousness will be permanently established in our land.

The closing meeting was held on Friday morning, from half-past eight till eleven o'clock, and was tender and impressive in a high degree. D. D.

## CHINA.

### APPEALS FROM THE CHINESE MISSION FIELD.

An experienced missionary of the American Board, engaged in the laborious work of preaching the Gospel among the Chinese, writes us from Fuh-chau as follows:—

Will you grant me a column in which briefly to solicit an enlarged interest in the missionary work in China, on the part of those Western Christians who are visited regularly by your periodical? It seems to many of those who are labouring for the spread of Christianity among the Chinese that there is far too little interest taken in this empire, and far too little fervent prayer offered in behalf of this people on the part of our friends in England and in America.

As is well known in all the Christian world, God, in answer to the prayers of His people, has made several new and large fields of labour in China, legally accessible to His missionary servants, within three years past. But the writer has not heard of a single Protestant missionary having been sent out from any of the twenty-four different missionary societies which have representatives in this land designed and appointed to proceed at once to the work at any of the new ports. The new port in the extreme south of China, and that on the Island of Formosa, and two or three situated in the northern part of the empire, or on the Yangtze, remain still unsupplied. The missionaries who have gone to other of the new ports have left their previous fields of labour in order to do it. Some of them have even been constrained to study a new dialect, in order to qualify themselves to go and occupy the new ports.

Instead of the number of missionaries in China being largely augmented, in view of the calls of God's providence, it does not even appear to be greater than it was some six or eight years ago. In 1855 the number of labourers actually employed in the field was eighty-six, and seven were temporarily absent, on account of health or other reasons. In 1858 eighty-seven were present, and twenty-three were reported as absent. According to the most accurate information the writer could obtain, a few months ago there were only from about seventy-eight to eighty-five Protestant missionaries engaged at some ten different consular ports, in some seven different provinces. Surely the work in China is not prosecuted as actively and as zealously as God's providence seems to demand. Foreign com-

merce is carried on with restless energy at the new as well as at the old ports, while the missionary cause, so far as represented by the number of its foreign agents, does not appear to have received any special impetus during the few years past. *Is this as it should be?*

Doubtless, a few English and American firms employ many more agents in selling a pernicious and poisonous drug in China, for the sake of the pecuniary profits of the trade, than all the missionary societies in Christendom employ missionaries in this land in the holy work of teaching the deluded heathen the way of salvation by Jesus; and there is, doubtless, much more money made annually by those few firms by the sale of opium in this empire than is expended by English and American Christians in the prosecution of the missionary work here. Are not the children of darkness wiser in their generation than are the children of light?

Let Western Christians be incited also to a greater interest and sympathy in the missionary work in China, and to more frequent and effectual prayer for the Divine blessing to rest upon efforts for the conversion of the Chinese, by a view of the magnitude of the enterprise and the slow progress of the work. During the fifty-four years which have elapsed since the arrival of Dr. Morrison at Canton there have been at least 1,600 years of foreign missionary labour in the aggregate spent among the Chinese in Eastern Asia. There have been, doubtless, some thousands of millions of pages of Scripture and of Christian truth published in the general language of the empire and in several local dialects. And doubtless there has been expended during these fifty-four years several millions of dollars in connexion with the work in this land. Yet, at the present time, there are probably not many over 2,000 living converts to Christianity in all this vast and most populous empire, and very few of these are from the wealthy and influential classes of society. In the providence of God only a small portion of the seaboard and a few out of the many populous cities situated in the maritime provinces have been the scenes of the labours of the foreign missionary, while the immense and densely-populated interior of the empire has been unvisited by the Gospel messenger. Doubtless much of the Christian literature, and many of the New Testaments designed for distribution in the interior, or remote from the centres where missionaries have been permitted to reside and labour.

have failed of reaching their destination, and the wishes of the Christian friends of the heathen Chinese living in the distant provinces or cities have been thereby thwarted. Probably, nay, without a reasonable doubt, there are several scores of millions of adult Chinese living in the western provinces who have never seen a single page of Scripture nor a single page of a Scripture tract, or who have not even so much as heard of the labours of Protestant missionaries along the seaboard and in the few widely-separated consular ports.

At this rate of progress how long will it require for the evangelization of China! How many thousands, and even tens of thousands of millions, of priceless souls must perish from this single empire without a knowledge of the Saviour! May British and all Western Christians be incited to pray more earnestly for the salvation of China, and may they be led to prosecute the work of teaching its hundreds of millions the way to heaven with far greater zeal and efficiency!—Very sincerely, AN AMERICAN MISSIONARY.

An appeal somewhat similar to the above also reaches us from Sharghai. The writer in this case, too, is a missionary. We have

only space for a few sentences, but these are of weighty import:—

It is an entirely mistaken idea which pervades the Christian mind, that the Gospel has but to be presented to the heathen, and the wondrous tale of the cross preached within their hearing, to produce an instantaneous effect upon their minds. Such effects are rarely, if ever, met with. It must not be forgotten that the people we have to deal with have for centuries been accustomed to the grossest superstitions; inasmuch, that when the true God is proclaimed, and His doctrines set forth, it takes some considerable time for them to comprehend what is the nature of the religion which is urged upon their acceptance. What is essentially requisite for the spread of the Gospel is an intelligent interest in the work of missions; such an interest as will be prepared to cope with difficulties, and to provide against all contingencies that may arise in the prosecution of the work. . . . So long as Christians are moved merely by mere impulse, nothing great can be accomplished. It is by hearty co-operation, and an appreciation of the labour involved in an attack upon the strongholds of Satan, that steady progress is to be made.

## JAPAN.

### PROTESTANT PROSPECTS AND ROMISH DEVICES.

Nagasaki, June 20, 1862.

In addition to the remarks made in my last letter upon the prospects of Christianity in Japan, I am able to send you a few facts bearing upon this subject, which are the results of observation and inquiry.

It is only about three years since Protestant missionaries came to this country, and yet within that short period such a change has already come over the people as augurs well for the future history of Christian missions. The missionaries upon their first arrival, and, indeed, for some considerable time after, found the Japanese altogether unwilling to converse about Christianity. The subject was no sooner broached than, with a terrified appearance, they at once changed it for one less dangerous. They intimated that the subject was prohibited in Japan, and, by a significant drawing of the hand across the throat, silently intimated the punishment attending the infraction of the law. This feeling was not confined to the common people merely. It was manifested also by men of standing and authority. It was

only when alone, and secure from the presence of any of their countrymen, that they would dare to hazard a remark upon religious topics. It is gratifying to find, however, that the Japanese no longer display any signs of fear when religion is mentioned. Remarks are now made, and questions asked with the greatest freedom, utterly astounding to one who has read the edicts of former times. How it is that so great a change has come about in so short a time may be accounted for from the fact that Christianity is now better understood. As I stated in my last, the Government had taken such effectual measures to eradicate the teachings of the Jesuits out of the land, that the very mention of Christianity was sufficient to excite a feeling of horror in the mind of every loyal Japanese. It was associated only with treason and rebellion. Its sole aim was represented to be the overthrow of the constituted authorities, and the enslaving of the people. Christianity was, in fact, looked upon as something political, not religious, and, consequently, it was regarded with the

utmost abhorrence. Intercourse, however, with foreigners is gradually removing these prejudices. The presence, moreover, of missionaries, and the distribution of religious books, are also exerting their influence. A good number of Bibles have been given away, and applications are frequently made for the sacred volume. That they read the Bible is evident from their ability to give an account of its contents. There is not the slightest doubt that if there were no restrictions to the public preaching, and to the reception of the Gospel, Christianity would have great success amongst the people. This is the opinion of the missionaries resident here. There is one great power, however, in Japan, which will always be opposed to Christianity, and that is the priesthood. In Nagasaki alone there are nearly a hundred temples; and when we consider the number of priests attached to each, and the thousands of temples that are scattered over the land, we may have some conception of the immense multitudes

of priests that throng the land. For some time the priests in Nagasaki were on friendly terms with the missionaries, but when they found that the doctrines of Christianity were so decidedly opposed to their own system, they kept aloof from them, and have continued to do so.

The Roman Catholics have already returned to the scene of their early triumphs. They have built a large church in Yeddo, and are using every means to insinuate themselves. It is said they have adopted the plan of lending money to aristocratic, but needy Japanese. They thus obtain a hold upon them, which there is little doubt they will use for the accomplishment of their own purposes. Notwithstanding all these obstacles, which appear so great to the human mind, the truth of God will prevail. Human systems may for a time erect a barrier which seems formidable, but the impetus of Christianity no sooner comes in contact with it, than every vestige is swept away, leaving not a trace behind.

## POLYNESIA.

### POPIISH AGGRESSION IN THE NAVIGATORS' ISLANDS.

Mission House, Safotulafai, Savaii,  
Samoa, July 12, 1862.

#### THE PRIESTS' APPEAL TO THE SENSES, AND EMPLOYMENT OF LAY AGENCY.

Perhaps a few remarks on the movements of the "emissaries of the Man of Sin" in the Navigators' Islands may not be uninteresting to some of your readers. There are some thirteen European agents, assisted by a staff of native agents. They have confined their operations to Savaii and Upolu, the two largest islands in the group. The port of Apia, Upolu, is their head-quarters. There they have erected a costly edifice, which quite overshadows all our native-built chapels in the shade. This was a master stroke of policy; it gives them a local standing and importance, and goes a long way as an attraction to the natives, who are intensely fond of sight-seeing, show, and ceremony. It tends to elevate them above us in a Samoan's idea. The priests have been compelled to take a leaf out of our *modus operandi* with regard to employing native teachers. There are, I believe, upwards of 200 villages on the two islands. They are now adopting our machinery—*married* native teachers and preachers. These men conduct the regular services of the chapels, and the priest goes by turn to each of his villages. I suppose the priests found celibacy would not suit the Samoans, and were glad to stretch a point.

#### MARIOLATRY AND IMMORALITY.

It has been rumoured for months past that the bishop is about to remove his residence from Wallis Island to Upolu, and that a mission seminary, on the principle of our Malua Institution, is to be at once set on foot for the drilling of an efficient staff of lay native married agents. I am told by trustworthy parties that the ground for the seminary has been bought. So it would seem that great efforts are soon to be made to Romanise Samoa.

The priests labouring in this group belong to the "Society of the Sacred Heart of Mary." Mary is the supreme object of worship with them, and her glories the great theme of their preaching and teaching. Our people who have and know the Word of God have no difficulty in seeing that Mariolatry is opposed to the spirit and letter of that Word. A Samoan Christian, with his open Bible, is more than a match for the subtle Jesuit any day. As long as we have an open Bible freely circulated amongst the people, and are free to publish its glorious contents, we have nothing to fear. This is all we ask in our hand to hand struggle with the "Papal Antichrist." Well do the priests know—yes, and feel—that an open Bible is an impregnable barrier to the progress of Mariolatry. Past experience has taught the priests that truth. With such a staff of men they have made contemptible progress. They are galled at this. Much would

they like to try other weapons than the tongue can furnish. Hitherto they have carried on their crusade with an awful amount of lying and wickedness. They stick at nothing by which to make a proselyte—sanction adultery, Sabbath desecration, and pander with the crying vice of the South Sea Islands, immorality—in order to increase their numbers.

#### SCHEME OF THE PRIESTS TO SECURE A FRENCH "PROTECTORATE."

Within the last few weeks rather portentous events have transpired. About the 20th of June a French man-of-war, from Tahiti, made its appearance at Apia, Upolu. Nobody knew its errand. Suspicion, if not alarm, was awakened. But the "cat was let out of the bag" on the 2nd inst. On that day a native Fono, or Parliament, was held. It was got up by the priests. Their tool is a chief named Mana, a renegade teacher of ours, who went over to them some time ago. He got a divorce from the priests from his wife, and has been recently married by the priest to another woman! Being a man of considerable importance and authority, Mana was a fine catch to the priests. He is a principal orator in the Parliament, and through him the meeting was got up. The priests, with the captain of the French man-of-war, were present. It was, I believe, a select Parliament of the principal chiefs.

Well, what do you think was the object of the meeting? To induce the chiefs to accept a French protectorate. For some months past we have been living in almost daily expectation of seeing the "Napoleon of the Pacific," King George of Tonga, with his legions. He has threatened war against Samoa, on account of the death of a Tongau, at Suimu-Upolu. He first demanded Samoa to deliver up the murderer to him. The chiefs refused to comply, because they consider that the man was not murdered, but killed in war. He had no business, they said, to take part in the fight, then he would not have been killed. The ire of his Tongan majesty was enkindled, and he vowed speedy vengeance on Samoa. This event has thrown Samoa into a state of great excitement; the chiefs are all at sixes and sevens; union seems to be impossible. They must have a supreme head before they can unite even for self-defence, I fear. We have a host of petty rulers in Samoa, who divide the people into a thousand tribes, and are ever getting into hot water with each other. The chiefs of course embroil the people. They are full of jealousy towards each other, and their rival interests are ever setting them by the ears. This is a source of quarrels *ad infinitum*. I expect whilst our chiefs are debating points of etiquette and precedence, King George will be down on them, and find an easy prey in this disunited people.

#### RESULT OF THE PRIESTLY MANŒUVRES.

This explanation will make the sequel clear. The priests stated that they had sent for the man-of-war to come and assist the chiefs in the

event of the King of Tonga invading Samoa, as he had threatened. The priests appealed to Heaven that they had no other design in view in sending for the ship of war. They urged them to put themselves under the protection of France. The chiefs were too wide-awake for the priests; they saw the dodge. They know as well as you the whole story of poor Tahiti, and they seem to be taking warning. What was the reply to the kind offer? Short and decisive—"No; we want no assistance from you. If the Tongans come, we can fight them ourselves."

But the *kind, affectionate* priests were not to be put off thus. They took the chiefs on this tack: they proposed to the chiefs to hoist the French flag on the same pole with the Samoan flag. Then if the Tongans injured their flag, the French would help them to fight the Tongans.

But even this offer was rejected; aye, and in a way they least expected. They evidently overdid the thing, and so, as it turned out, outdid themselves. Mana, their great champion, was compelled to open his eyes to the craft of those "wolves in sheep's clothing"—aye, and his mouth too—to expose it. That he did in true Samoan style. He said: "There was once a hungry fowl, and it saw some scraped cocoanut. It ran up to it, but when making to get at it, it saw a noose, and was scared away. So it is with Samoa. The moa, or fowl, is Samoa. The penu, or cocoanut, is the Word of God, for which Samoa is hungering. The matalese, or noose, is held by France, England, and America. Samoa is seeking after the Word of God, and while she is doing that, France is attempting to put the noose round her neck." As soon as the captain of the ship of war was told what had been said, he rose and left the meeting, not in the happiest mood. The priests were mad with indignation and disappointment. So the meeting was abruptly terminated.

#### POSSIBLE FATE AWAITING SAMOA: PRAYER REQUESTED.

There is a rumour current here just now to the effect that a second French ship-of-war, a three-decker, is on her way to Samoa, with 1,200 soldiers on board. Barracks are to be erected near Apia, and they are to be stationed here. Of course this may be a mere fable—very probably is. One thing is certain, I think, that the priests are doing their utmost to make Samoa a second Tahiti. Taking advantage of the present critical juncture, they no doubt thought it was a favourable time to offer the chiefs the sheltering wing of France. I cannot help thinking there is something in the wind. Some foul play is intended by France. I hope she will be narrowly watched, and that this magnificent group of islands will not be allowed quietly to fall into her cruel hands.

May God preserve Samoa from Tahiti's curse, and traitorous, lying priests!

Hoping this very hasty epistle may enlist the sympathies and prayers of your readers, I remain, &c.



## Monthly Retrospect.

### HOME.

ON the 9th of November the Prince of Wales attained his majority. The event would, no doubt, have been hailed with manifestations of a loyal devotion all over the kingdom, but for the stroke which lately befell our Court, and from the gloom of which it has not yet emerged. Still, there was not a pulpit on that Sabbath-day from which did not rise fervent and hearty prayers for the blessing of Almighty God to rest upon the young man, and to endue him with a portion of his father's spirit—not a town, on the following day, in which some allusion, more or less marked, was not made to the happy event. The Prince himself spent his birthday on the foreign shores of Naples, but in the company of his sister and brother-in-law; and some delay may yet take place before he arrives at home. Some time must still be allowed for seclusion, but the mourning for the dead will close with the closing year. The Royal wedding will speedily follow, and then we may expect the Prince to take his place by his mother's side, and be to her, as far as his youth and inexperience will allow, all that her husband was. From what is known of the young Prince, the best auguries are formed of his future career; and we can only hope that the same high-minded care for those things that make a nation's life, which glowed in his father's breast, will equally distinguish him; and, above all, that he may, like Solomon, "know the Lord God of his father."

The Week of Special Prayer at the New Year has now been continued for several years past; and we believe there is no Church or individual who has taken part in any of these services that would not consider their discontinuance as a great spiritual calamity. A circular has just been issued by the Evangelical Alliance, affectionately inviting Christians throughout the world to agree together as touching certain petitions that they shall ask during the first week of next New Year, from the 4th to the 11th of next January. The circular has already appeared in these pages, and we need only, therefore, remark here, that the state of the world never presented so many or such pressing incitements to prayer; while the experience of the blessings which have been showered down in answer to the prayers of former years presents a perennial spring of encouragement to persevere.

We noticed last month that Bishop Thomson, who had scarcely taken his position in the united see of Gloucester and Bristol, had been appointed Archbishop of York. The transfer has not yet been actually made; but it is understood that when it does, the Very Rev. Dr. Ellicott, Dean of Exeter, will be named as his successor. It is also announced that the Ven. Archdeacon Law, of Bath and Wells, has been appointed Dean of Gloucester. These appointments, we believe, fill up all the Church dignities now vacant. All of them will, we are sure, commend themselves to the approbation of Evangelical men. It is worth notice, however, that that special form of Evangelical doctrine exemplified in such men as Bishop Villiers, Bickersteth, Baring, and others, which once found exclusive favour in the Premier's eyes, has now given way to a broader, and, let us say, a more generous type, in the

appointment of men whose piety is not less conspicuous, while their scholarship and ability are more widely recognised.

The distress in Lancashire continues to increase. It is ascertained that there are now 400,000 people in the manufacturing districts that are sustained entirely by means of charity. There is some complaint about the conduct of the wealthy residents in these districts themselves, on which it is not our province to decide; it is more to the purpose to observe that this suspicion of niggardliness in the districts has not chilled the liberality of those outside. From all parts a ceaseless flow of contributions sets steadily in; and we believe it to be certain that, large as is the need, the contributions meet it. Of course, there is still much misery—deep distress; but if the present rate of contributions be sustained, there is no fear of any one dying of starvation. And at present there seems little reason to dread a cessation of charity. There is hardly a church or chapel in the kingdom which has not, after making one collection more or less liberal, organised itself into a body for collecting weekly subscriptions, to be continued at least till the end of March. We scarcely know, indeed, whether more to admire, the Christian liberality which has been poured forth in such a brimming tide to the relief of our distressed brethren, or the manly, docile, and truly Christian patience of the sufferers themselves.

The work of Bishop Colenso continues to create much discussion. It is not that the blow is felt as damaging to the Bible; for there is little in it that has not been urged and answered again and again; and the book is indeed more a going back to the old phases of the infidel controversy which were popular in the days of Paine and Gibbon than to those more subtle objections with which modern refinement has made us familiar. The difficulty lies in knowing how to deal with a bishop who insists that he is feeding the flock, when all but himself feel that he is giving them deadly poison. He will not resign his charge, and there appears to be no law to compel him. The Society for Propagating the Gospel in Foreign Parts have taken up the case, as they have some claim to do; for they were connected with his appointment; but as no part of his salary is derived from their funds, it does not appear how their opinion can affect him now. The indefatigable Archdeacon Denison, himself narrowly escaping the charge of heresy, has given notice of his intention to move for an inquiry into his case at the next meeting of Convocation; a motion which, we doubt not, will be agreed to, though we do not expect that much will follow from the investigation. We may add here that the argument before Dr. Lushington, on the amended articles preferred against the "Essays and Reviews," has been postponed till the 15th of this month.

Connected with the case of Bishop Colenso, the movements of the Rev. F. D. Maurice were the subject of much conversation in the early part of the month. It was known that they were intimate friends, and that, in token of personal affection, the Bishop had dedicated one of his volumes to his teacher. It was supposed that in his volume on the Pentateuch the enthusiastic scholar was only more clearly developing the more recondite views of the master; and this suspicion was increased when it was reported that Mr. Maurice had announced his intention to resign his living in the Church. It soon appeared, however, that this was wholly a misunderstanding. Mr. Maurice was grieved at the erratic course taken by the Bishop, and set himself to the task of answering

him. To render his motives, as he thought, free from suspicion, he resolved to resign his living and fight the battle of the Church as a volunteer. But he soon found that his resignation would give rise to more misconstruction than his remaining; and though he perseveres in his intention to reply to the book, he has given up the idea of leaving the Church.

### FOREIGN.

To the Christian philosopher there are few studies more interesting than the present state of the kingdom of Italy. After a long delay, the Emperor of the French has at last put an end to the suspense in which he left Europe, and has announced, through his Minister, that his mind is made up—he will not abandon the Pope, nor withdraw his army from Rome. For the political future of Italy this appears to be a heavy blow. It is not only that the new state is deprived of its homogeneity, and of its natural capital, to whose claims all the other cities would give way, but there is real danger and a standing menace in a large body of foreign troops being thus thrust forward, like a wedge, into the heart of the kingdom, overawing the deliberations of her statesmen, and cramping the growth of her national life. But this darkening of the political prospects of Italy is accompanied with strange brightenings on her ecclesiastical horizon. In the long agony of suspense in which they have been left the Italians have learnt, and they are likely to learn more rapidly and more thoroughly now than ever, that the one cause of their miseries is the system of the Papacy—that a Pope with temporal power and a free Italy are incompatible. Sincerely devout Roman Catholics might, perhaps, say that, if this were so, the political advantage ought to be sacrificed to the religious, and therefore the higher one. Roman Catholics do reason thus, but only outside of Italy. There, where the full galling of the chain is felt, the reverence for the Pope loses its hold as rapidly as the English dogma of passive obedience lost its hold on its supporters as soon as James II. began to put it to the trial. One of the most significant signs of the fermentation at work in Italian society is the petition drawn up by Father Passaglia, and signed by 10,000 ecclesiastics, calling upon the Pope to give peace to his native country, by resigning his temporal power. No objection, that we know of, has been made to the character or position of the priests who have signed this important paper. Father Passaglia stood so high in Papal estimation, that only a few years ago he was selected to defend the dogma of the “Immaculate Conception.” So far as we know, he still retains his belief in that unscriptural absurdity. In fact, none of these men, in signing the petition, consider that they cease to be good Catholics; they would be shocked to be told that they were on the high road to that heresy which they count Protestantism to be. But it does not matter through what oblique light finds an entrance; we know that, once admitted, it finds its way into every corner. Had the Pope joined the national movement, the Italians would have been more determined Papists than the Irish. But Pope Pius has thought fit to place himself in opposition to the national will, and now we find all Italy warmly and freely discussing what are the rights and what the encroachments of the Pope. For a lively picture of the ferment now working through all parts of this beautiful country, we have great pleasure in referring to the letter of our Italian correspondent.

Our French correspondent properly calls attention to the extraordinary circumstance that the atheist, Proudhon, has come forward as a champion of the temporal power of the Pope, and that his advocacy has been hailed by the Jesuit journals as a powerful aid to their cause. If the help of those whose teachings they hate is of any value to them, they have been singularly favoured with it; for not only has M. Proudhon come to the rescue of the Pope, but he is joined by Guizot, the Protestant, and Drouyn de Lhuys, who, if his friends belie him not, holds the Pagan notion of a transmigration of souls. But whatever their value, for the present this motley band appear to have might upon their side, and the Pope has received a new lease of the Roman capital. Is he, or are his friends content, then? By no means. As our correspondent remarks, not one word of gratitude or acknowledgment has escaped from Papal lips. On the contrary, they keep up their demands for what is still withheld from them, and insist on the restoration of the Marches and Umbria, which are now irrevocably absorbed in the kingdom of Italy. In France, too, the Papal victory is celebrated by a fresh outburst of priestly and petty municipal intolerance. We regret to add that, among the Protestants, the progress of neological doctrines is becoming every day more manifest. We are not sorry for the severance which this often appears to involve, though we grieve to find that the followers of religious error are so numerous; and our only consolation must be in those religious agencies which our correspondent describes as at work among the rising generation, and which are much more numerous on the orthodox than the heretical side.

The insurrection in Greece proceeds quietly. Strictly speaking, indeed, now that the King and his counsellors have disappeared, there is no insurrection at all. Affairs go on under the Provisional Government with as much calmness and regularity as if it had been accustomed to govern for centuries, instead of being placed amidst the confusion of a recently-overturned throne. But with all this order there is also much excitement. Not only the inhabitants of the kingdom, but men of Greek race, wherever they may be scattered, look upon this as a crisis in the future of their nation; and the Provisional Government encourages the feeling by inviting Greeks, in all parts of the world, to meet together and send representatives to the congress that is about to be held for the election of the new King. Even politicians who are not Greeks see, in the wonderful events now going forward, a solution of the Eastern difficulty, and talk of raising up a free, powerful, independent Greek nation, composed of all the territories inhabited by Greeks now in the hands of Turkey, as well as the Ionian Islands, as a barrier to the encroachments of Russia. In such an arrangement, European Turkey would, of course, be crushed. So far as secular matters are concerned, the arrangement might not be a bad one; but with our experience of the fanatical disposition of the leading Greek ecclesiastics, we are disposed to doubt whether the Evangelical Protestant preacher does not now enjoy more toleration under the infidel Osmanli than he would under the Christian domination of a Greek empire, with its complete organization of patriarch, monk, archimandrite, and pope. The strangest part of the story, however, remains to be told. Not only is the rumour revived of the anxiety of the Greeks to elect Prince Alfred, the second son of our Queen, to the vacant throne; but the French papers assert that Earl Russell has addressed a circular to the

Foreign Powers, intimating that, though the English Government would do nothing to promote his election, yet, if he were to become the spontaneous choice of the Greeks, they would not counsel him to decline. If this should really be the case, and Prince Alfred were to mount an Oriental throne, bringing English ideas, civilisation, and religion in his train, what a singular vista down futurity would it offer! But we doubt it is altogether baseless. Prince Alfred is the heir to the Duchy of Coburg, a dominion not much smaller, and infinitely quieter, than that of Greece; and for the future, there is all the fermentation now existing in Germany, seeking for amalgamation under a wise and liberal ruler, to count for something in the eventualities of the young Prince's destiny. We do not believe he will abandon Gotha for Athens.

The unhappy quarrel between the King of Prussia and his Chamber shows no sign of healing. Prosecutions are taking place in various parts of the country against those journals which espouse the popular cause; and to the various deputations which wait upon the Sovereign but one answer is returned—that he is resolved to maintain his prerogative. Of course a quarrel between the secular powers, on a question so grave, cannot but prove injurious to the religious interests of the country; but we are indebted to our Frankfort correspondent for an explanation how directly the mischief works. The reactionary party which now supports the King in the attitude of resistance he has unhappily taken up, profess to be actuated by high religious principles. The natural effect of this is, that religion is regarded as the political enemy of the political liberties of Germany. It may appear strange that a better understanding of the relations between the secular and the spiritual powers should not be held in a Protestant country like Prussia; but, unfortunately, German Protestantism altogether is in an unsatisfactory condition. Its Rationalism has been long known, and the reaction has been rather towards the verge of Popery than a simple understanding of the truth as it is in Jesus. A singular and sad instance of its working in this direction, is to be found in a letter we publish from an old correspondent, where, in the enlightened little kingdom of Hanover, the Lutheran and Roman Catholic bodies appear to have united together to compel the sale to the latter of a church which the Reformed Church has possessed for two centuries and a-half. It seems that the Reformed party, not being numerous in Hanover, have no consistory to represent their interests, but are obliged to trust themselves to the guardianship of the Lutherans; and what the value of that guardianship amounts to we see in the above pregnant instance. Happily, the little body stand firm, and, through the aid of others, we trust they will be able to disappoint those who covet their property.

A letter from Denmark at the present time is particularly welcome, in prospect of that auspicious union between the Royal houses which we trust will draw closer the religious as well as the political bonds between the two countries. It will be seen from our correspondent's letter that the Danish Church is still actively employed in mission work, chiefly among the natives of Greenland, among whom our readers well know the Gospel was planted several years ago, though much has to be done for them in the way of instruction and enlightenment. We are rather surprised that Greenland has not yet received a native pastorate, and still more that it is even now regarded as a matter of

doubtful expediency, from the fear that the Greenland Christians will hardly yield the requisite authority to pastors of their own race. But the most amusing part of the proceeding to an Englishman is, that in this conflict of opinion the Missionary Society has memorialised the Danish Government to send out competent persons to Greenland to examine into the state of the native Churches, and to report on their fitness for a native pastorate; and it seems the Government is about to comply with the request.

A communication from the Navigators' Islands brings us important information. The French appear to be trying to obtain possession of these islands, as they have already done over Tahiti and its dependencies. A war is threatened, it seems, between Samoa and Tonga; and a French man-of-war came to anchor in the bay, while the chiefs, instigated by the French priests settled on the island, debated the question whether they would put themselves under French protection. The answer, however, was a decided negative; they would defend themselves; they did not want French help. A more subtle request was preferred, for liberty to hoist the French flag on the island. But this excited the indignation even of the native adherents of France, and the intrigues of the priests were completely foiled. But if France have really set her eye on the island, we fear she will find an excuse.

We have been so long accustomed to hear charges of jealousy, envy, ill-will, and hatred, bandied across the Atlantic by sections of both the English and American press, that the report furnished to us by our American correspondent, of the annual meeting of the American Board of Missions, held at Springfield, Massachusetts, has all the effect on the mind of "cold waters to a thirsty soul." Here the din of war appears to have been hushed; the old fraternal feeling between the Christians of both countries reappears; and all other interests dwindle in the intense light of the grand spectacle of Christ's kingdom set up amongst men. We wish we could hold out a hope that this momentary gleam of a blessed vision were likely to be rendered permanent by the termination of the war. The Emperor of the French made proposals both to England and to Russia to join in recommending an armistice to the two contending sections; but both Powers declined the delicate negotiation, on the plea that the time for intervention did not appear to them to be come. In the North, great events have happened. The annual elections in the different states have just taken place, and have ended in a decisive victory nearly all over the North for the Democratic, or as they may here be called, the friends of the South party. This is the most decisive indication that has yet happened that the people are tired, if not of the war, at least of the mode of carrying it on. Immediately following on this the President took the unexpected step of removing General M'Clellan from the command of the army. The charge against him is that he did not follow the enemy with sufficient activity; but as M'Clellan was of the party of those who have recently been so successful at the elections, it is suspected that political rather than military reasons have influenced the President in his decision. In the midst of this storm-whirl of passion, it is hard for the mind to repose on any fact that holds out any distinct promise of an approaching termination of hostilities.

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